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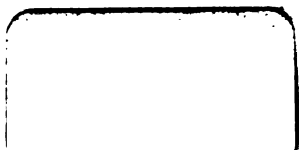
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President Elect.—PROFESSOR HUXLEY, LL.D., F.R.S., F.G.S., President of the Ethnological Society of London.
 Notices of Papers proposed to be read at the Meeting should be sent to the Assistant-General Secretary, G. GRIFFITH, Esq., M.A., Harrow.
 Information about Local Arrangements may be obtained from the Local Secretaries, Liverpool.

EXHIBITION of the SOCIETY of BRITISH ARTISTS (Incorporated by Royal Charter).—The FORTY-SEVENTH ANNUAL EXHIBITION is NOW OPEN, from nine A.M. till dusk. Admittance is—Suffolk Street, Pall Mall East.
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THE QUARTERLY REVIEW.

Advertisements for insertion in the Forthcoming Number of the above Periodical must be forwarded to the Publisher by the 4th, and Bills by the 6th instant.

JOHN MURRAY, Albemarle Street.

THE EDINBURGH REVIEW, No. 269, will be published on SATURDAY, July 16th. ADVERTISEMENTS intended for insertion cannot be received by the Publishers later than MONDAY, July 11th.
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Notes.

TOWTON FIELD.

A few days ago I set off on foot in order to pay a visit to this place, where the greatest battle in the terrible conflict between the rival houses of York and Lancaster was fought, on Palm Sunday, March 29, 1461:—

"Palm Sunday chimes were chiming,
All glad some thro' the air,
And village men and maidens
Knelt in the church at prayer,
When the Red Rose and the White Rose
In furious battle reel'd,
And yeomen fought like barons,
And barons died ere yield."

Various names have been assigned to the battle, as "Saxton," "Palm Sunday Field," "Sherburn," "Saxtonfeld," and "Tawtonfeld"; but it is most generally known as the Battle of Towton. Be it observed, that Towton is a hamlet in the parish of Saxton, and no great distance from the market town of Tadcaster, which does not seem to have altered very much since those times.

The afternoon was lovely, and the more appreciated after the protracted winter and cold spring which have marked this year: the apple-trees

* The writer of this must have had in his mind Scott's description of the Battle of Flodden, when—

"Linked in the serried phalanx tight,
Groom fought like noble, squire like knight,
As fearlessly and well."

richly laden with blossom; the wild flowers beginning to show themselves; the cuckoo and the thrush singing; the sun shining, without which nothing can be beautiful; and the insect world on the wing: that kind of a day, in the happy spring-time of the year, when one calls to mind everything that has been read of the praises of the country in both ancient and modern poets. Theocritus, Virgil, and happy Horace all loved the country, and found much to interest in the commonest objects of nature; and let me not omit to mention, amongst our own poets, Thomson and Bloomfield, Tennyson and Wordsworth, who have all sung its praises.

The battle-field is easily found, lying about half a mile from the little village of Towton; and the battle was fought in a large meadow, through which the little river Cock winds. Grass grows in rich luxuriance there; and at this day groups of wild dwarf rose-bushes are seen, traditionally said to have been planted on the mounds under which the slain were buried:—

"There still wild roses growing—
Frail tokens of the fray;
And the hedgerow green bears witness
Of Towton Field that day."

The people in the neighbourhood firmly believe that these rose-bushes will alone grow in the "Bloody Meadow," and that attempts to plant them elsewhere have always been unsuccessful.

The Lancastrians drew up their forces southward of the village of Towton, and numbered sixty thousand; whilst the forces of the Yorkists, drawn up opposite, were about forty-eight thousand; and the battle commenced at nine o'clock in the morning, the cloth-yard arrows flying like hail. A storm of snow and sleet falling, and driven by the wind in the faces of the Lancastrians, hindered their shooting with accuracy. The combat lasted, according to some authors, ten hours; but, according to others, towards three o'clock in the afternoon the Lancastrians began to give way. They were pursued by their foes, who gave no quarter, and driven through the little river Cock; and such numbers were slain there as to afford a bridge for the survivors to pass over. For several days afterwards the Cock and the Wharfe, into which it flows, are said to have run with blood. The number of the slain is given at 36,776; but this most likely includes those who fell on both sides, and not only in the battle but in the pursuit, and in the skirmish at Ferrybridge on the previous day.

The Cock is an insignificant stream, over which one can stride; but those who know how becks, as they are called, can rise in Yorkshire, in winter and spring, may very easily imagine its swelling to a great size from the melting snow. The meadow through which it flows must have been a fine place for the esquire to fly his hawks, as

mentioned by Macaulay. A very singular fact is that, comparatively speaking, very few remains of bodies or implements of warfare have been discovered, either in the bed of the river or on the battle-field; though there cannot be any doubt concerning a large quantity of both being hidden there; nor, as far as I have been able to ascertain, has any very diligent search ever at any time been made. Perhaps the day may arrive, as Virgil says—

"Scilicet et tempus veniet, quum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabra rubigine pila,
Aut gravibus rastria galeas pulsabit inanes,
Grandiaque effosais mirabitur ossa sepulchris."

Georg. i. 498 et seq.

No obelisk or memorial stone has been erected to mark the place of the battle, as is the case at Mortimer's Cross and Blore Heath—the scenes of two conflicts in the Wars of the Roses, but neither of them equalling, in importance or in sanguinary nature, Towton. It may be worth notice, that in 1766, the gallant Admiral Hawke was raised to the peerage by the title of Baron Hawke of Towton.

Some little distance from the battle-field is Saxton Church, in which parish, as before observed, it is situated; and in its churchyard great numbers of the slain are known to have been buried in a deep trench. Lord Dacre, who was killed, as the story goes, with an arrow shot by a boy perched in a "bur-tree," * lies buried under a tomb on the north side of the church, the slab or covering of which is broken in two pieces. Drake gives the inscription, in 1736:—

"Hic jacet Ranulphus Ds. de Dacres et — miles et occisus erat in bello Principi Henrico VI., Anno D. MCCOCLXI., xxix. die Martii, videlicet dominica die palmarum—cujus animæ propitiatur Deus. Amen."

The inscription is in Old English characters, and now very much defaced.

Near the village of Towton, according to Leland, Richard III. commenced building a chapel where masses might be said for the souls of those slain in the battle, but it never was completed. Of this not a vestige remains, though the name is perpetuated by that of a field called "Chapel Garth," close to Towton Hall. This king always entertained a strong affection for Yorkshire; and Middleham Castle, in Wensleydale, in the North Riding (one of the fairest spots in England), was for a time his chief residence. There had he learned the art of war under Warwick, stout in armour bright, the last of the barons; and owing to his marriage with the Lady Anne Neville, the daughter of the King Maker, the Castle of Middleham became his property. The death of Richard III. at Bosworth Field, in 1485, hindered his carrying out his intention of endowing largely

the church in that place, and was no doubt also the cause of the chapel at Towton remaining unfinished.

John Lord Neville, another Lancastrian commander, is said to have been buried in Lead Chapel, about half-a-mile from Saxton, and in the parish of Ryther. Lead Chapel is one of the most primitive structures in England, situated in a farm-yard, and where service is held twice in the year. It would, on account of its simplicity and antiquity, be a pity to touch it with a restoring hand.

As to the events which succeeded the Battle of Towton, as they are matters of history, it would be needless to mention them in these pages. Suffice it to say that Edward IV., elated with success, marched to York, and soon after proceeded to London, where he was crowned on June 29, 1461.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

CHARLES DICKENS AND THE "MEMOIRS OF GRIMALDI."

It is a rather remarkable circumstance that two writers of sketches of Charles Dickens's literary career which appeared on the day after his death in the morning journals should have fallen into nearly the same error with respect to the nature of his connection with the above work. One asserts that Dickens actually wrote the *Memoirs*, whilst the other laments that he should have been tempted by money to lend his name to works of which he could never have written a line, citing the *Grimaldi Memoirs* in illustration of his remark, and leading his readers to the inevitable conclusion that Dickens's name appeared as the author of the book. Now, although it is no matter of surprise that gentlemen who are compelled to write *currente calamo* should occasionally commit mistakes from the want of opportunity of verifying their statements before committing them to the press, yet it is nevertheless desirable that those mistakes should be as speedily as possible rectified.

The fact is that Charles Dickens was merely the *editor* of the *Memoirs of Grimaldi*, as may be seen from the title—*Memoirs of Joseph Grimaldi, Edited by Bos.* In the preface to the work Dickens relates the history of the *Memoirs*, which is in substance as follows:—Grimaldi during the latter years of his life employed himself in writing his autobiography. He handed his manuscript over to Mr. Thomas Egerton Wilks for revision and preparation for the press. That gentleman pruned it of its redundancies (for Joe had been exceedingly diffuse), added some matter which he had gleaned in conversations with its writer, and fitted it for publication. Then Grimaldi died, and Wilks, with the consent

* "Bur-tree," a local name for the "elder-tree."

of Richard Hughes (Grimaldi's executor), disposed of the manuscript to Messrs. Chapman and Hall, the publishers, who employed Charles Dickens to edit it. Dickens further condensed it, made some trifling alterations in it, and wrote the preface.

Nothing can be clearer than Dickens's statement of the nature of his connection with the work, and there is certainly nothing either on the title-page or elsewhere in the book to lead even the most careless reader to suppose that he had written—in the ordinary acceptance of the term—any part of it.

W. H. HUSK.

THE LAMBS AND VINCENT NOVELLO.

The following lines were written in the late Mr. Vincent Novello's Album by Charles and Mary Lamb. They appeared in the *Musical Times* of March 1, 1862 (p. 207), but seem to me well worth transferring to the pages of "N. & Q."

H. B.

"FREE THOUGHTS ON SOME EMINENT COMPOSERS."

"Some cry up Haydn, some Mozart,
Just as the whim bites. For my part,
I do not care one farthing candle
For either of them, nor for Handel.
Cannot a man live free and easy
Without admiring Pergolesi?
Or through the world with comfort go,
That never heard of Doctor Blow?
So help me God, I hardly have;
And yet I eat, and drink, and shave,
Like other people, if you watch it,
And know no more of stave or crotchet
Than did the primitive Peruvians,
Or those old ante-queer-Diluvians,
That lived in the unwashed world with Tubal,
Before that dirty blacksmith Jubal,
By strokes on anvil or by summ'at
Found out, to his great surprise, the gamut.
I care no more for Cimarosa
Than he did for Salvator Rosa,
Being no painter: and bad luck
Be mine, if I can bear that Gluck.
Old Tycho Brahe, and modern Herschel
Had something in 'em; but who's Purcell?
The Devil, with his foot so cloven,
For aught I care, may take Beethoven;
And, if the bargain does not suit,
I'll throw him Weber into boot.
There's not the splitting of a splinter
To choose, 'twixt him last-named and Winter.
Of Doctor Pepusch old Queen Dido
Knows just as much, God knows, as I do.
I would not go four miles to visit
Sebastian Bach—or *Batch*—which is it?
No more I would for Bononcini.
As for Novello and Rossini,
I shall not say a word to grieve 'em,
Because they're living. So I leave 'em.

"C. LAMB."

"The reason why my brother's so severe,
Vincento is—my brother has no ear;
And Caradori her mellifluous throat
Might stretch in vain to make him learn a note.

Of common tunes he knows not anything,
Nor "Rule Britannia" from "God save the King."
He rail at Handel! He the gamut quiz!
I'd lay my life he knows not what it is,
His spite at music is a pretty whim—
He loves not it, because it loves not him.

"M. LAMB."

ANOTHER CENTENARIAN: DR. HOLYOKE.—I beg to add another to your list of centenarians. The authority for the following is so good that, though no dates are given, its correctness can scarcely be doubted. It is copied from—

"Letters to a Young Physician. By James Jackson, M.D., LL.D., Professor Emeritus of the Theory and Practice of Physic in the University at Cambridge, U.S. 1856."

"I will not give you a list of the worthy successors of Hippocrates. It would be a long list, though I should select those only whose claims would not be disputed. I might find some such in our own land, who have finished their career in the present century. I will indulge myself in naming one only; one whom I had the happiness to know intimately. He was my first teacher, and I have been accustomed, with some others of his pupils, to call him *old master*. I refer to the late Edward Augustus Holyoke, M.D. of Salem. He, like Hippocrates, lived more than a hundred years, retaining his faculties, mental and bodily, to the end of his century in unusual perfection. . . . His conceptions were clear, and his memory strong; though, like other old men, he lamented its decay in the latter part of his life. He had not lost it, however, as was shown on the day which completed his hundred years, and when he began on a new century. On that day a case was presented to him of an unusual character, on which, after examining it, he remarked that he did not recal any like it, unless that of a patient whom he named. This patient was one whom he had seen once only, forty years before."

J. D.

AN ANCIENT COUPLET.—

"Tolerabilius est audire basiliscū sibilantē,
quā mulierē cāntantē. ut dicit Origenes."

"Better is it to heare y^e cockatrice hissing,
Than to heare at any time a woman singinge."

Cotton. Tit. A. xix. fol. 496.

PONSONBY A. LYONS.

"THE WORLD IS A STAGE, BUT THE STAGE IS NOT THE WORLD."—In like manner we say, "Les hommes font les décorations, mais les décorations ne font pas les hommes," which was once beautifully illustrated by Charlet in one of his admirable lithographs—a poor scene-painter addressing a high functionary "all cover'd with orders, and all forlorn."

P. A. L.

LOUIS NAPOLEON'S BIRTHPLACE.—The following extract from the *Daily Telegraph* of June 9, 1870, appears to me to contain an error:—

"A house in the Rue Laffitte, to which deep historical interest will attach, is about to be taken for the purposes of the Austrian Embassy. In it Queen Hortense once lived, and there was born Charles Louis Napoleon III., Emperor of the French. It was lately used as offices by the Lyons Railway Company."

I have always understood, and have heard it repeated upon very good authority, that Louis Napoleon is the only one of his family who was born in the Tuileries.

C. A. W.

Mayfair, W.

COMIC ETYMOLOGY.—I was once the amused recipient of the following bit of etymology (not, however, intended for my ear), which, I think, may be fairly ranked as of the highly comic kind:—

The "manor of Cat- or Cats-hanger" was alleged to have been described in one or more old deeds which the speaker had examined as "the manor of the *Chanting Singers*," and this phrase, "chanting singers," was assumed to be the original form from which the word *Cat- or Cats-hanger* was derived. I need hardly inform the readers of "N. & Q." that the *hanger* in *Cat- or Cats-hanger* means, according to Halliwell, "a wood on a declivity," and that it occurs in *Clay- or Cle-hanger* and *Panshanger*, both of which words one may assume, without much fear of contradiction, to be quite independent of any connection with *singers*, whether chanting, congregational, or choral.

The manor of Cathanger is mentioned in Domesday-book under the form *Cathangre*; and in the *inquisit. post-mort.* of Edward I. (Roberts's *Calendarium Genealogicum*, 418, 756) it occurs under the forms *Catanger* and *Cathangre*. I have also met with the word in similar forms in the early patent rolls of Edward I.

I suspect that the so-called "old deed" must have been of a comparatively late date, and the form of the word *Cathanger*, alleged to have been discovered in it, a mere modern corruption, possibly itself founded on the absurd derivation it was intended to establish in the hands of my "learned" friend.

H. F.

QUEEN HENRIETTA-MARIA AT BRIDLINGTON.—The enterprising firm of Peck & Son of Hull have just reprinted in a most admirable manner, in facsimile of the original of 1736, Gent's *History of Hull* (*Annales Regiædum Huliensium*), "to which is appended Notices of the Life and Works of Thomas Gent, printer of York," where he became proprietor of the only newspaper as yet published in the county of York, the *Original York Journal, or Weekly Courant*, and his was the only press that had been set up, as yet, in those parts.

In page 150 he alludes to Queen Henrietta-Maria having nearly lost her life whilst she was staying at Bridlington Quay, where she had landed on Feb. 19. His words are—

"Queen staying at Bridlington near a Fortnight, waiting for a Guard (absolutely refusing to be conducted by the Lord Fairfax), had like to have lost her Life, by two of the Parliament Ships (which unperceiv'd in the Night Time had enter'd the Bay) firing upon the Town, whereby Two Bullets fell upon the House where she was, piercing

even to the Bottom; And Her Majesty being forced to take shelter in the Ditch," as she was now and then leaving the Place, the Bullets flew so very thick, that a Sergeant was slain near her Person."

Now I have given the above extract in order to make the following note:—After the queen made her escape she took shelter at Boynton Hall, near Bridlington town, and in gratitude for the care and attention and secret protection she received, she in after days sent to her host a portrait of herself painted by C. Janssens. I had the gratification of an inspection of it a month since.

ALFRED JOHN DUNKIN.

44, Bessborough Gardens, Belgavia.

MIRACLE PLAYS IN SPAIN.—I am not aware whether the miracle plays still performed in Spain are ever acted by amateurs, or are under the patronage of the church, as seems to have been the case in the Middle Ages, and even now at Ammergau, and, I believe, in Brittany. I chanced to arrive at Tarragona on the evening of Good Friday, 1869, and the next morning, on my way to the cathedral, I saw a large placard announcing the performance that night in the theatre by the ordinary company of comedians of a grand sacred drama, with epilogue, entitled *Los siete Dolores de Nuestra Señora*—"The seven Sorrows of Our Lady"—in eight tableaux, with appropriate scenery, some of which was announced as new, especially the garden of *Abaramithia* (sic). The female characters were to be personated by actresses, and a numerous *corps de ballet* were to represent Angels, Disciples, Roman soldiers, the Jewish multitude, &c. Unfortunately, I was unable to remain at Tarragona to witness the performance. Not having time to copy the play-bill *in extenso*, I took a note of its contents, as follows:

1st Tableau, 1st Sorrow.—Presentation in the Temple. Prophecy of the Priest (? Simeon). Beheading (? Massacre of the Innocents).

2nd Tableau, 2nd Sorrow.—Flight into Egypt.

3rd Tableau, 3rd Sorrow.—The Lost Child.

4th Tableau.—Redemption of the Magdalen and Entry into Jerusalem.

5th Tableau.—Pilate's Sentence.

6th Tableau, 4th Sorrow.—The Street of Bitterness. (? Bearing the Cross).

7th Tableau, 5th Sorrow.—Mount Calvary and Death of Our Lord.

8th Tableau, 6th and 7th Sorrows.—Descent from the Cross; Entombment. Solitude.

The whole to conclude with an Epilogue of the Resurrection and Ascension into Heaven.

EDGAR MACCULLOCH.

Guernsey.

"**PHYSICIAN, HEAL THYSELF.**"—The first trace of this saying of our Saviour (Luke iv. 23) is to be found in the following passage of Homer (*Il. xi. 833*):—

(ἰατρὸν μὲν) ὁλομαί ἑλκος ἔχοντα,
χρηζέοντα καὶ αὐτὸν ἀνέμωρος ἰητρός.

* In the *Art-Union* is an engraving of this incident.

"I think that the physician having a wound, himself requires the aid of a distinguished physician."

It is still more clearly indicated in the *Prometheus Vincetus* (l. 481, ed. Scholefield, Cantab., 1830) of Æschylus:—

Καὶ δὲ ἰατρὸς ὁ τοῖς, ἐς νόσον
Πατρὸν ἀθύρει, καὶ σκαυρὸν οἷος ἔχεις
Εὐπεὶ τοιοῦτος φαρμακὸς ἰατρὸς.

"Like a bad physician who is afflicted by some disease, thou art out of spirits, and canst not discover by what kind of medicines thou mayest be cured."

It is quoted by Rabelais (*Pantagruel*, Prologue, livre iv.):—

"Difficilement sera creu le médecin avoir soing de la santé d'autrui, qui de la sienne propre est négligent."

Erasmus, in his *Adagia*, quotes Plutarch (πρὸς Κολώτην, 1110, E):—

ἄλλων ἰατρὸς αὐτὸς ἔλασσι βρῦον.

"He boasts of healing poor and rich,
Yet is himself all over itch."

But Plutarch does not give the name of the poet. Is it known? I do not recollect having found the proverb in a Latin author. Can any one supply an example? Is it an Eastern proverb? The true reason, no doubt, is that we are so formed by nature that we are better able to see what may benefit our neighbours than ourselves. This is the opinion of Terence (*Heaut.*, III. i. 98):—

"Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant et dijudicant;"

and Curtius too (lib. VII. iv. 10) has the same observation:—

"Natura mortalium hoc quoque nomine prava et sinistra dici potest; quod in suo quisque negotio hebetior est, quam in alieno."

CRAUFURD TAIT RAMAGE.

Queries.

AMERICAN KNIGHTS.—A book recently published in this country, *The Old World compared with the New*, by George Alfred Townsend, asserts that Dr. Franklin's son William and Benjamin West the painter were knighted in England. Is not this statement incorrect? As West was a Quaker, the acceptance of such an honour would have been inconsistent with his principles.

Philadelphia.

BAR-POINT.

BRIXTON MANOR HOUSE, SURREY.—I am very anxious to know when the old manor house, Brixton Rise, Brixton, Surrey, was built; and if any engravings or drawings have been taken of it. The mansion was a fine old red-brick building, and was pulled down in August 1869. I should also be glad of any particulars respecting the date of erection of the old White Horse inn

adjoining the above, and which is shortly to be pulled down to make room for a new tavern. I have been informed that this inn is of the time of Henry VI.

W. D.

BRITISH NORTH AMERICA.—Where can I procure the following information?—Charles Pedley, in his *History of Newfoundland*, London, 1863, 8vo, mentions at p. 410 the Amalgamated Legislature of Newfoundland, but does not give their names. Where are they to be found? I want to know where this document can be seen.

W. T.

CELTIC REMAINS AT ADDINGTON, CO. KENT.—In the *Gent. Mag.*, Dec. 1852 (p. 587), Mr. Thomas Wright wrote:—

"Mr. Larking has since made some excavations at one of the cromlechs of the parish of Addington, the only result of which was the discovery of some fragments of rude pottery."

I shall be extremely thankful for any further information respecting the discovery alluded to above, communicated to me either privately or through the medium of "N. & Q."

E. H. W. DUNKIN.

Royal Circus Street, Greenwich.

"CIVANTICK."—Pepys (*Diary*, May 24, 1688), visiting Lady Sandwich,

"Found her and her family at chapel: and thither I went to them, and sat out the sermon, where I heard Jervas Fulwood, now their chaplain, preach a very good and civantick kind of sermon, too good for an ordinary congregation."

What is a "civantick" sermon? Is there any known meaning or derivation of the word? It may be a forgotten cant expression of that day. But Pepys disarised to amuse himself and not others, and would not naturally talk slang to himself, nor was it his habit to do so. Or may it be a mistake of the transcriber of Pepys's shorthand?

JEAN LE TROUVEUR.

COINS IN FOUNDATION STONES.—It is usual now to enclose coins and documents in the foundation-stones of public buildings. How long has this been the custom? And was there ever a deposit of this kind found in the foundation-stone of any ruined or demolished building?

D. BLAIR.

Melbourne.

CORNWALL AND CORNOUAILLE.—Has the obvious identity of these names led to any elucidation of the affinities of race and language existing between the Cornishmen and the Bretons?

D. BLAIR.

Melbourne.

CROUCHING VENUS.—Can any one inform me the name of the artist of the "Crouching Venus" in the Vatican, or the Pitti Palace at Florence?

G. E.

"LE FIL DE LA BONNE VIERGE (Gossamer THREADS)."—This title of a picture in the present Royal Academy Exhibition—the subject a female figure with a distaff—has, I expect, reference to some proverb of which I should be thankful for an account; as also the derivation of the title of another picture in the same place—"St. Luke's little summer"—the representation of an autumn scene.

A. S.

HAMPSHIRE COUNTRY CHURCHYARD.—In Pepys's *Diary*, under date April 26, 1662, we read:—

"Sir George & I, and his Clerk Mr Stephens, and Mr Holt our guide, over to Gosport, and so rode to Southampton. In our way besides my Lord Southampton's parks and lands, which in one view we could see £6000 p annum, we observed a little church yard where the graves are accustomed to be all sowed with sage."

Can any of your readers tell me the name of the church in question, as there are several on the roads between Gosport and Southampton; and if the custom of sowing the graves with sage is still preserved?

H. H.

Portsmouth.

THE KERLOOK.—What are the botanical and common names of this plant? I met with it in a West-country song. I presume that the word is provincial, as I do not find it in any dictionary.

STEPHEN JACKSON.

MASONS' MEDALS.—In many of our cathedrals the masons, as is well known, have cut their initials or some other figure, in the hope, doubtless, of obtaining that immortality of fame which charms so many of us poor "creatures of a day." In Switzerland the hewers of stone adopted another method to obtain the same end. They cast in rude moulds leaden medals bearing their names or initials, with a rough sketch of the building on which they had been employed, and placed them below the foundation stone. One of these leads is in my possession. On the obverse are seen the outlines of a church, placed between the letters B. and F., the initials of the builder; and the reverse bears what would seem a representation of an oriel window, surrounded, garter fashion, by the date partly defaced. May I ask whether such leaden medals are ever found in our own country?

OUTIS.

Risely, Beds.

MORTAR MARK.—On a bronze mortar in my possession, dated 1568, is a coat of arms or merchant's mark which I am anxious to identify. It consists of a three-arched bridge with a tower at each end. There is an indistinct object, probably a star, in chief. I think the mortar is of Italian workmanship.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"NORTATIVE": "SORORISING."—In the *Daily Telegraph* of May 17, I met, in the third notice of the Royal Academy, two words which are new

to me—"nortative" and "sororising." Does the latter word mean the feminine of "fraternising"? Are they English words?

ELLIS RIGHT.

PAUL'S GROVE.—In Baynes's *Horæ Lucanæ, or Biography of St. Luke*, recently published, it is said concerning St. Paul: "From Spain limping tradition pretends to have conducted him through France to Britain, and here to have landed him on the coast of Hampshire, at a place since called 'Paul's Grove.'" I cannot find this place mentioned in any map, topography of the county, or gazetteer. Where is it?

B. S.

PAULET OF AMPORT.—Being unable to find any information in the peerages concerning the seven brothers of George, twelfth Marquis of Winchester, I shall be very glad if any of your readers can supply the deficiency.

W. J. MANBEY.

PORTRAITS OF PURITAN DIVINES.—The printed works of the Puritans generally contain an engraved likeness of the author; such engravings were executed from oil portraits, which for the most part still exist, either in chapels, institutions, or in the possession of private individuals. Dr. Williams's Library in London contains some of those best known, but the writer will be glad if the readers of "N. & Q." could inform him of the existence of others elsewhere.

G. E. S.

Exeter.

QUERIES.—Can any of your readers explain the allusion in the following passage from Reed's *First Lecture on Tragic Poetry*?—

"The wind comes rising up from beneath the horizon, like the terrific phantom that haunted the palace of Dion—a sullen spectre—

"Sweeping, vehemently sweeping,
Like Auster, whirling to and fro
His force in Caspian foam to try;
Or Boreas, when he scours the snow
That skims the plains of Thessaly."

Who is the author of a short piece of four stanzas, beginning—

"Still glides the gentle streamlet on,
With shifting current new and strange;
The water that was here is gone,
But those green shadows never change?"

G. P. H.

SLADE.—Wanted, information of the family of Sir Thomas Slade, Kt., who married a Miss Inglefield about 1740, or a little later. Who was his father, and where did he live? Address, H. A. B., Mr. LEWIS, Bookseller, Gower Street, Euston Square.

EBERHARD TAPPI OF LUNA.—I have lately, through the Messrs. Asher of Berlin and London, got a copy of the following work:—

"Germanicorum Adagiorum cum Latinis ac Græcis collatorum, Centuriae septem. Jam denuo recognitæ et locupletatæ per ipsam auctorem Eberhardum Tappium Lunensem; cum Indice. Cum gratia et privilegio Im-

periali ad Septennium. Argentorati, per Wendelinum Ribelinum, anno 1545."

The printer addresses the reader, and tells him that the work was presented to him by a friend of Francfort, who told him that it was a collection made by Eberhard Tappi of Luna. The author acknowledges that he has made use of the *Adagia* of Erasmus, illustrating them with German proverbs. These proverbs are not without considerable interest. Is anything known of Eberhard Tappi? Is there a town called Luna in Germany, or is it the modern city of Carrara in Italy? CRAUFURD TAIT RAMAGE.

TWO PAGODAS.—I have before me a gold coin about the size and weight of a Napoleon. Its edge is milled diagonally. On one side is a garter, within which, in Roman letters, are the words "TWO PAGODAS," followed by five signs: neither Greek nor Hebrew, I fancy Hindoostanee. Within the garter is a pagoda-shaped temple, and on either side of it nine stars. On the reverse is a garter, bearing twelve signs somewhat similar to those named. Within the garter there is the figure of an idol, and on either side four moons: those on the left being crescent, those on the right showing a face within the crescent. I am told this coin is one of a large number found in a ditch at Great Stanmore, about twenty-five years ago. Can any correspondent of "N. & Q." tell me where they were in circulation? SEPTIMUS PISSER.

Chiswick.

FREDERICK, PRINCE OF WALES.—A literary journal, reviewing Mrs. Oliphant's new book on the reign of George II., asks for the reason why Frederick Prince of Wales was nicknamed the "Monster" by his mother Queen Caroline, and the "Beast" by his sisters. I once, for purposes of literary lecturing, went very carefully over the literature and history of that period, and I thought I had gained a tolerably complete acquaintance with the private life and public career of the father of George III.; but I am not able to give a satisfactory reply to the foregoing inquiry. Perhaps some reader of "N. & Q." will be good enough to indicate some book, which I may have overlooked, that throws a final light upon Prince Frederick's private character? D. BLAIR.
Melbourne.

WESTON: SHIRLEY.—In the *Stemmata Shirleiana*, privately printed by J. B. Nichols, 1841, it is recorded that—

"Robert William, Viscount Tamworth, only son of Washington, eighth Earl Ferrers, born in the parish of St. Mary-le-bone, London, August 24, 1783, married at Brillesford Church, Derbyshire, Dec. 12, 1821, Miss Anne Weston, and had issue."

Her arms impaled with those of Shirley are given as Party per chevron azure and or an

eagle displayed sable in base; on a chief embattled of the second three torteures. These bearings would seem to show that she was descended from a junior branch of the Staffordshire Westons, whose arms—Or an eagle displayed sable, quartering ermine on a chief azure five bezants—appear to have been modified and amalgamated in the armorial insignia of her family.

I shall feel indebted to any contributor to "N. & Q." who will afford information regarding the parentage and the grant of arms to the ancestor of the lady I have named. W.

Queries with Answers.

"FEROHER" AND "DOKHMEH."—In the very interesting and striking article on the "Pre-Christian Cross," in the *Edinburgh Review* for January last, I find some terms of antiquarianism which are new to me. "Dolmen" I know: according to Mrs. Bury Palliser it is derived from the Breton *dau*, a table, and *men*, a stone. "Menhir," on the same authority I learn, comes from *men*, a stone, and *hir*, long, in the same language. But what is a "feroher"? And is a Gueber "dokhmeh" one of those strange conical temples of Persia where the sacred fire is kept continually burning? It would be well if the writers of articles of the kind in question would make it a rule to accompany any new terms they may have occasion to use with some passing note of explanation. D. BLAIR.
Melbourne.

[The value of essays like that in question is sadly diminished for the want of a little pictorial embellishment. In attempting to satisfy present requirements, of course we cannot hope to succeed better than the Reviewer.]

A "feroher" is the hieratic symbol of the solar deity; and which may be seen on many of the steles or graven tablets exhumed from the ruins of Nineveh. It has also been found in Mexico and Central America. Sometimes it is simply depicted as a pennate circle; at others the demi-figure of the god, with expanded wings, and in the act of discharging an arrow from his bow, is, as the author of the essay remarks, "the highest or most æsthetical of its various developments." The term "feroher" is common enough in archaeological publications; but we are ignorant nevertheless of its origin and etymology.

The "dokhmeh" or ossuary of the ancient Parsees is a low round tower built of large stones, and usually elevated upon a platform of the same material; into the open top of which human bones were promiscuously cast, after the flesh had been torn from them by vultures or other birds of prey, and when they had been sufficiently blanched by the rain. (See Chardin's *Travels*, vol. viii. pp. 96 and 378.) Similar structures are scattered about the hills which surround lake Titicaca in

South Peru. Dokhmebs and fire-altars are totally distinct monuments. For a description of the form and uses of the last mentioned, see Sir William Ouseley's *Travels in Persia*, vol. ii. p. 80. According to his report, fire-altars were composed of single upright stones, about 10 feet high by 3½ feet broad at the base, with a small cavity at the top, wherein the sacred fire was placed. Similar monuments have been found, strange to say, on the island of Tinian, one of the Marian or Ladrone group: a fact which effectually disposes of the vulgar belief that the inhabitants were unacquainted with fire before the advent of the Spaniards early in the sixteenth century.]

THE CHIEF JUSTICE OF ENGLAND.—Among the charges preferred against Sir Edward Coke was one, that on the title-pages of his volumes of *Reports* he had described himself as Lord Chief Justice of England, and not as Chief Justice of the Court of King's Bench. When, in the year 1829, Lord Tenterden delivered a speech against the Roman Catholic Relief Bill, that great constitutional authority, the late Earl Grey, in answering the Chief Justice, most pointedly called him the Lord Chief Justice of the King's Bench. What authority has Sir Alexander Cockburn for assuming (as he does) the title "Lord Chief Justice of England"? A BARRISTER.

[If Lord Coke styled himself Chief Justice of England, and Sir Alexander Cockburn does the same thing, we would say, in language parodied from Tickell—

"What Coke has done and Cockburn has approved
Cannot be wrong."

When the Lord Chancellor lately moved for the letter of the Chief Justice on the Law Bills, he styled him "Chief Justice of England"; and as the Queen, in the patent by which he is created, styles him "Our Chief Justice to hold Pleas before us," it would seem clear that he is Chief Justice of England. Tomline, in his *Law Dictionary*, says he is styled "Capitalis Justiciarius" because he is the chief of the rest, and for this reason he has usually the title of Lord Chief Justice of England.]

REDERIFFE.—I wish to identify this place with its modern name. In Harleian MS. 1180, for 153 b, I find a person named William Hall described as "de Rederiff iuxta London," and in another MS. as of Rederiffe, co. Kent. and in his will proved in C.P.O. 10 Dec. 1612 (Fenner 112) he describes himself as of Rederiffe, co. Surrey. Can any one tell me where Rederiff is, and whether it is a parish or manor, and whether it is in Kent or Surrey? G. W. M.

[Redriffe is a popular form of Rotherhithe. In the early part of the present century, Rotherhithe was as commonly spoken of as Redriffe, as Croydon was called Croydon—a practice recorded in the song—

"For though it is spelt C, r, o, y,
The Cockneys call it Croydon."]

"To Pistol."—Has this verb ever been used by *English* writers? It seems to be an Americanism. In a recent St. Louis paper the writer and reporter of the famous McFarland trial says:—

"At the time Richardson was pistolled by McFarland, the latter was not responsible for his actions, either in the eyes of God or by the laws of man."

HEERMANN KINDT.

[This is unquestionably an English word. In Johnson's *Dictionary* (ed. Nares), the verb "To Pistol" is defined "to shoot with a pistol," and it is illustrated by a passage from Beaumont & Fletcher's *Love's Cure*:—

"You base Lord, I'll pistol thee";

and another instance is quoted from Aubrey's *Miscellanies*. In like manner Richardson defines the word, quoting examples from Howell and Anthony Wood.]

COUNTESS OF SUNDERLAND.—Wanted, information concerning this lady, to whom "P. B." dedicated Lord Brooke's *Life of Sir Philip Sidney* in 1652: and who was P. B.? STUDENT.

[P. B. has dedicated the work to Lady Dorothy Sidney, the daughter of Robert Earl of Leicester. This lady married on July 11, 1633, Henry, third Lord Spencer of Wormleighton, created Earl of Sunderland, 1643, and killed at the battle of Newbury, Sept. 20, 1643. The countess was a lady of inimitable beauty, virtue, and merit, with all accomplishments; and, under the name of Sacharissa, is highly celebrated by the poet Waller. The countess remarried on July 8, 1652, Robert Smythe, Esq. of Bounds in Kent.]

KEBLE'S "REDBREAST IN SEPTEMBER."—To this beautiful poem (for the twenty-first Sunday after Trinity) Keble appends two stanzas "To the Redbreast," which he states were "borrowed from a friend." Who was the friend? The verses seem to me to be very much in Keble's own manner. D. BLAIR.

[By the Rev. Henry Francis Lyte, the author of that beautiful hymn, "Abide with me."]

KEBLE'S "WINTER THRUSH" (4th S. v. 58.)—MR. HOSKINS-ABRAHAM states that Keble's poem of "The Winter Thrush" is in *Lyra Apostolica*. It is not in my copy of the *Lyra*, which is of the second edition (1837). How is this omission to be explained? D. BLAIR.

Melbourne.

["The Winter Thrush" is in the *Lyra Apostolica*, sixth edition, 1843, p. 112, and is signed, as all Keble's poems in that collection, with γ.]

"THE TEMPTATIONS OF ST. ANTHONY."—Who is the author of this poem, beginning—

"St. Anthony sat on a lowly stool,"

in the *Benley Ballads*? It bears the initials "T. H. S."

JAMES J. LAMB.

Underwood Cottage, Paisley.

[By the Rev. R. H. Dalton Barham, author of the *Ingoldsby Legends*.]

Replies.

ARMS OF SLAUGHTER.

(4th S. v. 33, 152, 217, 248, 350.)

I am able to give D. P. a little information as to some of the arms he has described.

Glover (*Derbyshire*, vol. ii. 220) says that Chatsworth was for many generations the property of a family named Leche or Leech, one of whom, John, was surgeon, or, as a medical man was termed at that period, "leech," to Edward III., and, no doubt, the family name was taken, like Archer, Forester, and many others, from the profession of the ancestor, who doubtless was a "learned leech." And thence, too, came the crest; out of a ducal coronet, or, an arm erect, proper, grasping a *leech* environed round the arm, vert. (Lysons' *Derbyshire*, cxxxiv.)

The Chatsworth branch became extinct by the death of Francis Leche, who sold the estate about the middle of the sixteenth century. His uncle, Ralph, had three daughters, married to Kniveton of Mercaston, Wingfield, and Slater of Sutton, in Lincolnshire. (Lysons, *ibid.*)

Thomas Kniveton of Mercaston married Joan, the eldest daughter of Ralph Leech of Chatsworth (Burke's *Ext. Baronet.*); and the arms of Kniveton of Mercaston were gules, a chevron vair, argent and sable; and there is a tablet in the church at Bradley, Derbyshire (another seat of the Knivetons), on which we have Kniveton impaling Leche, and, no doubt, these are the arms of Thomas Kniveton and Joan Leche; and they seem to be the same as No. 4 given by D. P. Lysons gives them as ermine, on a chief *dancettée*, gules, three ducal coronets, or.

The Bradley tablet also has a crescent on the Leche arms, and rightly, as Joan Leche was the daughter of a second son.

I have no doubt that the name Slater given by Lysons was either a contraction of Slaughter or another mode of spelling the name. In Burke's *Landed Gentry* there is a Slater, who bears the same arms as are given by D. P. for Slaughter; and the Herefordshire Visitation of 1634, and Derbyshire Visitation of 1611 (*anté*, p. 320), shew that the Slater of Lysons really was Slaughter.

I have not discovered the name or arms of the wife of Ralph Leche; but I think it probable that the arms in No. 3 are his and his wife's, and if so, she was a Leake.

The Slaughters seem to have assumed the Leche crest; no uncommon thing in former times.

I am unable to give the date of any of the marriages of the daughters of Ralph Leche; but as Sir William Kniveton, the son of Miss Leche, was sheriff for Derbyshire in 1587, which he would not have been before he was of age, his mother was married before 1563.

I think the several coats were put up to show the relations of the Slaughter family as well as some members of that family; and, peradventure, they may be explained as follows:—

No. 1, with the Slaughter arms only upon it, may represent their ancestor. As the Leche arms are not quartered either in No. 2 or No. 9, I infer that they denote two Slaughters and their wives before the one who married Miss Leche; possibly his father and mother and grandfather and grandmother. As the Leche arms are quartered in No. 5, it may represent the son of Miss Leche and his wife; and the Visitations show that this was so. No. 7 may represent Miss Leche's grandson when a bachelor, and, if so, he is the last of the Slaughters here represented; and probably the coats were put up by him. It is very remarkable that Slaughter impaling Leche does not occur.

So far for the Slaughters; now for their relations. Francis Leche, who sold Chatsworth, married the sister of "Bess of Hardwick," the celebrated Countess of Shrewsbury (Glover, ii. 220), and he was Mrs. Slaughter's first cousin. Now the countess and her sister were the daughters of John Hardwick of Hardwick (Lysons, 190), whose arms were argent a saltier engrailed, azure, on a chief of the second three cinquefoils of the field (Lysons, cxxii.); and I think these are probably the husband's arms in No. 8. On the countess's monument in All Saints' church, Derby, are the arms of Hardwick impaling azure on a saltier engrailed nine annulets, a crescent for difference (Glover, ii. 245, 466); and Collins (*Peerage*, i. 289) says that the countess was the daughter of J. Hardwick by Elizabeth, daughter of Thomas Leake of Hasland, Derbyshire, who was of the younger branch of that family (Lysons, 82); and I think that probably the wife's arms in No. 8 are Leake, five annulets being a mistake for nine, and that No. 8 represents John Hardwick and his wife, Elizabeth Leake.

Then No. 6 may represent Miss Leake before her marriage with J. Hardwick.

As to No. 3, I think it is Leche impaling Leake, and it may be that Ralph Leche married another Miss Leake. Glover says that "Raulf Leech was a captain in the vanguard of the king's army, which entered France June 16, 1513." (Glover, ii. 220.) This may have been the father of Mrs. Kniveton and Mrs. Slaughter.

As the ancient family of Gibbs bore argent three hatchets sable, No. 9 may represent Slaughter impaling Gibbs. (Gwillim, 252.)

Mr. Robiason informs me that the wife's arms in No. 5 are those of Arnold, and Miss Leche's son for his first wife married an Arnold. (*Hereford Visitation of 1634.*)

I have not discovered the name of the wife in No. 2.

The third husband of "Bess of Hardwick" was Sir Wm. St. Low or Loe, and Mrs. Kniveton's third son bore the Christian name of St. Loe, which he probably received from Sir W. St. Loe.

Since the above was written I have examined the monument of "Bess of Hardwick" in All Saints' Church, Derby. It is a very fine monument, and in excellent preservation. There are three coats of arms upon it; and, as the arms of "Bess of Hardwick" are not given accurately either by Lysons or Glover, I will describe them. On a large shield in the centre is Shrewsbury impaling Hardwick. There are twelve quarterings for Shrewsbury (see Glover, ii. 466), and four for Hardwick. These are, 1st and 4th Hardwick, as I have already given them, and 2nd and 3rd argent a fess azure in chief three mullets of five points of the 2nd. I have not discovered whose arms these are.

On a separate shield on the dexter side of the large shield is Hardwick impaling Leake, with nine annulets and a crescent for difference on the Leake arms. On the sinister side of the large shield, on a lozenge, are the Hardwick arms, surmounted by a coronet.

At each end of the top of the monument is the Hardwick crest; on a wreath argent and azure, a stag tripping proper, charged on the neck with a chaplet of roses, argent, between two bars azure. These are carved figures, which stand on the top of the monument, and they are of an extremely elegant appearance. The feet of the countess' effigy, which reclines at the base of the monument, rest upon a similar stag. The inscription is given in Glover, ii. 466. CHAS. S. GREAVES.

JOHN FREETH, "THE BIRMINGHAM POET." (4th S. v. 558.)

The medal or token about which G. K. asks is certainly not of Bisset. I have no doubt but that it was struck in honour of John Freeth of Birmingham, who was always called by his contemporaries "Poet" Freeth, and sometimes "the Birmingham Poet." The following passage from my *Century of Birmingham Life* will afford G. K., and perhaps other readers of "N. & Q.," some not uninteresting information about this Birmingham worthy of the last century:—

"Few men occupied a more notable position in Old Birmingham than John Freeth—or, as he was invariably called, Poet Freeth. Notwithstanding his popularity (and this is proved by the large number of editions of his *Political Songster* which were published), the materials for his biography are very slight. We know that he was born in the year 1781; that he kept a tavern at the corner of Lease Lane and Bell Street; that he wrote and sung and published a very large number of songs; that he was one of the group in John Eckstein's famous picture of 'Birmingham Men'; a member of the 'Jacobin Club'; one of the 'Twelve Apostles,' as they were called by

their political opponents; and that he died September 29, 1808, at the good old age of seventy-seven. These facts are all that are known of the man, except what we gather from his poems. In the preface to his collected works, entitled *The Political Songster*, or, a Touch on the Times, on Various Subjects, and adapted to common Tunes, he thus lets us into the secret of their composition:—"It is," he says, "a very common and not an untrue saying, that every man has his hobby-horse. Sometimes, indeed, it is a profitable one; more frequently it is otherwise. My hobby-horse and practice for thirty years past* have been to write songs upon the occurrence of remarkable events, and nature having supplied me with a voice somewhat suitable to my style of compositions, to sing them also, while their subjects were fresh upon every man's mind; and being a publican, this faculty, or rather knack of singing my own songs, has been profitable to me; it has in an evening crowded my house with customers, and led me to friendships which I might not otherwise have experienced. Success naturally encouraged me to pursue the trade of *ballad-making*; for without it, it is not probable I should have written a tenth part of what this volume contains."

"Thus inspired by pleasure, friendship, and profit, the genial-hearted publican-poet sang about almost everything under the sun. From odes for thanksgiving days to Prescott's famous breeches—from royal celebrations to paviours—from the Gold Coin Act to Tutania buckles—from the Old King's Ghost to Seven Devils in the Taylor—from Parliament Wake to Birmingham Ale-tasters, all subjects were alike acceptable, and there was nothing too lofty nor too lowly for this prolific and self-contented singer. His verses sing because they are always written to some 'common tune,' but there was little poetry in John Freeth. He maintains a curious level; rarely, if ever, rising in his flight, and rarely, if ever, reaching the royal demesne of lyrical power, fancy, or pathos. He was not one of those who saw 'the light that never was on sea or shore'; the 'vision and the faculty divine' were not bestowed upon him. But he had a keen eye for the life of a town and of a nation. All public events, whether of local or national importance, attracted him; and he threw them into a liting kind of verse which, doubtless, he sung to the admiration and delight of his parlour audiences. One critic says: 'many of Freeth's published effusions possess the merit and sterling animus peculiar to Dublin's popular songs, whose style they closely resemble.' This is certainly the very highest praise which a friendly pen could write."

In 1792 John Eckstein painted the well-known picture of the twelve friends who met nightly at Freeth's house. They were all Liberals in politics, and their political opponents called them, in ridicule, "The Twelve Apostles." The original of this painting is now in the possession of Mr. Dugdale Houghton. The following MS. memorandum is attached to the back:—

"This picture is the common property of the twelve following gentlemen represented on the reverse, to be disposed of at all times as a majority of them shall think proper, and to be the sole property of the survivor: James Sketchley, John Freeth, John Miles, James Murray, Joseph Blunt, Richard Webster, Joseph Fearon, Jeremiah Vaux, Samuel Toy, John Collard, James Bisset, John Wilkes."

"Poet" Freeth died on September 29, 1808, at the ripe age of seventy-seven. On Monday,

* This was written in 1788.

October 3, *Aris's Birmingham Gazette* published the following brief obituary notice:—

"On Thursday, in the seventy-eighth year of his age, Mr. John Freeth, of this town, commonly called the Poet Freeth, a facetious bard of nature, forty-eight years proprietor of Freeth's Coffee-house, Bell Street—a house much frequented by strangers as well as the inhabitants, where the 'Poet' used every evening to delight a large company with original songs, composed from subjects of a public nature, replete with wit and humour—

'Who when good news is brought to town,
Immediately to work sits down,
And business fairly to go through,
Writes songs, finds tunes, and sings them too.'

His morals were unswerving, and his manner unaffected. Formed to enliven the social circle, possessing wit without acrimony, and independence of mind without pride, he was beloved by his friends, courted by strangers, and respected by all. The harmless, yet pointed sallies of his muse will be remembered with pleasing pain by thousands who admired his talents and revere his virtues."

I should be obliged if G. K. would furnish a fuller description of the medal.

J. A. LANGFORD, LL.D.

Birmingham.

THE FIRST FOLIO SHAKESPEARE.

(4th S. v. 490, 542.)

As the OLD SUBSCRIBER will hardly be satisfied with the odd reply of the NEW, I add two or three words, even though they be doubtful and conjectural. The words quoted, taken together with the context, certainly seem to indicate that the readers might give their sixpennyworth or shillingsworth or five-shillingsworth of censure, provided they purchased text to those amounts; and as I have shown in a previous note in the last volume, that a quarto play was sold for about fivepence or sixpence, it would seem as though the folio plays could be purchased separately. It favours this view, that the three parts—the comedies, histories, and tragedies—have each their separate pagination and signatures; and that though the comedies and histories end each on an imperfect quire (two and four instead of six), the succeeding part commences on a fresh quire. Thus the three parts form three volumes in one, and each would, I think, be sold for about five shillings. On the other hand, it is against this that, so far as I know, no copies have been found either separate or with separate title-pages. It is still more strong against the sale of separate folio plays, that when one ends near the middle of a quire of six, the next commences on the next page, and this even if that page be the second page of a leaf. While, therefore, it may be that the parts were if required, sold separately, I think that the words sixpence and shilling refer to the quarto single and double plays; and I hope in a future note to show that the folio was not, as has been supposed, a commercially antagonistic speculation to the legitimate quartos.

In the instance of the posthumous folio edition of Ben Jonson's collected works, in 1640, it appears pretty certain that parts were sold and were intended to be sold separately. In that year some of Ben Jonson's minor poems were published in quarto, and a second edition in duodecimo, augmented by several pieces, was issued before the close of the year. There was, therefore, some call for his works. Now, in the first folio volume of 1616, the paging, signatures, and quiring are continuous and regular throughout. But in the first folio volume of 1640, which is a reprint of that of 1616, the paging, signatures, and quiring begin afresh at the epigrams, although to do this the last (Lll) quire of the plays is in fours instead of in sixes; and the only possible conclusion is, that it was intended when required to sell the plays and the epigrams, Forest, and masques as separate parts. At the same time it would have been possible to sell any one play, or the epigrams and Forest, or either the king's or queen's entertainments, or the masques; for each (with the exception of the Forest) has a separate addressed and dated title-page, which was printed on a new leaf, even when the previous work ended on the first page of a leaf. The folio second volume is printed in the same way. The whole volume is made up of four parts, each separate from the other in paging, signatures, and quiring, namely:

1. Bart. Fair, Staple of News, The Devil is an Ass.
2. The Magn. Lady, Tale of a Tub, The Sad Shepherd.
3. Horace's Art of Poetry, English Grammar, Timber.
3. Masques, Underwoods, and, as an after edition, Mortimer.

And each play or work has its separate title-page, with the exception of the masques; and as the signature on their first page is B, it is clear that it had been intended to add a title-page and some preliminary matter.

B. NICHOLSON.

KYLOSBERN.

(3rd S. xii. 402; 4th S. i. 41; v. 256, 562.)

The copy charter granted by Alexander II. in the eighteenth year of his reign (1232) of the whole land of "Kelosberum" in favour of Ivan de Kirkepatrick is particularly interesting; and its appearance was the more desirable as hitherto it had not, as far as known, been printed in *extenso*, although known and referred to in one of the Sibbald MSS. now deposited in the Advocates' Library—a MS. descriptive (shortly) of the eleven parishes comprising the presbytery of Penpont. This MS., the work of the Rev. Mr. Black, minister of Closeburn (now united with Dalgarno) in the end of last century, was printed as an appendix to Symson's large description of Gal-

loway, drawn up in 1084, p. 168.) But here the witnesses are not the same altogether with those appearing in the copy charter now printed. In the latter are wanting the names of "David Marescallo" and "Thoma filio Hamil"; and it is Walter the son of Alan (not Alan himself) who is there correctly designed Stewart and Justiciar of Scotland. These discrepancies may not be unworthy of DR. RAMAGE's attention.

Unquestionably, the other charter mentioned by the DR., granted by King Robert Brus, and dated at Lochmaben, (but at which of the castles there?) in May 1320, will also prove very curious, — so much so, assuredly, as to warrant its being printed in "N. & Q." or elsewhere. It seems to erect a barony within Kylosbern, which is given, or at least confirmed to Kirkpatrick twelve years later. An earlier charter than either of these, by William de Brus (not further designed), and addressed to all men, but especially to his Norman and English friends without mentioning the Scots or Gallowegians, &c., was formerly supplied to "N. & Q." by DR. R. (3rd S. xi. 460.) It is equally valuable; and as the granter, who was third Baron of Annandale of the Brus family, died in 1215, it must be of a very early date indeed. It is to be regretted, however, that it has been much corrupted by the copyist, or was so difficult to decipher. May we inquire here if we are to consider that all these three charters are in the MS. "Account of Dumfriesshire Families," by the Rev. Peter Rae, and that the copies of them have all been obtained from notes or excerpts taken from that MS. by Mr. McTurk of Hastings Hall? Besides, it would be desirable to be informed whether the MS. is other than that in the Advocate's Library.

With regard to the charter of Alex. II. (4th S. v. 562) it also is evidently much corrupted, but whether the defects exist in Rae's MS. or in the excerpts has not been stated. It was the *totam terram* of Kylosbern which was granted or confirmed by this charter; and while the king speaks of this territory being held by himself, and before him by David I., whom he calls his *atavus*, no reference, as it will be remarked, is made to its being then, or at a prior period, in the hands of the Brus family, as part of Annandale, given by David I. soon after coming to the throne to Robert de Brus—a tract supposed to have been of great extent, being bounded on the south-west by the Nith, or by the lands of Dunegal—extending thence south-eastwards a great way, even to the valley of the Esk, and having the Solway Firth on the south. (Charter by David; *Acts of Parl.* vol. i.) Probably the *Macricem Sichecium* of the charter is no other than a misreading of *magnum sichecum* or *siccum*, signifying a large or great syke, or water runlet, because it is said to extend (see *extensis*) through a moss, and upwards from a

burn called Poldunelarg, which seems to have had its rise in one part of this moss. Of the *cumulus lapidum* of the charter it would be desirable to know more—to know if it still exists, its dimensions, and conformation. It is said to be now called the "Garrock Cairn," but if Dr. R. will refer to Symson's *Galloway* (App. p. 170) he will find a reference made not to one but two great cairns: "the one in the Moorfield, far from stones; the other in the Infield near unto them, whence the bounds (the lands within which they stand) is called *Ahenkairn*, which (says Mr. Black) surely are two ancient monuments, although an account of them cannot be given." May Moorfield be now called the *Threipmoor* (synonymous with Moortown?), or at least part of it? And may not the *Auchenleck* of the charter be the same place as *Ahenkairn*, the former importing the enclosure of the stone (the flat or flag stone, as some think), and the other that of the collection, or heap, of stones? Is the Poldune or Poldivan of modern times, separating Kylosbern and Glengarrock, now known as the *Campfill*; or, if not, as the *Ay Water*? and are not *Glencarroch* and *Dalgarnock* the same glen or dale? The description of the charter seems so special as to enable the bounds of Kylosbern to be yet traced by Dr. RAMAGE; and to do this would merit, as it would call for, the hearty thanks of many.

The leading witness to the execution of the charter was Bondington the Chancellor. His name was William, and he was one of a family of that name whose chief possessions lay in Roxburghshire. It was in 1231 that he was appointed to this high office; in the following year he was advanced to the bishopric of Glasgow. His death took place in 1258. Alan, High Stewart of Scotland, but not Justiciar, father of Walter the witness to this charter, was second High Stewart and son of Walter Fitz Alan, a younger son of the Arundel family in Shropshire. William de Insula, or De Lyle, was possessed of the barony of Duchall, one within the great barony of Renfrew, belonging to the High Stewarts of Scotland, to whom William was vassal. Roger de Quinci was or became Earl of Winchester. He married Ela or Elena, the only child of Alan, Great Lord of Galloway (the son of Roland and Ela de Moreville) by his first wife, whose name and extraction are not known, and by courtesy he became High Constable of Scotland on the death of his father-in-law in 1233-4. He died in 1264. *Mearns* is a barony and parish of Renfrewshire; and part of it at least came by marriage to the Mac-cusvills, allowed a cadet of Caerlaverock; but it is not understood that the *Meyners*, a family of Dumfriesshire, ever had any connection with this territory. (Robertson's *Index of Missing Charters*.) Roger, the son of Glay, is found often occurring during the first quarter of the thirteenth century.

Decades each, and Ahenkairn are also
 think. Threipmoor is distinct from the latter.
 It is indicated by the Poldunelarg Burn. The Cairn

If maybe a conjecture that garrock- and garro, or
 garrock are the same. garth- cmo. There is a

Editor
 reached, which
 to Macdonald
 1st in 1825, 187
 first time
 the MS.

to Macdonald:
 1st, or 2nd of
 M. has in
 arms, with
 stone, Perth.
 is on the side
 is left. The
 is 1832.
 is 1832.
 is 1832.

both of these
 is "Good
 by"

Substant MS.

or
 charters

He was much associated with the third High Stewart, Walter the witness, the son of Alan; and among other possessions he held *Inverwick* in East Lothian, by which he was designed. But the family failed in the male line by Sir Roger leaving no male issue, and a daughter carrying Innerwick, &c., by marriage to one of a family called Hamilton, an early cadet of the ducal house of Hamilton; and by which place (Innerwick) this family was afterwards long designed. (*Caledonia* by Chalmers; Nisbet's *Heraldry*, i. 385; Reg. de Passelet, *passim*.)

ESPEDARE.

SIR WALTER SCOTT'S MISQUOTATIONS.

(4th S. v. 486, 577.)

Let me protest against altering the text of any of Sir Walter Scott's works. If he has made misquotations (and, owing to his wonderful memory, he made fewer than most rapid writers) it would be well to give the correct versions in foot-notes; but surely what he wrote should remain as he wrote it, whether it be right or wrong. I believe that in many instances he purposely twisted the words of some well-known quotation to suit his own purpose. In the letters published in Lockhart's *Life of Scott*, I have observed that he frequently did so. They are full of parodies. As he wrote most of the *Waverley Novels* at the same rate, and with apparently as little care as any ordinary letters, undoubtedly small verbal errors crept in; but by setting these right, we should lose in some part the picture of his mind and thoughts which we now possess. Few men could repeat ten lines of the book most familiar to them without departing, in some little word or so, from the correct text. If he misquoted other people, other people sometimes misquote him. In the very same number of "N. & Q." in which F.'s letter appears, in p. 85, A BRITISH SCOT funnily enough does so. He says:—

"Antiquaries sometimes make strange blunders, as the Antiquary did when he confounded the inscription on stone he read as a Roman inscription, i. e. A. D. K. S. F., for a relic of Roman dominion in Scotland—which, read by the beggarman Edie Ochiltree, meant simply to commemorate Aiken Drum, one o' the Kale sappers o' Fife," &c. &c.

Now Sir Walter made these letters A. D. L. L., and he made Monkbarne interpret them as "Agricola Dicavit, Libens, Lubens." Edie Ochiltree, however, gave his version of the inscription "Aiken Drum's lang ladle." "Here," thought Lovell, "is a famous counterpart of the story 'keep this side up.'" I should, by the way, like very well to hear that story. However, if I go on writing any more about Sir Walter and his works, I shall in all likelihood misquote him myself.

C. W. BARKLEY.

The instances which F. quotes here and on p. 468 might be multiplied to almost any extent. The most amusing one, perhaps, is that in the introduction to *Quentin Durward*, where the imaginary Marquis quotes from Shakspeare:—

"Showing the code of sweet and bitter fancy."

Whereupon Scott observes:—

"Against this various reading of a well-known passage in Shakespeare, I took care to offer no protest: for I suspect Shakespeare would have suffered in the opinion of so delicate a judge as the Marquis, had I proved his having written 'chewing the cud,' according to all other authorities."

Now in point of fact, all the editions and authorities in Scott's time (*teste* the Cambridge Shakespeare) read "chewing the food," Staunton being the first (and I fancy the only) editor who reads "chewing the cud," though no doubt it has frequently been quoted so in conversation, just as—

"Golden lads and girls all must,
As chimney-sweepers, come to dust,"—

is almost invariably quoted "lads and lassies"; which last indeed is an improvement to some extent, but not to be accepted; because no one in that passage would have altered "lassies" into "girls all," though many might have been tempted to change "girls all" into "lassies," as the Collier MS.

But here I cannot agree with F., that "it will be an undoubted blot on the Centenary Edition of Scott's *Works* if these blunders are allowed again, for the fiftieth time, to pass unnoticed." A writer of *fiction* is not expected to have all his quotations pat; it is enough for him if he does not wilfully or intentionally misquote for any purpose. To alter the particular case I mentioned would, I think, show as bad taste as to wish to make out that Shakspeare's maritime "Bohemia" was only the error of a printer's boy. Had Sir Walter Scott been a plodding looker-out, to see that all his quotations were correct, I will engage to say that he would not have possessed his great imaginative powers, much the same as (I cannot but think) if Shakspeare had been what is called "a learned man," he would merely have been another Ben Jonson; and the world would have had none, or very little, of that originality, that thoughtfulness, that universal knowledge, that "curiosa felicitas," which we find in the pages of Stratford Will the Player.

ERATO HILLS.

Cambridge.

I am surprised that F. in correcting a quotation of Scott's poem, "Lochiel's Warning," should make no mention of the fact that, after one hearing and one perusal of the MS., Scott repeated the whole of that very poem to the astonished author; and that afterwards, when

Campbell in 1809, at the end of the quarto *Gertrude of Wyoming*, republished the "Lochiel" with sundry most unfortunate amendments, Scott wrote an article in the then infant *Quarterly* remonstrating against the changes. Campbell, it is well known, was for ever fiddling and messing away at his works, and it is very unsafe, therefore, to assume that what appears a misquotation is not supportable by some particular edition or by some autograph copy. I have before me at this moment two editions of *The Pleasures of Hope*; in one of these the second part contains 326 lines, and in the other 474; and in the later of these editions an autograph copy of the "Adelgitha" is inserted, "transcribed by T. Campbell, London, March 12, 1832," in which I find that the valiant stranger knelt to "ask," not to "claim," her glove, and that he was "in truth," not "in deed," her own true love. So, when F. found Scott saying that a road in Argyllshire was "frequented by few" instead of "travelled by few," he was, I think, hardly justified in taking up more than half a column of "N. & Q." with the important discovery of what, in all probability, was only one of many *varia lectiones*. Besides this, I hold Sir Walter Scott to be one of those very great men in whose writings misquotations, if misquotations they be, should not be corrected in the text, but pointed out in foot-notes as interesting examples in which—to use his own words—

"Each lapse in faithless memory void,
The poet's glowing thought supplied."

If I have succeeded in vindicating the publishers against F.'s assault it is only to bring a far more serious charge against them. Unless public report lies most grossly, the *auri sacra fames* has by this time been sufficiently gratified to enable them to consign to the melting-pot the old stereotype-plates of the poems and miscellaneous prose works. Had they done this some months ago the public would not have been seduced by "Roxburgh bindings" to purchase copies of *Marmion* in which one-half of each type has vanished from the world, and the other half been rendered *burry* by attrition; or a *Life of Dryden* with notes which the innocent buyer imagines to bear the date of 1869, but which he will find some half century in arrear of the information contained in the admirable "Globe Edition" of Glorious John, which has just been published by Mr. W. D. Christie, the latest, and in some respects the best, of a series of extraordinary cheapness and value. CHITTELDROOG.

THOMAS HUDSON THE LONDON SONG-WRITER (4th S. v. 580.)—If I cannot answer O. categorically, I can give him, from personal knowledge, information which may afford him some satisfac-

tion. Thomas Hudson was the son of John Hudson, who, in the year 1804, and for some little time previously, kept a shop in Mount Street, Lambeth, where he sold perfumery and washes and dyes of his own manufacture. I first knew Thomas—who was, I believe, an only child—as an errand-boy to a grocer of the name of Haywood, in the same street. He was an extremely active, merry, and intelligent lad. From the condition of errand-boy he soon became a shopman, and was so employed when I, by a change of residence, lost sight of him for a few years. I next heard of him as a singer of comic songs of his own writing; and if there be yet living any of those who frequented the "Coal Hole" in Fountain Court in the Strand, they will remember how warm was the admiration, and loud the applause, bestowed on Tom Hudson's "L. A. W., Law"; "Walker the Twopenny Postman"; "Barclay and Perkins's Drayman," and similar effusions, which, like the tricks in a pantomime, used to hit off the current fun of the day, and owed no little of their popularity to the peculiar talent of the singer when added to the merit of the composition. It is but just to say that I never heard or saw any one of his productions that had in it anything offensive to morality. At the commencement of this part of his career he kept a small grocer's shop in Wardour Street, whence he afterwards removed to Museum Street, where, if I mistake not, he died. Collections of his songs, in shilling numbers, were made by himself, and printed and sold, but not through any publisher (as I believe) with the exception of a few. I have a copy of one, "The Right Use of Gold," which purports to be the last that he wrote, and was set to music by Edward J. Loder, and published after his death by Monro & May, 11, Holborn Bars, at what date the title-page does not show. It would not be difficult, however, with this clue, to discover the date of his death. He must have been born about 1792.

J. C. H.

BEWICK THE ENGRAVER (4th S. v. 558.)—The edition of Bensley's *Hume* and *Smollett's History of England* is in sixteen octavo volumes, not 16mo. The monogram I suppose to be Bewick's appears in the first volume only.

L. H. G.

Torquay.

CLARKE'S HISTORY OF WANTING HUNDRED (4th S. v. 559.)—Dr. W. Nelson Clarke ceased his work of collecting materials for the history of Berkshire upon his leaving that county and selling his property at Ardington. At that time he had amassed materials for some thirteen or fourteen volumes; a great part of these were returned by him to Lords Grenville and Braybrooke, from whom they originally came, and the remainder he bequeathed to his cousin, Rev. H. O. Coxe, the

Librarian of the Bodleian, who presented them in 1868 to the library over which he presides.

W. D. MACRAY.

I have the following works on Berkshire antiquities and topography, which answer the latter portion of SIR T. WINNINGTON's query:—

"The History and Antiquities of Newbury and its Environs, containing 28 Parishes in the Co. of Berks." Speenhamland, 1839.

"The History and Antiquities of the Hundred of Compton in Co. of Berks, by Wm. Hewitt, Jun." Reading, 1844.

"Cumnor Place, Berks, with Biographical Notices of Lady Amy Dudley and Antony Forster, Esq., by A. D. Bartlett." 1850.

"An Inquiry into the Particulars associated with the Death of Amy Robsart, Lady Dudley, at Cumnor, Berks, by J. T. Pettigrew." 1859.

"The Worthies and Celebrities of Newbury, Berks, and its Neighbourhood, by Henry Godwin." Newbury, 1839.

"Amy Robsart and the Earl of Leicester, by George Adlard." 1870.

SAMUEL SHAW.

Andover.

PENMEN (4th S. iii. 458, 536, 563; iv. 35, 100, 187; v. 458).—Massey's book, *The Origin and Progress of Letters* (British Museum, 623, g.), has again and again been mentioned in articles that have appeared in "N. & Q." under the above heading. If intending correspondents would but refer to it—perhaps all cannot—they might be stayed from making announcements as to "Penmen" that he has given record of, and so save more wary writers from the imputation of being "know-nothings." Both William Banson and Abraham Nicholas are on Massey's list.

Since forwarding my previous contribution, I have made the acquaintance of a few more *unrecorded* "Penmen," viz.:—

Allais de Beaulieu, "L'Art d'Écrire." Paris, 1698, sm. fol., 24 engraved plates and 12 pages of letterpress directions.

Paillason, "L'Art d'Écrire, pour le Dictionnaire des Arts." 1765, fol., 16 engraved plates and 15½ pages of explanative letterpress.

Batterworth (E.), "Universal Penman." 1785, fol. obl., 32 engraved plates, and one page, in type, of instruction.

Finlason (J.), "Specimens of Penmanship." 1834, fol. obl., title-page and 14 plates, all engraved.

Carstairs (J.), "Lectures on the Art of Writing." Lond. 1836, 8vo, illustrated by some 28 engraved plates.

A copy of each is in my possession.

JAN. ZIE.

DEFOE: "MERCURIUS POLITICUS": MESNAGER'S "NEGOTIATIONS" (4th S. iii. 548; v. 177, 302, 393).—At the last of the above references, I. H. asks if Defoe's own son may not have been his father's "double" in respect of the "quasi Defoe productions specifically repudiated by the real Daniel?"

Benjamin Norton Defoe is the son intended. He was engaged on the editorial staff of the

London Journal in 1721; and, when collecting my materials for a Life of the father, it became a point of interest to ascertain if his literary talent was inherited by his son, and to what extent, if any. Again, in my attempt to solve the difficulty of the father's apparent denial of authorship in the case of Mesnager, I further examined the son's writings for the special object then in hand. The search was fruitless, and therefore I did not record it in a paper that was necessarily longer than I wished.

In reply to your querist, however, I may say that, although B. N. Defoe was not without some smartness of style, I think he was totally devoid of the genius of "the great Daniel," and could not have written "the quasi Defoe productions" or any of them.

W. LEE.

BYRON FAMILY (4th S. v. 558).—The reliable line, to use your correspondent's expression, of the Byron family commences with John Byron of Newsted, co. Nottingham, who is omitted in the account of the family in Burke's *Peerage*, illegitimate son of Sir John Byron by his second wife Elizabeth, daughter of William Casterden. In Harl. MS. 1555 he is described as "borne before marriage," and two Byron coats are tricked: the one Byron as now borne, the other differenced by a bordure sable. Under the undifferenced coat is written, "Thus they bear it now, 1630;" and under the other, "Thus John Biron of Newsted, base sonn of S^r John, bare it and two descents from him." Burke, and also Thoroton, entirely omit the bastard descent. In the pedigree given by the latter it is the more remarkable, as he appears to have derived his pedigrees from the Heralds' Visitations; that Burke should leave such an important fact unnoticed, is perhaps not so much to be wondered at, after the simple credulity he displayed in the insertion in his *Landed Gentry* of that wide-famed pedigree of the Coltharts of Colthart and Collun, and others of the same genus.

G. W. M.

ORIGIN OF THE BASQUES (4th S. v. 89, 229, 331, 411, 498).—I wish to correct an unfair and ill-worded commentary on a periodical called *The Basque Problem Solved* which I made in your columns some time ago. Since writing it I find the author has added two or three numbers to the one I then had before me, and he is certainly doing some good work in the field of Basque philology by drawing attention to the large proportion of Celtic words derived from or connected with Basque. This of course is only to palliate my ill-natured commentary. The fact still remains, that *qua* languages, Celtic and Basque are in structure as wide apart as Lap and Sanscrit. But what is to be made of another writer in the same field, DR. CHARNOCK, I confess I am at a loss to know.

In a question of ethnology, and especially such a very crabbed question as that of the Basques and their affinities, a feeling somewhat akin to the grotesque overcomes one in hearing such a *deus ex machina* as the name of Dr. Owen brought in to settle matters. On such a subject one would have expected to hear something of the profoundest modern inquirer on the Basques, Wilhelm von Humboldt, or of Lucien Bonaparte, who has also written so well and diligently about them. These names stand at the very threshold of the subject. Who are DR. CHARNOCK's Tartars? The word is as vague as Scythæ or Turanians. It is generally applied to the Turkish tribes of Southern Russia and of Central Asia. More correctly it stands for the Mongols of Zenghiz Khan, and, perhaps more correctly still, for a small race living by Lake Baikal in the twelfth century; but no one has ever dreamt of making the Basques Turks, Mongols, or Tungus. Surely DR. CHARNOCK was not including in the word Tartar the Fins, about whose connection with the Basques Lucien Bonaparte has most ably written. Yet, unless he was fighting a shadow, it could only be the Fins he was thinking of; and if so, it was surely rash to lean for support on Dr. Owen when sneering at Lucien Bonaparte in the latter's most special branch of inquiry.

HENRY H. HOWORTH.

"THEODORE" (4th S. v. 560).—The author of *Theodore; or, the Gamester's Progress*, and of *Matilda; or, the Welsh Cottage*, was my father, Richard Scafton Sharpe, of No. 56, Fenchurch Street, London, who died in 1852. He was also the author of *Old Friends in a New Dress*; or, *Æsop's Fables in Verse, Sniles for all Seasons* (published by Smith, Elder, & Co.), and numerous songs, among them the old glee called "The Wreath," set to Mazzinghi's music, still popular.

FRED. SHARPE.

4, Gracechurch Street.

CURIOUS FASHION: STRINGS WORN IN THE EAR (4th S. v. 504).—Some if not most of the gallants of the time of Elizabeth and James wore earrings, and in their gallantry substituted for them the ribbons, shoe-tie ribbons or others, presented to them by their mistresses. In Ben Jonson's *Every Man Out of His Humour* (Act II. Sc. 3), Brisk, in answer to the question whether a certain court lady is his mistress, says:—

"Faith, here be some slight favours of hers, sir, that do speak it she is; as this scarf, sir, or this ribbon in mine ear, or so."

B. NICHOLSON.

TOWNS AND VILLAGES IN THE WEALD OF KENT HAVING THE TERMINATION "DEN" (4th S. v. 560.) I have carefully examined a map of the country between Maidstone and Hythe, and have succeeded in finding no less than sixty-six names

ending in *den*, a list of which your correspondent SHER, JUN., inquires after. The number as stated by Kemble is therefore more than doubled. I have not sent you a copy of the list before me, thinking that your space might be better occupied.

E. H. W. DUNKIN.

Greenwich.

See the Ordnance Map, or Hasted's history of the county.

GEORGE REDO.

SULLA THE DICTATOR (4th S. v. 560).—Tennyson no doubt drew the epithet "mulberry-faced" from Plutarch, whose description of the great dictator is thus translated by Langhorne, iv. 104, ed. 1810:—

"His eyes were of a lively blue, fierce and menacing; and this ferocity was heightened by his complexion, which was a strong red, interspersed with spots of white. From his complexion we learn he had the name of Sylla, and an Athenian droll drew the following jest from it:—

"'Sylla's a mulberry sprinkled with meal.'"

But the name of Sulla had already been borne by several generations of the family, which had previously been distinguished by the kindred name of Rufinus. It is probable therefore that the florid complexion was hereditary, and the description of the blotched appearance of his face a pleasant exaggeration of his enemies, as was the case with the red nose of our own great dictator.

CHITTELDROOG.

ST. EMMERAN (4th S. v. 561).—This saint's name is variously written *Emerannus*, *Emmerannus*, *Emmerannus*, *Haimerrannus*, and *Eanne*. The bishop on the shield is intended for the saint, one of whose emblems, and perhaps the most common, is a ladder. It was, in fact, one of the instruments of his martyrdom. He was bound fast upon a ladder, and his members were chopped off one after another. (See the *Benedictin Calendar*, Sept. 22, and the *Acta Sanctorum*, Sept. t. vi. 465.) The following is the quaint old account in the *Passionael*:—

"Do togen em de denre sine kledere uth. unde bundem em up eyen ledder mit strycken. unde toghen ene hyr und dar. unde aniden em aff sine kledere." (*Dath Passionael*, clxxij Blad, Lubeck, 1607.)

F. C. H.

A large portion of the library formerly belonging to the monastery of St. Emmeran at Ratisbon is now preserved in the Royal Library at Munich. The most precious book of all is the celebrated copy of the Latin Gospels written in golden letters for Charles the Bald in the year 870. Some account of it is given by Keysler, who saw it at Ratisbon. (*Travels*, iv. 397.) I saw it at Munich in 1827, and purchased the following work, in which it is minutely described and illustrated by engravings:—

"Disertatio in aureum ac pervetustum SS. Evangeliorum Codicem MS. Monasterii S. Emmerami Ratisbonæ. Auctore P. Colomanno Sanftl, ejusdem Monasterii

Presbytero Benedictino S. Theologie Professore, et Bibliothecario." 1786, 4to.

The volume concludes with the letters, which I cannot explain, v. i. o. g. d. Sanft's work may be consulted for accounts of St. Emmeran.

JAMES YATES.

Lauderdale House, Highgate.

BOWER (4th S. v. 532).—The Chronicon Joh. Brompton Abbatia Jormalensis (Jervaulx in Yorkshire) states that the shireMOTE of Berkshire was held under an oak :—

"Rex vero West Saxia tenuit Surreiam, Southseiam, et comitatus Southamptonia, Wiltonia Harnechur (qui sic denominatur a quadam nuda quercu in foresta de Wintonen, ad quam solebant provinciales convenire), Somerscecia, Devonia, et Cornubia." (Twysden, *Hist. Anglicanae Scriptores Decem*, col. 801.)

Berkshire is called by Asser Bearrocsaire, and he mentions "Bearrocsensis pagus comes." In Ethelwerd's *Chronicle* it is called Bearrucscire; in the Saxon Chron. Bearrocsaire, Bearrucscire, Berrocsaire, and in the Domesday Book Berrochesaire and Berchesaire. PONSONBY A. LYONS.

JANET GEDDES: JENNER'S TRACTS (4th S. v. 387, 459).—The tract without printer's name, dated "London, 1648," is very probably one printed for Thomas Jenner. I possess several quarto tracts of the Commonwealth period, bound in a volume, with various title-pages and dates, all of which were printed "by M. S. for Thomas Jenner at the South Entrance of the Royal Exchange." In them are small engravings mixed with the letterpress—one representing the "Populace pulling down Cheapside Cross,"—and nearly all the subjects are described as being contained in the 4to tract of 1648. In the whole volume are forty-seven plates, some of them portraits: e. g. one of Cromwell, occupying a full page and signed "Thos. Jenner, fecit"; another of Prince Frederick, signed "George Ferrbeard excudit." Some of the titles are very curious; one, very long, recommending every ward in London to build a fishing "Buss." The first paragraph is as follows :—

"LONDON'S BLAME,
If not its SHAME:

Manifested by the great neglect of the Fishery, which affordeth to our neighbour Nation yearly, the Revenue of many Millions, which they take up at our Doors, whilst, with the sluggard, we fold our hands in our bosoms, and will not stretch them forth to our mouths."

This pamphlet is "dedicated by Thomas Jenner to the Corporation of the Poor in the City of London, being a member thereof."

In one tract entitled *A Further Narrative of the Passages of these Times*, &c., at p. 41, is a plate divided into three compartments, showing, 1. "A Divine burnt in the middell of his beokes, his childe pulled from y^e brest and tost on a speare"; 2. "Cords drawne thorow the legs and armes";

and 3. the not very feasible operation of "Men's guttes pulled out of their mouthes." These cruelties are charged upon the "Jesuitical popish party in Poland," and are alleged to have occurred at Leena. Some horrible details are given of other savage proceedings—chopping off hands and feet, cutting out the tongues of living people, &c.—the reading of which vividly reminds one of similar atrocities described in the newspapers during the late Indian rebellion, but which, if I rightly remember, were never proved to have been really perpetrated. Let us hope that the enormities so minutely detailed by Thomas Jenner in his little Commonwealth newspaper were equally unauthentic.

Jenner appears to have combined in his own person the functions of author, engraver, and publisher. I believe his tracts are rare. Is any complete list of them in existence?

A. B. MIDDLETON.

The Close, Salisbury.

PASSION WEEK (4th S. v. 490, 547).—There need be no confusion about Passion Week. Any one who has access to the *Roman Missal for the Use of the Laity* (mine is published by Brown & Keating, 1815) may see that the week before Easter is called Holy Week, and the week before that Passion Week. There are special services for both. P. P.

CHANGE OF NAME AT CONFIRMATION (3rd S. xi. 175, 202; 4th S. v. 548).—The following entry is from the Register of St. Fin-Barre's Cathedral, Cork, p. 20:—

"1761. Febr. 21. Robert St. George Caulfield, Lieutenant in his Majesties 98 Regiment of Foot, commanded by Col. Samuel Bagshaw, and eldest son of Rob^t Caulfield, minister of and residing in the parish of Finglass near Dublin, was by me presented to the R^t Rev^d Father in God, Jemmett, Lord Bishop of Cork and Ross, in the Cathedral and Parish Church of St. Finbarry, Cork, to be admitted to the holy rite of Confirmation, and to be admitted to change his name of Robert St. George for that of William, and by the name of William I did then present him; and the Bishop, consenting to the changing of his name to William, did then confirm him William."

"ALEX. FLACK, Curate."
R. C.

Cork.

"THE SAN GREAL" (4th S. v. 556).—"The Holy Grwel" is a very curious typographical error, but it does not stand alone, for the Laureate's poem has been described as "The Holy GROWL." The "San Greal" has been changed into the "Sanger Eel"; which latter accident has the merit of converting a slippery title into a slippery subject. C. A. W.

Mayfair, W.

PROVINCIAL GLOSSARY (4th S. v. 271, 302, 362, 435, 442, 545, 564).—A cleverly written poem in the Kentish dialect was published many years ago at Canterbury, called, I believe, "Dick and

Sal at Canterbury Fair." The author was a gentleman now resident at Faversham—Mr. Masters. GEORGE BEDO.

TENNYSON (4th S. v. 560).—"Mulberry-faced" at once recalls the description of the great triumvir—that he had latterly a swollen and bloated countenance covered with purple blotches.

"Dewy morn,"—"tears of morning,"—"The wild freshness of morning, its smiles and its tears" (Moore)—"Some sad drops, wept" (Milton), are more or less common poetic expressions; while "the still place of morn" is best explained by a reference to Psalm civ. 22.

It is impossible to reduce certain elegant poetical expressions to prose without destroying their delicacy, which must be felt rather than analysed. It seems so to me at any rate. SP.

To WIRE (4th S. v. 578).—This verb was in use commercially above ten years ago, and became general among commercial and Stock Exchange men five years ago at least. HYDE CLARKE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Observations and Instructions divine and morall. In Verse. By Robert Heywood of Heywood, Lancashire. Edited by James Crossley, Esq., F.S.A.

Collectanea Anglo-Poetica. Part IV. By the Rev. T. Corser.

Tracts written in the Controversy respecting the Legitimacy of Amicia, daughter of Hugh Cyvelioch, earl of Chester, A.D. 1678-1679. By sir Peter Leycester, bart., and sir Thomas Mainwaring, bart. Reprinted from the Collection at Peover. Edited, with an Introduction, by William Beamont, Esq. Part I. Portrait of sir Peter Leycester.

Tracts written in the Controversy respecting the Legitimacy of Amicia. Part II. Portrait of sir Thomas Mainwaring.

Tracts written in the Controversy respecting the Legitimacy of Amicia. Part III. With frontispiece of Stall at Peover.

In these five volumes, recently published by the Chetham Society, we have satisfactory evidence of the continued energy of its managers as well as of the learning and intelligence of the editors to whom they have entrusted the production of these volumes. The poems of Robert Heywood, which escaped the inquiries of that most diligent of antiquaries Joseph Hunter, have been edited by Mr. Crossley from a MS. which turned up at a sale at Messrs. Sotheby's in the spring of 1868, in a manner which makes the volume not the least acceptable one of the many which the editor has contributed to the Chetham Series. The new Part of Mr. Corser's invaluable *Catalogue of Early English Poetry*, which occupies some two hundred and sixty pages, is devoted to the bibliography of our English poets, from George Chapman to Robert Crowley. It abounds with information both as to the works and their authors; and as we turn over its instructive and amusing pages, we feel one's

appetite growing by what it feeds on, and long for further instalments of Mr. Corser's useful labours. The *Amicia Tracts*, though professedly only of Cheshire interest, have an interest for all antiquaries; and in reprinting them as he has done, Mr. Beamont has conferred an obligation on all genealogical students; and when we consider Amicia's position, and the greatness of her descendants, it is clear that the controversy here published is one calculated to enlist the sympathies of a very wide circle of readers.

The First Proofs of the Universal Catalogue of Books on Art, compiled for the Use of the National Art Library and the Schools of Art in the United Kingdom, by Order of the Lords of the Committee of Council on Education. Vol. II. L. to Z. (Chapman & Hall.)

We have here brought to a successful termination, by the publication of the second and concluding volume, the first step in the great work undertaken by the Department of Science and Art, namely, the preparation of an *Universal Catalogue of Books on Art*. The desirability of a complete Catalogue of Books in any branch of Literature or Art once admitted—and few will be found bold enough to contest that fact—it is manifest that no plan could be devised better calculated to attain such an end than the printing and circulating among those specially acquainted with the subject, of the proof-sheets of the first well considered and carefully compiled attempt to draw up such a Catalogue. This is what has been attempted in the work before us. It now remains for Art students and scholars to forward to the editor notice of the unavoidable omissions inseparable from the first edition of so great a work, and of the errors which escape the notice of the most pains-taking of editors, to secure in due time such an *Universal Catalogue of Books on Art* as shall be at once a boon to those who use it and a credit to those by whom it has been produced.

THE PHOTO-CHROMOLITH PROCESS.—We some time since called attention to this important new process for the reproduction of drawings and MSS. We have now before us "Tam o' Shanter" and the "Lament of Mary Queen of Scots," fac-similed from the original MS. of Burns, just published by Adams & Francis for one shilling, with an introduction by Mr. Moy Thomas; proofs of two great claims which the invention has to public attention—its accuracy and its cheapness.

MESSRS. LONGMAN's list of works preparing for publication includes Baron Hubner's "Mémorial of Pope Sixtus V.," Mr. O. J. Reichel's "See of Rome in the Middle Ages," Mr. Steward Rose's "Ignatius Loyola and the Early Jesuits," Mr. J. Webb's "Memorials of the Civil War between Charles I. and the Parliament as it affected the County of Hereford," "The Public School Latin Grammar" (to follow the "Latin Primer"), and a new work by Sir John Lubbock, M.P., entitled "The Origin of Civilisation, and the Primitive Condition of Man."

GAINSBOROUGH'S "BLUE BOY."—We have been requested by Mr. Hogarth to explain that the picture which he has for sale, and for admission to see which he has issued cards of invitation, is not the one from the Grosvenor Gallery, the property of the Marquis of Westminster. Readers of "N. & Q." do not require to be reminded of the existence of a second "Blue Boy" by Gainsborough.

MR. WILLIAM J. THOMS has in forward preparation a small volume *On Longevity; its Facts and Fictions*, in which he will examine some of the more remarkable instances, and throw out suggestions for the satisfactory investigation of alleged cases of Centenarianism.

THE following inscription runs round the new communion table in Henry VII.'s chapel:—

"PRO ANTIQVO ALTARI INTER CIVILIA ODIA VI DIRUTO
IN HONOREM DEI ET IN PIAM MEMORIAM EDWARDI
SEXTI REGIS INFRA SEPULTI
HANC SACRAM MENSAM IN MITIORI SÆCULO
INSTAURANDAM CURAVIT ARTHURUS P. STANLEY, S.T.P.
DECANVS WESTMONAST.
MDCCCLXX.

The table is of cedar wood, and surmounted by a black marble slab, on which is placed the frieze of the old altar, by Torrignano, discovered last year lying across the coffin of Edward VI. The remains of three other ruined altars—those of Canterbury (burnt in the fire of 1174), of the Greek Church at Damascus destroyed in 1860, and of an Abyssinian one taken in 1868 from the ruins of Magdala—are incorporated in the upper part of this frieze. This new table was used for the first time on June 22, when the Dean of Westminster administered the Holy Communion to the company of revisers of the Authorised Version of the New Testament.

THE FAMILY OF THE LATE MR. HOPPER.—Our readers will share with us in the satisfaction we feel in giving publicity to the following statement of the result of the appeal from Mr. Halliwell, which appeared in "N. & Q." of the 5th March last:—"E. W. A., 2l. 2s.; Mrs. S. E. Baker, 10s.; A. Brown, Esq., 2l. 2s.; M. A. Bruce, 2l.; F. W. C., 5l. 5s.; Sir P. S. Carey, Bart., 3l. 8s.; William Euing, Esq., 5l.; Sir G. Duncan Gibb, Bart., 1l. 1s.; Frederick Haines, Esq., F.S.A., 2l. 2s.; James Horsey, Esq., 5l. 5s.; Henry Huth, Esq., 10l. 10s.; Mrs. C. Harwick Marriott, 1l.; J. E. Martin, Esq., Librarian of the Inner Temple, 1l. 1s.; John Sykes, Esq., M.D., 1l. 1s.; W. J. Thoms, Esq., F.S.A., 1l. 1s.; Sir William Tite, M.P., 5l. 5s. The amount, 48l. 8s., has been handed over to Mrs. Hopper, who returns her grateful thanks, and the subscribers will be gratified to know that it has proved of very essential service. In addition to these subscriptions, the temporary allowance of 10l. a year, so generously bestowed by the late Mr. John Bruce, is very kindly continued by Tyssen Amhurst, Esq."

SAVOVAROLA, the great preacher, is to have a national memorial erected to him by the Italians.

GADSHILL PLACE, Higham, near Rochester, the residence of the late Charles Dickens, will be sold by auction by Messrs. Norton, Trist, Watney, and Co., at the Mart, Tokenhouse Yard, in August next, in two lots. Besides being the favourite home of Charles Dickens, Gadshill, from its connection with one of Shakespeare's plays, *Henry IV.*, is doubly historic.

THE first volume of Mr. Elwin's "Pope" will be published in November, and after that a volume will issue from the press in every second month until the work is complete.

EX-PRESIDENT JOHNSON is said to be engaged on a history of the events of his term of office.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ATHEIST'S MAGAZINE. Vol. I. An imperfect copy would even be acceptable.

THE LOUNGER for December, 1798. Folio edition.

Wanted by Mr. James McKie, Kilmarnock.

CRAIG MELROSE PRIORY. (An old Novel.)

T. MILTON'S VIEWS IN IRELAND. Oblong Folio.

MEMOIRS OF BARON KOLLER. English or French.

BARKER'S DORSETSHIRE POEMS. First Series.

Wanted by Mr. John Wilson, 33, Great Russell Street.

Notices to Correspondents.

We are unavoidably compelled to postpone our notice of *Van Lempe's Asia Minor*, and several other works of interest.

E. S. R. The termination *wort* in botanical names is the modern form of the Anglo-Saxon *wyrð*, a herb.

BELGIQUE. We should say some of the members of the College of Arms. You will find much upon the subject in *Sim's Manual for the Genealogist*, &c.

E. W. It is no part of "N. & Q." to investigate the genuineness of foreign titles.

H. L. Hoole's translation of *Comenius's Visible World*, 1777, is not considered rare.

ERASMUS. 4th S. v. p. 560, col. l. line 32, for "2 Kings xxv." read "2 Kings xxiii."

"NOTES & QUERIES" is registered for transmission abroad.

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THE BOOKWORM: a Bibliographical Review, edited and illustrated by J. PH. BERGEAU, is published at the end of every Month. No. VI. June, 1870, now ready at the Office, 4, bridges Street, Covent Garden.

COINS.—OLD COINS for Sale cheap, comprising Early British, Saxon, English, Roman, Greek, Egyptian, &c. &c. Lists sent on application to
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Notes.

CAMP OF HANNIBAL ON MONS TIFATA.

The traveller who has approached Naples from the direction of Rome will recollect on reaching Capua that a high ridge runs on the left nearly parallel to the main road. This is Mons Tifata, now Monte di Maddaloni, deriving its ancient name, according to Festus, from the woods of evergreen oaks with which it was covered. It is a striking object as you issue from the gates of the modern city, and still more so as you look up from the ruins of the ancient amphitheatre. It overhangs the city, being, as Livy (xxvi. 5) says, "*montem imminentem Capuæ*," and is interesting to the classical scholar for several reasons, more particularly as connected with the proceedings of Hannibal. It was here that the Carthaginian general, B.C. 215, established his camp when he carried on operations against the cities of Campania. There is so much in the immediate neighbourhood of Naples for an intelligent traveller to see, that it is seldom that outlying nooks of this kind can be overtaken, and therefore, as I visited the mountain with some care, it may not be without interest to some of your readers that I should give an account of the ancient remains that came under my notice. The camp of Hannibal, which we know from Livy (xxiii. 36, 43) was placed on the mountain, was more particularly an object of interest, and it was with no mere sentimental

feeling that I stood on the spot from which the great general had so often surveyed the proceedings of the Romans as they blockaded his forces in Capua. The approach to the top of the ridge is a heavy pull, but when you reach the summit the view across the rich plains around Naples—with modern Capua at your feet and the islands Procida and Capri in the distance—is one which can never be forgotten. The camp is situated in a *caccia reale*, "royal preserve," and requires the permission of the head-gamekeeper, or some such officer at Naples, to enable you to approach it without being challenged. Of this, however, I was ignorant; but in such a country a small *dowce* is sufficient to overcome any irregularity of this kind.

The camp is about a mile from the small village of Sommaseo, at a spot called Montagnino, on the summit of the ridge placed at the brow of the hill which is perpendicular. It is in the form of a semicircle, and at the highest point there is a small level piece of ground in the form of a circle, called by the peasants *Padiglione d'Annibale*, "the pavilion of Hannibal." This would doubtless be the position of the general's tent. The encampment was completely isolated, and could only be approached on one side. The *padiglione* is formed of loose stones, which must have been brought from some distance. Along the northern side you can observe the foundations of what may have been towers.

It is difficult to understand how Hannibal obtained provisions for his army on this lofty spot, as we know that he had a slight hold on the plains beneath. Neapolis, Cumæ, and Nola he was unable to bring under his control, and we are aware that the Romans had a strong encampment on the eastern part of Tifata, known as the "*Castra Claudiana*" (Liv. xxiii. 48), which must have been a serious curb on the Carthaginian general. This camp I was unable to visit, but my friends at Naples spoke of it as of large size, situated to the south-east of Caserta, and as strongly protected with masses of stone. There is a kind of table-land on the summit of the ridge, and I looked across without interruption for a couple of miles. The *oler* does not now grow luxuriantly, so far as I could see, but a keeper assured me that the evergreen oak was still to be found. Mons Tifata is an uninterrupted ridge from the banks of the river Volturnus on the north till it reaches a small stream, the ancient Isclerus, now Isclero, which I may hereafter have to mention in connection with the Caudine Forks. It gradually sinks down as it approaches the stream, but ends, as it began, in precipices, and thus forms what some regard as the celebrated defile where the Romans were defeated by the Samnites B.C. 321. On the opposite side of the stream the mountains rise again to a still greater height, and

form the ridge known to the Romans as Mons Taburnus, now Taburno. The character of both mountains is much the same, having a good deal of table-land on their summits. The royal palace of Caserta is at the foot of Mons Tifata, and draws the water for its artificial cascade and water-works, which some of your readers will have seen in full play, from the lower spurs of Mons Taburnus. The Ponte Maddaloni, about five miles from Caserta, is well known to travellers, being an aqueduct of very imposing appearance to convey the water to the palace; but it is less well known that the inhabitants of ancient Capua had brought their water from the same springs, though their works had gradually fallen to decay. I found the springs at the foot of Mons Taburnus in the vicinity of the village Ariola; the largest being called Fizzo, and of the others the most abundant is Fontana del Duca. The ruins of the Temple of Diana Tifatina and of Jovis Tifatinus, as he is called in the Peutingerian Table, are also possessed of much interest, but I shall make them the subject of another communication.

CRAUFORD TAIT RAMAGE.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS.

"Hincmari Archiepiscopi Remensis Opera, duos in tomos digesta cura et studio Jacobi Sirmondi Societatis Jæu presbyteri." 2 vols. fol. Lutetiae Parisiorum, 1646.

Hincmar, a celebrated Archbishop of Rheims and one of the most learned men of his time, was originally a monk of St. Denis in France. He was elected archbishop in the year 845, and showed great zeal for the rights of the Gallican church. He also acquired much influence at court and among the clergy, but made a tyrannical use of it to accomplish his designs. He condemned Godescalc, and deposed Hincmar, Bishop of Laon, his nephew. He died in 882 at Eprenay, to which place he had escaped from the Normans in a litter. Several of his works remain, the best edition of which is by Sirmond, 1645, 2 vols. fol., useful as to ecclesiastical history, and learned in theology and jurisprudence, but the style is harsh and barbarous. What Hincmar wrote concerning St. Remi of Rheims and St. Dionysius of Paris is not in this edition, but may be found in Surius. There is also something more of his in Labbe's Councils, and in the Council of Douzi, 1658, 4to. Dupin, Mosheim, Cave, (Chalmers's *Biogr. Dict.* See also the authorities cited in Saxii *Onomasticon Literarium*, and *Histoire Littéraire de la France*.)

Contents:—"De prædestinatione Del." &c. pp. 1-410. He holds the Synod of Quierzy to try Godescalcus, p. 21; writes a refutation of his confessions, p. 26, &c. His answer to the canons of the Council of Valence consisted of three books, and discussed the whole matter at great length. It was written professedly against Godescalcus and Ratramnus, and dedicated to King Charles the Bald. This work, mentioned at p. 26, is lost, except the Epistle to the King prefixed. (Voy. *Hist. Litt.* v. 581.) Pope Nicholas's definition of these canons was not accepted by Hincmar. (Du Pin, *Hist. Eccl.* p. 23, cent. xi.) On this controversy consult Ussher's *Works*, iv., Du Pin, v. 10-24, and Milman's *Hist. of Latin Christianity*, iii. It is doubtless mainly as a collection or catena of all the

Catholic writers, from Cyprian to Bede and Alcuin, that the work would be of use to the student. (Prichard's *Life and Times of Hincmar*.)

"Contra Gothescalcum de Trinitate, quod trina Trinitas non dicenda," pp. 413-55. "The main strength of his argument here, as before, lies in the number of his quotations from the chief fathers of the church. . . . In Hincmar's relation of the treatment which Godescalcus received since his confinement he says: His whole behaviour shows that he is mad or possessed by a devil, adding that madness seldom occurs without possession." (*Ibid.*) A brief account of him is given in Elrington's *Life of Ussher*, i. 124-26. (See *Annal. Bertin*, apud Pag. Crit.) Rabanus Maurus is thought to have treated him too severely.

"De divortio Lotarii regis et reginæ Telberge," pp. 561-709. Lothaire II. King of Lorraine, married Thietberga in the year 856, but a former attachment or betrothal to a German lady, named Waldrada, prevented him from treating his wife with due affection; nor was this apparently the worst of which Thietberga had to complain, for the conduct as well as the court of Lothaire is said to have been disgraced by a licentiousness from which that of the other Carolingian kings seems to have been singularly free. (Voy. *Fleury*, xi.) The Councils of Aix-la-Chapelle, Metz, and Rome were held about this affair. "The object which Pope Nicholas had in view was not simply to uphold the authority of his papal primacy, but to use this authority for the protection of a holy law, and in behalf of justice and innocence. . . . If after all the Pope found it impossible to force Lothaire to the fulfilment of his duty towards his lawful wife, still it had an important influence on the moral condition of the age—that by his means a check was put to public scandals, and a just respect created for the sanctity of the laws." (Neander, vi. 118-17; vide Hincmar, p. 697; cf. Du Pin, ch. vi.) In p. 706 we find that Hincmar not only asserted but exercised power over kings. "He quotes as a sentence of Pope Gelasius that the pontifical is higher than the royal, because the clergy have to render an account even of kings to God. He cites the restoration of Louis the Pious as an act of episcopal authority, ii. 744." (Milman.)

"Capitula Synodica. i. C. Presbyteris data anno 852," pp. 710-41. From the pastoral instructions of Hincmar, Archbishop of Rheims, to his parochial clergy we may see how little could be expected, even in the time next succeeding the Carolingian age, from most of the clergy in the way of giving religious instruction to the people. (See Neander and Prichard, and compare Maitland's *Dark Ages*, No. XII.)

"ii. C. quibus de rebus Magistri et Decani per singulas ecclesias inquirere, et Episcopo renunciare debeant."—Extracts have been printed in Dansey's *Hora Decanice Rurales*, ii. 228-26. (See also Prichard, p. 248.)

"v. C. Archidiaconibus Presbyteris data." He made an order by which he forbids the archdeacons going to their visitations with many attendants or horses.

"Coronationes Regie per Hincmarum factæ," pp. 741-55. After these constitutions follows a recital of the ceremonies and prayers used at the coronation of Charles the Bald for the kingdom of Lotharius (Lorraine) celebrated at Metz by Hincmar, Sept. 8, 869. He was crowned and anointed king according to the forms and ceremonies which had hallowed the accession of the Merovingian and Carolingian sovereigns. (Vide *Opuscula quædam quæ spectant ad historiam Franciæ* (Duchesne, ii.), *Epistola ad Carolum Regem* (Dacherii, ii. 822), *Annales ab a. 861-882* (Partz, i.)

Also at the coronation of Louis-le-Bègue. "The bishops, representatives of the people, interrogated Louis whether he would observe law and justice. Upon his

assent homage was performed; the homagers professed fealty and allegiance to their senior and king. Louis, son of Charles and Hermentrude, then signed and subscribed with his own hand the declaration confessing himself to be king by the choice of the people.—*Ego Ludovicus misericordia Domini Dei nostri ad electione populi Rex constitutus*—promising to preserve those national franchises and privileges which, in the phraseology of the times, so misinterpreted by modern ideas, were called the rights of the church, and to govern by the common council of the lieges the people committed to his care. The engagement thus ratified, Hincmar completed the ceremonies of coronation and consecration. Let it be observed how carefully and specifically hereditary right is denied; for, though the Seigneur-Roi is denominated the son of Charles and Hermentrude, yet this description amounts to nothing more than a personal designation." (*Palgrave's History of England and Normandy*, i. 543.)

Also at the coronation of Judith, the daughter of Charles, when she was married to Æthelwulf, King of England, an. 856. "The nuptial ceremony was performed at Verberie-sur-Oise by Hincmar, Archbishop of Rheims. (Prudent. [Pertz. i.] *Trecens. Annal.* a. 856; Asser. *Inguif.*) The Latin form of this marriage is extant. (See Bouquet, t. vii. p. 621 [and Hincmar, *ut supra*]; Lappenberg, ii. 27.)

And of Queen Hermentrude, celebrated at Soissons, an. 866. "The nature of the seignoury, or royalty, recognised by the national vassals is emphatically marked in the several ceremonies of the consecration, the anointing, the investiture, and enthroning, the crowning, and the benediction, which take place after the king has taken his oath." (*The Coronation Service, &c.*, by Thomas Silver, Oxford, 1881.)

"*Expositio in Ferculum Solomonis*." The poem is lost, twelve verses excepted (see vol. ii. *ad finem*), on which there is here a commentary, pp. 756-71: "De tout cet ouvrage il ne nous reste que douze vers, rapportés par Durand Abbé de Troarn, et réimprimés parmi les fragments de notre Prélat, qui y établit clairement les dogmes de la présence réelle et de la Transubstantiation. On a parlé ailleurs de l'explication mystique qu'il donna de ce poème, et qui termine le premier volume de ses œuvres." (*Hist. Litt.*; cf. *Opuscula*, ii. 88.)

Vol. ii. "Opuscula et Epistola.—De Regis persona et Regio ministerio," pp. 1-28. In this letter to Charles the Bald he gives instructions to princes out of the Fathers, which he lays down as undoubted truths: see Du Pin p. 49. "De cavendis vitiis," &c. pp. 29-108. "Scribit etiam ad præfatum regem instructionem utilissimam . . . mittens ei pariter epistolam beati Gregorii ad Recardum Wistigorthum regem. . . . Et de promissione sua eum admonens, quam verbo et scripto antequam rex consecraretur, primatibus et episcopis fecerat. Scripsit quoque multas ad ipsum regem epistolas, ut qui ejusdem Archiepiscopi de multis requirebat consilium," &c. (Floardi *Hist. Eccles. Rem.* lib. iii. cap. 18; *Bibl. Patr.* 1618. vol. xi.; *Maxima Bibl. Patr.* xvii.; Morelli *Suppl.* ii.)

"De diversa et multiplici Animæ ratione ad Carol. Calvum Regem." Opus dubium, pp. 104-21, cap. viii. "Utrum substantia divinitatis corporalibus oculis post resurrectionem corporum videatur."

"Admonitio ad Ludovicum Germaniæ Regem ab Hincmaro alisque Episcopis ad eum missa, cum ad occupandum Caroli fratris regnum venisset anno 858," pp. 126-42. In the year 858, Louis-le-Germanique entered Charles's kingdom to invade him while he was gone against the Britons and Normans. (Du Pin, p. 50; *Palgrave's History of England and Normandy*, i. 464-67.)

"Ad Ludovicum Balbum regem; Novi Regis instructio

ad rectam regni administrationem," pp. 179-84. "Charles the Bald left for his successor his son Lewis Balbus, or the Stammerer, who was crowned by Hincmar, Dec. 8, 877. Soon after this the archbishop sent him a paper of directions how to govern his realm: he advises him to prevent all disagreements among his great men, to assemble them and take their advice in government and hold friendship and correspondence with the kings his cousins" [three German princes.] (Du Pin.)

"Ad Carolum III. Imperatorem, ut Ludovic Balbi sobriini sui filius Regibus idoneis educatores et consiliarios constituat," pp. 185-88. Louis the Stammerer dying in 879, had left two sons, Louis and Carloman. These two princes, having many enemies, had need of the emperor's protection, who was Charles the Gross. Hincmar wrote to him to thank him for the kindness he seemed to have for these young princes, and to desire him to protect the church, and to appoint these princes some counsellors and tutors, who might have a care to educate them well, and to teach them all virtues necessary for princes. (*Ibid.*)

"Ad Ludovicum III. Regem Balbi filium, ut liberam Episcopi electionem in Bellovacensi Ecclesia permittat."—"Ad eundem Ludovicum regem de Odaero invasore Eccl. Bellovac." pp. 188-200; cf. p. 811. (See Du Pin and Prichard.)

"Ad proceres regni, De institutione Carolomanni regis, et de ordine palatii ex Adalardo." Louis being dead, Carloman remained only King of France, A.D. 882.

"Ad Episcopos regni Admonitio altera pro Carolomanno Rege apud Sparnacum facta," pp. 201-15. (See Prichard, *Palgrave*.)

"Ad Regem, communi Episcoporum nomine, De coerendo et extirpando raptu viduarum, puellarum et sanctimonialium," pp. 225-44. (See Dupin.)

"De coerendis militum rapinis; ad Carolum Calvum regem," pp. 142-46.—vi. vii. "Iterum," pp. 142-52; Dupin, *ibid.*—viii. "Ad Ludovicum Germ. R. de verbis Psalmi, Herodii domus dux est eorum," pp. 152-57.—ix. "Ad Episcopos et Proceres Provinciæ Remensis, cum Ludovicus iterum Caroli fratris sui regnum illo absente imperaret anno 875," pp. 157-79. In 875, after the death of Louis King of Italy and Emperor, Charles the Bald being gone into Italy to be crowned emperor and possess himself of Italy, Louis-le-Germanique falls upon France to give him a diversion. Hincmar presents him with a long petition full of quotations from the Fathers, to stop him in this enterprise, and was effectual. (Du Pin.)

"Deinceps quæ ad propria Hincmari negotia, Rothadi nempe ac Uladi sociorumque ejus causam spectant et Gothescalci [et Balduini et Judith conjunctionem]," pp. 244-316. "These matters are involved in his controversy with Pope Nicholas I., who first announced the great principle of the sole legislative power of the pope, and accepted the false decretals. Hincmar, it is true, had on several occasions made use of the false decretals, but never, so far as appears from his extant works written before this period, in opposition to the claims of Rome; on the contrary, one of the few places in which he adopts them is in his treatise on predestination, of which he had sent a copy the year before to the pope, and in which he quotes a passage from the spurious letters of Anacletus, in proof of the primacy of the Roman Church. The great difference between the use which Hincmar makes of these letters, and the advantage to which they are turned by Nicholas, is that the latter builds entirely upon them doctrines hitherto unknown, and which could be supported by no other proof," &c. (Prichard, 330; cf. pp. 7 and 8.)

"De hinc quæ ad Hincmari Laudunensis causam spectant et mutæ inter utrumque Hincmarum epistolæ,"

pp. 316-646. The following is a summary of the history of Hincmar the younger:—Is promoted to the see of Laon; disobeys the orders of his uncle; the king deprives him; he appeals to Rome; apologises to the king; again displeases Charles, and complains to the pope; attacks the house of Count Norman; enters into correspondence with Lothaire; pronounces sentence of excommunication; lays his diocese under an interdict; is arrested by the king's command; set at liberty. (*Cf. Fleury*, xi. and *Annales Bertiniani*, apud Pertz i.)

"Ad Hadrianum Papam. Respondet ad ea quæ Pontifex de regno Lotharii, et de Hincmaro nepotis causa mandarât," pp. 689-700. "Even Nicholas had used less vehemence of reproach, had presumed less offensively on the prerogative of St. Peter's chair, and had interposed in questions in which he had less obviously no concern than Adrian. . . . It was not now simply an attack upon himself or upon the privileges of his see which roused the archbishop, but an invasion of the rights and a bitter censure on the character of his sovereign. . . . Adrian had spoken of Hincmar as superior in rank and estimation to all the rest of the French bishops, whereas all metropolitans were equal in dignity, and in merit and wisdom he was the least of all. . . . He remarked that even if he (Hincmar) ventured to obey the pope and separate from his sovereign, the rest of the bishops, before whom he had laid the menaces of the Pope, declared they would not follow his example, but would, on their part, separate from his communion. . . . He explained that when the episcopal power was bestowed on St. Peter alone that apostle represented all the bishops of the church, and that consequently the privilege of St. Peter's chair can never be broken as long as bishops duly exercise their office: 'Quia cunctis Ecclesiæ rectoribus forma Petri proponitur.' . . . He concluded by expressing a hope that the pope would take the counsel conveyed in his letter in the same spirit as that in which St. Peter received the advice not of St. Paul only, but of the brethren who found fault with him on the subject of circumcision." (Priehard, p. 389.)

"Odacri Bellovacensis Ecclesiæ invasoris Excommunication," pp. 811-19. Louis III. had written to pray Hincmar to consent to the election and consecration of Odacer. Hincmar exposed the view maintained at court, that the bishops on receiving permission to elect were bound to choose the person proposed by the king; and showed that not only the canons of Nice and the laws of the Church generally insisted on the necessity of the metropolitans' free consent to the choice of a bishop, but that the capitulars of Charlemagne and Louis the Pious ordered that the election should be by the clergy and people of the vacant diocese, that it should be conducted without favour or reward, and that the sole qualifications required should be a virtuous life and the gift of wisdom. Among the French councils which ordered freedom of election that of Arles, A.D. 452, directs the bishops of the province to choose three persons, out of whom the clergy and people of the diocese are to select one; that of Clermont, A.D. 549 or 550, makes the royal consent necessary, but declares that if the election is constrained, it is to be regarded as null, and the person so chosen can never afterwards become bishop. King Clotaire II. A.D. 615 permitted the clergy and people to elect freely, reserving to himself the confirmation. The Council of Rheims, A.D. 625, decrees that no one is to be considered bishop unless chosen with the will of the people, the consent of the bishops of the province, and unless he is also a native of the diocese. (Priehard, p. 514.)

"Fragmenta Epistolarum," pp. 389-44.

"Ad Carolum Calvum, Quales iudices debeat ad causas inter Ecclesiasticos et seculares dirimendas.—Ad Ludo-

vicum regem Germaniæ pro Bertulfo Trevirensi Archiepiscopo. (Flodoardus, lib. iii. c. 20.) Irmingardæ Augustæ conjugi Lotharii Imp. (Flodoard, lib. iii. c. 27.) Rotrudi et ceteris sororibus monasterii S. Crucis et S. Radegundis, pro electione abbatissæ ipsius monasterii." (Flodoard, *ibid.*)

Flodoardus, a very able historian, had well considered the relative proportions of the ecclesiastical and secular materials; and the matters which he excluded from his *Historia Remensis* [et *supra*] he reserved for his *Chronicle*, the most valuable of its era [Duchesse, *Hist. Franc. Script.* ii.] (Palgrave.)

"Ex Ferculo Solomonis.

"Agnus lux mundi proprio nos corpore pascens
In nobis maneat, mansio nostra fiat.

Agnus fons vitæ proprio nos sanguine potans
Semper mero suo debriet atque regat.

Hic Deus omnipotens, per quem pater omnia fecit,
Naturæ rerum mutat ut ipse volet.

Hic cruce nostra creat propriis et munera verbis
Fitque caro et sanguis pane liquore suus.

In cruce nam corpus fixum est, sanguis quoque fusus
Christi, quem in cena jam dedit ante sui.

Cum nos indigni hæc memoramus iussâ, redemptor
Emptorum pretium munera nostra facit."

BIBLIOTHECAR. CHETHAM.

NELL GWYN AND BELL RINGING.

In Mr. Samuel Palmer's *Memoranda relating to the Parish of St. Pancras* (London, 1870) is the following statement relating to Nell Gwyn:—

"Nell herself died in 1691, and was buried with great funeral solemnity in the church of St. Martin-in-the-Fields. She left in *perpetuum* a leg of mutton and trimmings to the ringers, for which a merry peal is rang every Monday evening throughout the year."

Now allow me to state, that the bells of St. Martin's church are never rung on a Monday evening, except now and then for some special purpose. Certain members of the "Cumberland Society" meet in the belfry for practice on the evening of every alternate Friday. The bells are also rung on days of public rejoicing, &c. But there is no ringing at any time for Nell Gwyn.

As to the hackneyed story about "a leg—some say a shoulder—of mutton and trimmings" for the ringers, I have refuted this again and again; and in *The Builder* of August 1, 1868, will be found an article of mine on the bells in question, from the latter part of which the following is an extract:—

"Before concluding, I cannot refrain from making a remark with a view to set at rest the following story, which long went the round of our newspapers, &c., and which has been reproduced in England, France, and Germany, during the last few years. A writer in *The Champion* of June 8, 1742, says:—

"Nell Gwyn, player, left a handsome income yearly to St. Martin's, on condition that on every Thursday evening in the year there should be six men employed for the space of one hour in ringing, for which they were to have a roasted shoulder of mutton and ten shillings for beer; but this legacy is of late diverted some other way, and no such allowance is now given."

Now, as a correspondent who published a copy of Nell Gwyn's will, with a codicil, in *The Athenæum* of January 26, 1833, justly observes, "No authority, beyond report, appears for this assertion." And, from inquiries which I have made, it may safely be said that the story is altogether false.

THOMAS WALESBY.

Golden Square.

OLD ODDS AND ENDS.

The witty profligate John Wilkes observed, that an old man's dotage is anecdotage. If his talk be not mere twaddle, but something about the sayings or doings of two bygone generations, younger folk have a chance of its being worth their hearing.

At the opening of the present century, being then a student—bless the mark!—in the Temple, I subscribed to the Westminster Library in Pantton Square, where we found daily abundance of books and of conversation. Among its members was Doctor David Williams, a Nonconformist minister—a deep scholar, but loud, abrupt, and absolute—impetuous of argument, intolerant of opposition, an athlete in form, too, and manner. Samuel Johnson himself must have been a zephyr compared with him. Moreover, his reverence had a mortal abomination of a *pen*.

The conversation turned one morning on St. John the Baptist (whose immediate festival brings the "anecdote" to my mind), when the doctor insisted—rather than argued—that his food was not locusts, but the herbage on the mountain tops, repeating with violent voice and gesture the almost identical words *ἀνδρες* and *ἀνδρες*. Everybody was perfectly silent, when I—rash youth that I was—exclaimed, "Be it which it may, it was *high feeding*." The doctor was silent too for a moment, then looking sternly in my face (to my no slight discomposure, I confess), suddenly turned round and strode out of the room. The reader may be assured that I never crossed swords with Doctor Williams again.

In the same year I was introduced by my mother to a very aged officer; the people of the house styled him "Captain," but he was simply a lieutenant, with no other maintenance of himself and his almost as aged wife than his half-pay. They occupied a large garret in St. Martin's Lane, scantily furnished but strictly neat, with a curtain decorously drawn across the far end, enclosing, we may suppose, their arrangements for sleep and food. One article I especially noticed—a large chest, which did duty as a sofa, and which, before I had been five minutes in the room, he opened to show me his uniform, his little cocked hat, his sash, and sword. The combination of simplicity and gallantry in the old officer was really charm-

ing. Once or twice in the year they had a solemn tea-party; the company consisting of my mother and myself, and an elderly lady, the daughter of the then well-known Parisian banker, M. Panchaud. On these occasions the curtain was withdrawn, and the aforesaid uniform, with all its accessories, displayed on the counterpane.

But the *grand affair* was on infinitely more important occasions. At that time George III. frequently visited the theatre, not exactly in state, but with torchlights and a mounted Life Guardsman at each side the royal carriage. His majesty's road going and returning was through St. Martin's Lane, and it was the old lieutenant's indispensable delight to stand in full uniform at his open garret window, supported by his wife holding a pair of lighted candles, and bowing his white head before his beloved sovereign. This ceremony took place so repeatedly that the king would sometimes as he passed look out for his veteran's homage, and bestow a wave of his royal hand on the dear old man. I am sorry to add that nothing else was bestowed.

In 1803 I quitted London. Some two years later I learned that the aged pair had been called to a higher region than their St. Martin's Lane garret.

E. L. S.

A COINCIDENCE.—In *Punch*, vol. viii. p. 16, published in 1845, there is a sketch called *Punch's* pantomime of "The Miller and his Men." The characters are represented by the political celebrities of the day, and the following is in the "Cast of Characters":—

"LOTHAIR (sometimes called *Young England*, afterwards *Harlequin*) . . . MR. DISRAELI."

Did this suggest the title of a recently published novel? A. C.

SHAKESPEARE AND CHARLES DICKENS.—One passage of the will of Charles Dickens, quoted by the Dean of Westminster in his sermon, will recall to many minds a similar one in the will of Shakespeare:—

DICKENS.

"I commend my soul to the mercy of God, through our Lord and Saviour Jesus Christ."

SHAKESPEARE.

"I commend my soul into the hands of God my creator, hoping, and assuredly believing, through the only merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

A DESULTORY READER.

PREPUNCTUALITY.—In Mr. Arthur Helps's graceful "In Memoriam" in this month's *Macmillan*, speaking of Charles Dickens's more than punctuality, he has happily described the quality by so characteristic a term, "prepunctuality," that the word must henceforth assume a recognised place in our language. The quality which it seems Mr. Helps shares—for it is introduced into

an anecdote illustrative of "the conjoint prepunctualities" of himself and the great novelist—is the one, it will be remembered, to which Nelson attributed all his success. Mr. Helps's coinage reminds us of one of Hood's quaint mots. Speaking of the *Literary Gazette*, which when started owed much of its success to its anticipatory notices of books, a week or two before they were actually published, he said: "Jerdan does not review books; he previews them." T.

WILSON'S "TOPOGRAPHICAL DESCRIPTION OF DALKEY," ETC.—Sir William R. Wilde, M.D., of Dublin, in his very interesting "Memoir of Gabriel Beranger, and his Labours in the cause of Irish Art," recently published in the *Journal of the Royal Historical and Archaeological Association of Ireland* (Fourth Series, vol. i. pp. 33-64), has drawn attention to an article in the *Gentleman's Magazine* (1770, p. 205), entitled a "Topographical Description of Dalkey and the Environs," by Mr. Peter Wilson. "This notice," he observes, "is well worthy of being reprinted in the present day." When he made this remark was he aware that the article in question had been reprinted in Gaskin's *Varieties of Irish History*, pp. 48-59 (Dublin, 1869)? If not, he may be glad to know it. ABHBA.

SIR WALTER SCOTT ON MARY QUEEN OF SCOTS. At this time, when the recent publications of Messrs. Froude and Hosack have brought again on the tapis the question of Queen Mary of Scotland's innocence or guilt, it may not be uninteresting to quote the unequivocal opinion of Sir Walter Scott on the subject, as expressed in a letter of his to his son-in-law Lockhart. (Lockhart's *Life of Scott*, vii. 147):—

"But I really can't think of any Life I could easily do, excepting Queen Mary's, and that I decidedly would not do, because my opinion, in point of fact, is contrary both to the popular feeling and to my own."

H. A. KENNEDY.

Gay Street, Bath.

TITLES IN FRANCE.—According to the *État présent de la Noblesse française*, published by Bachelin-Deflorenne in 1868, there were at that time in France forty-seven princes (not including those of the imperial family), ninety-six dukes, eight hundred and sixty-seven marquises, one thousand eight hundred and sixty-seven counts, five hundred and ninety-six viscounts, and one thousand and twelve barons. F. D. H.

MASONS' MARKS.—At the last meeting of the Suisse Romande Historic Society, held at Lausanne on the 9th June, an interesting paper was read on this subject. A number of sketches were produced, taken from old houses at Geneva and in Savoy, &c.

Some of the cuttings were in the shape of armorial bearings, the shields being generally divided

in four parts. But the majority of the marks were only lines resembling the signs made by the sails of the old telegraphs. JAMES HENRY DIXON.
St. Maurice, Valais.

BOOK INSCRIPTION.—In a curious work, entitled *Physiognomie et Chiromancie*, &c., 1653, the following is written:—

"This Book is one thing,
Hemp is Another;
Steal not this one thing,
For fear of the Other.
Wapbo Sbeq,
1802."

J. P. B.

A BLOT HIT IN MACAULAY.—Lord Macaulay, himself over fastidious in respect to purity of style,* has been guilty of a fearful alip in his review of Southey's edition of the *Pilgrim's Progress*: "Mr. Martin has succeeded perfectly in the pillars and candelabras of Pandemonium." To this blot the attention of a near relative of the noble lord was called before the publication of Lady Trevelyan's edition of his *Works*. But the blot was left, nor has it been erased in an edition of the *Essays* published in one volume, 1869. The page is 185. CHARLES THIRIOLD.

KNIGHTHOOD.—Has it ever been suggested to carry out the publication periodically, in one of the principal European capitals, of an official international record of all recognised orders of knighthood, the reliability of which should be guaranteed by the various governments, and in which dormant and extinct orders should, as such, also be included; so that others beyond this record should be clearly defined and separated by the fact of their not being named?

At present there is much confusion of ideas on the subject, and very frequently we see an inferior, but critical mind, reject that which the superior in all moral respects accepts, with an ingenuous faith that contrasts strangely with the business habits and usual shrewdness of the decorated.

Most works on this subject are singularly inaccurate, and in one† at least, even "The Round Table" is seriously given as an "ancient order," along with a list of knights who never existed but in the romances of chivalry. Just as though, in a "History of Naval Commanders," or "Celebrated Voyagers," we should find, beside "Columbus," "Vasco de Gama," &c., "Sindbad the Sailor." SP.

* See his hypercriticism of Croker's perfectly clear sentence:—"Lord Erskine was fond of this anecdote: he told it to the editor the first time that he had the honour of being in his company."—*Essays*, p. 167. Lord Macaulay would have written "that the editor had." Such inextricable labyrinths of pronouns certainly appear in our standard authors, e. g. Bacon, and the translators of the Bible.
† Clark's.

Queries.

CLAN GREGOR TARTAN.—In that splendid work the *Highlanders of Scotland, &c.*, which is illustrated by the well-known pencil of Mr. K. Macleay, the person who therein is made to represent the clan Gregor is clothed in what is generally called Rob Roy tartan—that is, a simple red and black check. Is this tartan the true and proper tartan of the clan Gregor or Macgregor?

TARTAN.

COTTON'S "PISCATORIBUS SACRUM."—Does this celebrated fishing-house at Beresford, "near Ashbourne in Derbyshire, and in the neighbourhood of the Dove, a river that divides the counties of Derby and Stafford," still exist? Sir John Hawkins, appending a note to Walton and Cotton's *Complete Angler*, gives a description of the "Piscatoribus Sacrum," which was at the time he wrote the note (1784) "in but indifferent condition; the paintings, and even the wainscoting, in many places, being much decayed." (*Vide* Professor Rennie's ed. of *The Complete Angler*, Edinburgh, 1836, p. 256, footnote). Professor Rennie adds another note to his edition of that dear old book, to the effect that "Mr. Bagster, who visited it [the fishing-house] in 1814, found it much dilapidated, the windows unglazed, and the wainscot and pavement [black-and-white marble] gone, but the cipher still legible" (*antè*, p. 257.) What became of the "large beaufet, with folding-doors, whereon are the portraits of Mr. Cotton, with a boy-servant, and Wilton, in the dress of the time" (*antè*, p. 256, Sir John Hawkins's note)?

HERMANN KINDT.

"DISCOURSE OF GENTLEMEN," ETC.—Steevens, in his notes to *Othello*, mentions a tract entitled—

"A Discourse of Gentlemen lying in London that were better keep House at Home in their Country," 1593.

Can you refer me to a copy of a tract that is probably very interesting?

J. O. H.

DONKEY.—This word, now in common use for an "ass," is not found in Barclay, Bailly, Vyse, Fenning, Johnson (old editions), nor, I believe, in any dictionary of the last century. Maunder, in one of his useful compilations, has "donkey, a childish term for an ass." The word seems to me a vulgar modern slang term, obtained nobody knows where and how, but probably the invention of some fastidious cockney who did not know how to pronounce the proper name of the animal. A learned friend, the retired master of one of our chartered grammar-schools, supposes some connection between the Spanish title "Don" and donkey; and his idea is that a donkey is the fine aristocratic beast that carries the proud don. I have hinted that the popular animal in Spain is not a donkey, but a mule. I shall feel obliged by any explanation.

STEPHEN JACKSON.

SIR WILLIAM HARBERT OR HERBERT, AUTHOR OF "CADWALLADER" ETC. (1804).—Wanted, any details concerning this worthy, and the authority for prefixing "Sir" to his name. It is plain "W. Harbert" in his slender volume of noticeable verse.

INQUIRER.

INSCRIPTION: GORAN CHURCH, CORNWALL.—According to the local papers, a stone on which the following inscription may be seen has recently been discovered in Goran church-tower:—

HR ALLYN VIC 1517.

Can any of your correspondents throw light on its probable signification? Is it known who was the vicar of the parish in 1517? It should be added that the church tower is generally said to have been built in 1603. E. H. W. DUNKIN.

Greenwich.

ANCIENT INVENTORIES OF CHURCH GOODS.—I should be much obliged to any of your readers who will favour me with a list of ancient inventories of church goods prior to those of the reigns of Henry VIII. and Edward VI. at the Public Record Office, and other than those given in Malcolm's *London*, Dugdale's *Monasticon* and *St. Paul's*, Dart's *Canterbury*, Hoare's *Wills*.

In particular, I should be grateful for reference to inventories which have never been printed, and which occur in MSS. like the Cottonian, Harleian, Additional MSS. at the British Museum, or other ancient papers—all of a date anterior to 1530 or thereabouts.

STILES.

JOCK'S LODGE.—About a mile from Edinburgh, on the road to Musselburgh, and immediately adjoining on the east the Cavalry Barracks at Piershill, are a few houses known by the name of "Jock's Lodge." With the exception of one substantial dwelling-house, which fronts the road, they are at present of quite modern erection and not of a high grade, and the dwelling-house cannot apparently be much older than the present century. It so happens, however, that in the Diary of Lord Fountainhill, a judge of the Court of Session, which is dated about two hundred years back, the place is mentioned under the same quaint name of "Jock's Lodge." Can any of your readers explain the origin of this?

G.

Edinburgh.

KINGS OF ENGLAND FREE FROM EXCOMMUNICATION.—This morning, arranging a mass of manuscript memoranda which had been accumulating for years, I found the following jotting, which may interest some reader of "N. & Q." I transcribe the memorandum as I found it, and have no recollection of how it came among my papers, though I have others from the same source in my own writing:—

"Rot. Mem. 6 Edw. II. m. 59 (dorso, Irish).

"Cum progenitoribus nōrs dudum Regibus Angliæ et eorum heredibus per diversos summos pontifices sedi

Apostolicæ presidentes gratiæ sit concessum per literas suas imbullatas quod ipsi progenitores nostri et eorum heredes infra regnum eorum et potestatem per personas suas ecclesiasticas nullatenus possent nec debent quavis de causa excommunicari nec etiam eorum ministri in his excoercendis et prosequendis que ad officia sua pertinent et que ad honorem et commodum dominorum suorum regum Angliæ qui pro tempore fuerint spectare videant et pertinere ac prerogativa illa inter ceteras ubique infra dominium et potestatem nostram ad coronam et Regiam dignitatem nostram specialiter pertineat et de jure spectet ex approbata consuetudine huc usque inde optenta.

"Richard de Bereford is indebted to the King Edward I. as Treasurer of Ireland, and the King causes the fruits and obventions of his Church at Athboy in the diocese of Meath to be seized, and he committed the custody thereof to Hugh Lacey; but as we have heard Prior Adam of Dervaugh, lately judge delegate, and Master John le Flemmyng, rector of Slane, his commissary, publicly and generally fulminated and still fulminate throughout all the aforesaid diocese a sentence of excommunication against the persons of all those who in our name or in the name of any other intermeddle with the fruits and obventions of that church. The King therefore directs the Sheriff of Meath (*sic*), the said Prior, Master John, and all others favouring them to have their bodies before the Treasurer & Barons of the Exchequer at Dublin."

Will some reader add to the above a note of the results of the inquiry? AIKEN IRVINE.

HANNAH LIGHTFOOT: DUKE OF CUMBERLAND.—I lately bought a picture painted by Wilson, Barrett, and Gilpin, representing a beautiful landscape apparently in the lake district of the north of England. In the foreground is a group consisting of a lady and gentleman, and a servant holding their horses. The lady and gentleman are represented with their left hands clasped, as in the act of bidding adieu. They are dressed in the costume of the last century; the lady in a riding-habit, powdered hair, and hat; the gentleman in what looks like the Windsor uniform—a blue coat with red cuffs and collar.

The former owner of the picture believed it to be a representation of a meeting between the Duke of Cumberland and Hannah Lightfoot, who was said to have been a Quakeress.

If any of your readers can give me any information which would throw light upon this picture I should feel much obliged. E. A. H. L.

MAGRUDER OR M'GRUDDER.—There are several families of the above names in the United States of America, and they say their ancestors were Macgregors, who took the name of Macgrudder after the name of Macgregor was proscribed. Can any of your Scotch correspondents confirm the above? VIRGINIA.

MORGANS AND MACKAYS.—The Morgans of Scotland being proscribed took the name of Mackay, thus loosening one of the great links between Scotland and Wales. Can any Mackay refer me to a history of the proscription? CHARLES MORGAN.

Wilton.

OLD SONG.—As there have recently been many communications connected with our ballad poetry, I wish to mention that the following lines formed part of one of the songs which used to be sung by the people in Cheshire at the close of the last century. They are all that I recollect, and I should be glad to know from what work they are taken:—

"Little Willie's gone to the wood,

And so merrily he did sing—

'I saw the parson a-kissing my mother,
But I wouldn't tell it for everything.'

"'Thou'rt a liar,' then said the parson.

'Thou shalt be whipt with a rod of birch;
Thou shalt be put in the stocks to-morrow,
For telling so many lies of the Church.'

T.

QUOTATIONS WANTED—

"The laurel cannot heal the wounds the sword has made."

H. B. ADAMS.

"Brief as a winter's tale."

S. S.

ST. ALBAN AND FREEMASONRY.—Can any of your Masonic readers tell me where I can find any information confirmatory of the supposed connection between St. Alban, the proto-martyr of England, and the Freemasons? In the *Book of Constitutions*, compiled by order of the Grand Lodge in 1784, it is mentioned that St. Alban aided Carausius in building Verulam, and that he obtained from the king a charter for the Freemasons to hold a general council, and was thereat himself as Grand Master, and helped to "make Masons, and gave them good charges and regulations."

E. A. H. L.

SALISBURY COURT THEATRE.—The late Mr. Peter Cunningham printed, in the fourth volume of the Shakespeare Society Papers, some curious early documents respecting this theatre. I am anxious to see the originals, and should feel extremely obliged if any of your readers would inform me in whose hands they now are.

J. O. HALLIWELL.

TABLET OF ATHANASIUS.—On the 22nd of June last I exhibited at the Royal Society of Literature a curious wooden tablet found by the late Robert Hay in the Aasaseef, Thebes. This tablet is remarkable from being inscribed on both sides with a list of familiar Grecian names, as follows:—

ΔΙΟΣΚΟΡ[ΙΑΝΗΣ?]

ΤΙΜΟΘ[ΕΟΣ?]

ΓΕΤΡΟ[Σ ?]

• ΑΘΑΝΑΣ[ΙΟΣ?]

ΚΑΙ ΙΩΑΝ[ΝΗΣ?]

ΤΙΜΟΘ[ΕΟΣ?]

ΘΕΟΔΟΣ[ΙΟΣ?]

ΓΕΤΡΟΣ

ΔΑΜΙΑΝ[ΟΣ?]

ΑΝΑΣΤΑΣ[ΙΟΣ?]

ΑΝΔΡΟΝ[ΙΚΟΣ?]

ΚΑΑ[ΑΙΜΑΧΟΣ?]

They are in the uncial characters common in the fourth century of our era, and it will be seen that the fourth in order is that of Athanasius; hence it becomes a matter of interesting inquiry whether it has reference to that famous Bishop of Alexandria. Near to the place where this relic was discovered (A.D. 1823-4) were the ruins of an Egyptian tomb, which had been converted into a Christian church about the third century. On a side wall in this edifice was a long inscription, unfortunately now destroyed, beginning with —

ΕΙΡΗ ΑΘΑΝΑΣΙΟΥ ΕΠΙΣΚΟΠΟΥ ΑΛΕΞΑΝΔΡΕΩΣ . . .

"I Athanasius Bishop of Alexandria."

Now when to this is added the well-known fact that Athanasius did, about 356, retreat to the Thebaid for shelter, there seems every reason to connect this tablet with his exile, and this leads to my query: — Does any list of the coadjutor or contemporary bishops with Athanasius exist in the pages of our early church historians, or could any correspondent of "N. & Q." throw any additional light on the character or purpose of this tablet?

W. R. COOPER.

THOMPSON: MS. JOURNAL OF CAPT. E. THOMPSON, 1783-1785.—In the *Cornhill Magazine* for May, 1868, are notices of the above. I shall be obliged by being informed who is now the possessor of this MS. Communicate direct with

CHARLES JACKSON.

Doncaster.

VANDEN-BEMPDE FAMILY.—The first of this family came over from Cologne in Henry VIII.'s time, and was knighted by that monarch. His son married a maid of honour of Queen Elizabeth. Can any of your readers supply me with the name of this lady? The grandson or great-grandson, living in 1616, was a merchant in Bishopsgate Street, and married—(1) one of the daughters and coheirresses of Sir Peter van Lore, Bart., a naturalised Dutchman, and (2) his cook; and on both marriages curious law-suits ensued as to the devolution of the Van Lore property. The grandson by the Van Lore marriage, now represented by Sir Harcourt Vanden-Bempde Johnstone, Bart., married about 1690 Temperance Packer, and considerable interest occurs as to the family of this lady. The Duke of Buckingham, who was secretary of state and assassinated by Felton, had a private secretary of this name, and it is probably from him that a mass of state papers came into the hands of the Van den Bempdes, but I cannot find any pedigree of the Packers.

E. P.

WILLIAM III. AND MARY.—Where can I find the original document addressed to William III. and Mary, king and queen of England, dated "Londonderry, this 29th of July, A.D. 1689"? I have a printed copy (1689), but should be glad to refer to the original.

F.

Queries with Answers.

MOCKING BIRDS.—In a letter now before me, written in 1832 by the then Marchioness of Stafford, there occurs the following passage: —

"I expect to be left alone in London with a mocking-bird in my room, which only sings during the warm months. His being at all alive in this country is thought uncommon."

What do naturalists say to this note? C.

[Mocking-birds are rare in England, on account of the exceeding difficulty of rearing them. Even in America the utmost care is required to preserve them during the first winter. Their song is a combination of that of the lark, nightingale, canary, thrush—in fact, the richest notes of all other birds, and their power of imitating sounds is great. C. will find full descriptions of this species of thrush in the works of Audubon, Wilson, and other American authorities. In *Monley's Magazine for the Young* (June 1867), the authoress of *Life in the South* has also given an interesting account from her own observations of mocking-birds; and of a pair which she reared from the nest, and brought to England a few years ago. They are natives of the Southern States of America, where they may be heard filling the groves with their melody during spring and summer, and even occasionally in fine weather during the winter months.]

ZENO, "POESIE SACRE DRAMMATICHE."—In the library catalogue of the Sacred Harmonic Society (1862) I observe *Poesie Sacre Drammatiche* of Apostolo Zeno, 4to, Venice, 1735. Would any of your readers favour me with the titles of these sacred dramas?

R. INGLIS.

[Sisara, Azione Sacra, cantata l'anno . . .	1719
Tobia, do. do.	1720
Naaman, do. do.	1721
Giuseppe, do. do.	1722
David, do. do.	1724
Le Prophétie Evangeliche d'Isaia, do. do. . .	1725
Gioaz, do. do.	1726
Il Batista, do. do.	1727
Gionata, do. do.	1728
Nabot, do. do.	1729
Daniello, do. do.	1731
David Umiliato, do. do.	1731
Sedeccia, do. do.	1732
Gernsalemme Convertita, do. do.	1733
San Pietro in Cesarea, do. do.	1734
Gesù presentato nel tempio, do. do.	1735]

CASTLE MEN.—Will some of your readers kindly give me an account of the origin of the "Castle Men," or, as they are generally called, the "King William Men," at Hillsborough, co. Down?

R. W.

[When William III. was at Hillsborough on June 19, 1690, he issued a warrant for granting a pension of 1200*l.* a year to the Presbyterian ministers of the north of Ireland, wherein he takes notice of "their loyalty and good

affections, the losses they have sustained, and their constant labour to unite the hearts of others in zeal and loyalty towards him." The king ordered the said pension to be paid to trustees therein named quarterly by the collector of the customs in the port of Belfast. This gift we have always considered as the renewal of the secret service money of Charles II., known as the *Regium Donum*, or Royal Gift—the recipients of which may have been derisively designated "Castle Men" and "King William's Men" at Hillsborough.]

RAMBOOZE.—In Bailey's *Dictionary* (ed. 1761) is the following:—

"RAMBOOZE, RAMBUZE. A drink chiefly drank at Cambridge, made of wine, ale, eggs and sugar, and rosewater."

I have searched in a variety of books for some mention of this college "cup," but without finding any reference to it. I should be glad to be supplied with any such reference.

CUTHBERT BEDE.

[Nares says, "Of this learned academical word I have not met with an example. *Bousse* meant drink." The same compound mixture was once current under the name of *Ram-Jam*, and we believe there was or is an inn at North Witham called the *Ram-Jam House*.]

QUOTATION.—Who is the author of the following?—

"Nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas."

R.

[Ovid, *Metamorphoseon* lib. xv. 871.]

Replies.

ROB ROY AND HIS DESCENDANTS.

(4th S. v. 534.)

The inquiry of M. LLOYD as to "whether any undoubted descendants of the celebrated Rob Roy still exist," is literally addressed only to "your North British correspondents." I do not come within that description certainly, yet I shall not be considered "out of court" if I claim to appear for such descendants.

The rarity of the tract entitled *The Highland Rogue; or, the Memorable Actions of the celebrated Robert Mac-Gregor, commonly called Rob Roy, &c.*, in my chronological catalogue of the works of Defoe, has brought me numerous inquiries from Scotland, diverging into a large but agreeable correspondence on the history of the clan Mac-Gregor. I am thus able to answer the query, and to use the facts, but am not at liberty to give the names of my informants, so as to make them specifically known. This last and only restriction, however, includes no fear that anything I may state can be contradicted.

"Facts are stranger than fiction," says the adage; and some of your readers may be surprised to hear that Sir Walter Scott did not know very

much about Rob Roy. In the first letter I received on the subject, the writer, a MacGregor, says:—

"Although Sir Walter speaks so slightly of the 'Highland Rogue,' I must say I suspect that Defoe knew a great deal more about Rob Roy, and his real movements and doings, than Scott ever did."

My investigations tend to the same conclusion.

In Sir Walter's introduction to *Rob Roy*, speaking of his hero, he says: "The time of his birth is uncertain"; but a few lines further on he assigns it "to the middle of the seventeenth century." In the same paragraph he adds: "The time of his death is also uncertain." * Recurring afterward to the same subject, he says:—

"The time of his death is not known with certainty, but he is generally said to have survived 1738, and to have died an aged man." †

The only possible conclusion from the above is, that at the time of his death Roy Roy must have been nearly *ninety* years old. Sir Walter rightly shows that Rob's wife was alive when her husband died, but it is at least a mistake to call her *Helen*.

Robert MacGregor, commonly called Rob Roy, the second son of Donald MacGregor of Glengyle, was born on the 7th of March, 1671. In January, 1703, he married *Maria* MacGregor, daughter of MacGregor of Comar. Rob Roy died at Innerlochlarig-beg, about six miles to the west of the church of Balquhiddier, on the 28th day of December, 1734, in the sixty-fourth year of his age, and he was buried in the churchyard of Balquhiddier.

The public have a sort of notion that he died an outlaw, and in some hiding place; but this is quite incorrect, as he held a tack or lease (jointly with his second son), dated the 2nd Dec. 1732, of part of the Kirkton of Balquhiddier. After his decease his widow was confirmed executrix of his estate under the name of *Mary* MacGregor.

Rob Roy left five sons, named respectively Coll, Ronald, James, Duncan, and Robert.

Coll, the eldest son, was also tackman or lessee of part of the Kirkton of Balquhiddier, and he died in 1736, a few months after his father. He left two sons, who entered the military service of the East India Company, and both attained the rank of general. One of them married a lady of the Graham Stirling family of Duchray, an aunt of the late General Graham Stirling of Duchray and Auchyle. It is believed that several of the descendants of these brothers are still in the Queen's service.

There is a tradition that the sons of Coll were indebted to the Breadalbane family for their introduction into the East India Company's service. This seems probable when we consider the ties of

* *Rob Roy*, 1829, pp. xxxi.-xxxii.

† *Ibid.* p. lxxxiv.

relationship—the mother of Rob Roy (Margaret, only daughter of William Campbell of Glenfalloch, third son of Robert Campbell of Glen-norchy) being cousin-german to the first Earl of Breadalbane; and thus the second earl stood in the close Highland relationship of second cousin to Rob Roy himself. This connection was either unknown to, or overlooked by, Sir Walter Scott when making a joke at Rob being employed in the delicate trust of transporting specie to the earl during the rebellion of 1715.

Ronald, the second son of Rob Roy, became in 1732 joint tacksmen of part of the Kirkton of Balquhider along with his father. He married his cousin Janet, a daughter of Gregor MacGregor of Glengyle, and died at Balquhider about the year 1786, a very aged man. This Ronald had two sons, Gregor and Donald, and a daughter Jean, who married Alexander MacGregor of Rannoch. She died in Balquhider about seventy years since, and soon afterward her husband and family emigrated to Canada. Gregor, the elder son of Ronald, went to sea under the charge of some of his mother's relations, who were merchants and shipowners in Glasgow. He subsequently commanded a ship trading between the Clyde and the West Indies, and died in Greenock a merchant and shipowner. He left two sons and a daughter. The sons, Gregor and Dugald, were merchants and shipowners in Greenock, and both died there—Gregor in the year 1830, and Dugald in 1823. They were married and had families, some of whom survive and are known, but not now residing in Greenock. The daughter of Captain Gregor MacGregor also married, and many of her children and grandchildren are still alive. Donald, the second son of Ronald, died unmarried in 1814, and was buried at Balquhider in the grave of his grandfather Rob Roy.

Before leaving the family of Ronald (Rob's second son) I may state the interesting fact that, in a modern farm-house in the Kirkton of Balquhider, a piece of ancient wall has been preserved as part of the house in which Ronald MacGregor, or Drummond (his adopted name), resided when it was burnt by the king's troops after the rebellion in 1745. Ronald appeared, on the 27th October, 1747, before George Miller, Esq., sheriff depute of the county of Perth, and an officer of the Exchequer at Callander, and producing the tack or lease above referred to between the trustees of James Drummond of Perth and his father (Rob Roy) and himself, proved his right to the property, and got full compensation for the loss of house and cattle, because the one was burnt and the other carried away on the day after the expiration of the warrant authorising the troops to commit such ravages.

I may also say that Rob's grandson Dugald married the granddaughter of Captain Alexander

Morrison, who assisted Macpherson in collecting and translating *Ossian's Poems*.

James, the third son of Rob Roy, inherited much of his father's spirit and ability. He was actively engaged in the rebellion in 1745, and after his remarkable escape from Edinburgh Castle went to France, where he was reduced to great distress, and died in 1753 or 1754. Some curious letters from him were published in *Blackwood's Magazine* for December 1817, from which and other sources he appears to have had a family of fourteen children, many of whom must have been very young at the date of his decease.* It is believed that there are living descendants of James.

Duncan, the fourth son of Rob Roy, left no family.

Robert, the youngest, or Robin Oig, was twice married; the second time by the forced abduction of a young widow of fortune named Jean Key. For this offence he was condemned to death, and executed in the Grass-market of Edinburgh on Feb. 14, 1754. He had no children.

Those who wish to know more particulars as to the third, fourth and fifth sons of Rob Roy, may consult—

"The Trials of James, Duncan, and Robert MacGregor, three Sons of the celebrated Rob Roy, before the High Court of Justiciary in the Years 1752, 1753, and 1754. To which is prefixed a Memoir relating to the Highlands, with Anecdotes of Rob Roy and his Family." (12mo, pp. cxxix. and 244.) Edinburgh, 1818.

In conclusion, I have stated what I know as to the history of Rob Roy's descendants. Many are now living, but I am bound in honour not more closely to indicate them by name or specific locality. They exist in England, Scotland, France, Canada, and India—probably in other parts of the world.

W. LEE.

THE CROWN OF THORNS.

(4th S. v. 579.)

For the first time I suppose, in the whole range of Christianity, has it now been questioned whether our Blessed Saviour was crowned with thorns piercing his sacred head, or merely in derision with a mock crown of straw, with some long thorns set upon it to represent a diadem with points, such as kings did not begin to wear *till long after the time of our Saviour*. It is painful to have to give a serious answer to such a doubt. G. E. professes himself unable to find any authority in the New Testament for a real crown of thorns: and yet St. Matthew, St. Mark, and St. John distinctly inform us that the soldiers platted

* The letters from James McG., printed in *Blackwood*, afterwards appeared in the *Historical Memoirs of Rob Roy and the Clan of Macgregor*, &c. By K. Macleay, M.D. 12mo, 1818.

a crown of thorns:—*Kai πλέκοντες στέφανον ἐξ ἀκανθῶν* (St. Matt. xxvii. 29); *Πλέκοντες ἀκανθῶν στέφανον* (St. Mark xv. 17); *Πλέκοντες στέφανον ἐξ ἀκανθῶν* (St. John xix. 2). All these texts witness that the crown was made of thorns, *ἐξ ἀκανθῶν*, platted together. Had it been made of straw, or any other material, it would surely have been so stated by the Evangelists. But it is plain that the object of the soldiers was torture, as well as derision. Why else did they take the reed, or cane, out of the sacred hand of our Lord, and strike him with it repeatedly on his head? A crown of straw would have thus been battered and knocked off, and the pretended rays of thorns demolished almost at the first blow. No: the infernal purpose of these wretches was to increase our dear Redeemer's sufferings, by each time driving the thorns still deeper in. I maintain, then, that we have sufficient proof from the Gospels alone that the crown was really and solely made of platted thorns.

But if the Evangelists had not been so explicit, can any reasonable person suppose that the real nature of our Saviour's mock crown was not known to the early Christians, and its form traditionally preserved among them in artistic representations? Take the language of the earliest of the Latin Fathers, Tertullian, who was born in the year 160. He speaks of our Blessed Saviour as wearing his crown of thorns, even when led out to be crucified:—

"Christus suis temporibus lignum humeris suis portavit, innamens cornibus crucis, *corona spinosa in capite ejus circumdata*."—*Adv. Judæos*, cap. xiii.

He could not have supposed that a mere wreath of straw, stuck round with upright thorns, would have been left upon our Saviour's head to the time of his crucifixion. But in another place he speaks still more unmistakably. He asks what sort of crown Christ Jesus, the spouse of the Church, was pleased to wear for both sexes; and answers that it was one of thorns and brambles, and alludes to the sufferings of our Lord in his head as blunting all the thorns of death:—

"Vir Ecclesiæ Christus Jesus, quale, oro te, sertum pro utroque sexu subiit? Ex spinis opinor et tribulis, in figuram delictorum, quæ nobis protulit terra carnis, abstulit autem virtus crucis, omnem aculeum mortis in Dominici capitis tolerantia obtundens."—*De Corona*, c. xiv.

I answer then to the query of G. E., that there is ample authority in the New Testament, and in the early Fathers as well as all who succeeded them, for the universally received belief that our Saviour's crown was really made of thorns, and intended to be pungent and painful.

F. C. H.

I beg pardon for differing from MR. JONATHAN BOUCHIER, but, with due deference to his better

judgment, it seems to me that full authority is to be found in the New Testament (Matt. xxvii. 29, Luke xxiii. 11, John xix. 2, 5) "for the head of Christ with the crown of thorns as represented by the old masters." It was surely "put on His head in derision," but how can it be supposed "not with the intention to puncture the skin and draw blood"? Why, the very fact of the soldiers of Pilate, after thus encircling the sacred brow, taking the reed and striking Him with it on the head, must needs have punctured the skin and drawn blood! Then again, not only in hot climates are very long thorns to be found—and myself wishing, some time ago, to paint our Saviour in the midst of his executioners, I got my gardener (in the neighbourhood of Paris) to make me a crown of long thorns, just such a one as represented by the old masters, much more natural and easily made than plating a wisp of straw with some large thorns erect in it.

P. A. L.

It was the opinion of the late learned Rev. Dr. Adam Clarke that the crown of thorns was placed on our Saviour's head for insult, and not for cruelty. It was the completion to the "purple robe." There is no authority for the bleeding brow that we often see in the pictures of the old masters: in this they had recourse to imagination; but they got hold of the right plant. The sacred writers use the word *ἀκανθῶν*—"of thorns." The *acanthus* alluded to is the *Pyrus acanthus* (L.), which grows in profusion in Palestine, and which we often call "the Jerusalem thorn." There are two species cultivated in England: one bears deep scarlet flowers; the other (probably a variety) has flowers of a pinkish white. The *Pyrus acanthus* blossoms early, and the spring shoots bear flowers. These early shoots are very flexible, and can be twisted and turned without breaking. The prickles upon them are soft, and cannot enter the skin. On the branches, where the plant has "made wood," the twigs are exceedingly brittle, and the thorns are long, sharp, and piercing. No crown could have been formed of the woody branches, for the reason assigned. As Dr. Clarke supposed, the object was insult and derision; and the flowers, perhaps in the round undeveloped bud-state, formed mock-gems. There is no occasion to have recourse to G. E.'s hypothesis of "a wisp of straw with some large thorns erect in it." I have examined many pictures of the old masters, and I have no doubt that, in numerous instances, their plant is the *Pyrus acanthus*. Where they have erred, is in introducing the old hard woody branches, instead of the young green flexible stems. I would remind G. E. that, in examining pictures by the old masters, we must look to the general effect. We must not expect minute cor-

rectness of detail: for we find anachronismal introductions and absurdities of every description, particularly in architecture and costume.

A MURITHIAN.

Aigle, Switzerland.

HIGH SHERIFFS.

(4th S. v. 507.)

I believe there is no doubt Mr. Disraeli is right. By immemorial usage, as authoritatively stated in books on the subject, the High Sheriff ranks above all men whatever, even the Archbishop of Canterbury, in his own county, except only the royal family. There is no authority at all for excepting the Lord-Lieutenant, though it is not seldom done, as much, I believe, from the love of Peerdom which is so strong in England, as from any idea that the Lord-Lieutenant represents the Crown, which is rather questionable.

I once took some pains to trace the origin of that "obsolete office," as the Radical press calls it, which is extremely obscure. No doubt the title implies a sort of vice-regency, but it is impossible to make that out in any formal or legal sense; nor can the office be traced further back than three or four centuries. The Shrievalty is several hundred years older, and has never been divested of any of its honours, though, as I said, custom has recently rather impaired them in favour of the Lord-Lieutenant.

The latter officer has conventionally a great though indefinite dignity and influence in the county; but by express legal power he has hardly anything to do but to appoint officers in the voluntary forces of the county.

The *Custodia Rotulorum*, which need not even necessarily be given to the same man, is purely nominal; and by far the most important duty which the Lord-Lieutenant does in fact perform, the virtual appointment of magistrates, is absolutely informal, consisting of nothing but a recommendation to the Lord Chancellor, which he is not the least bound to accept.

LYTTELTON.

"THREE JOLLY POST-BOYS."

(4th S. v. 402, 475, 543, 589.)

I hope the readers of "N. & Q." are not quite weary of these gentry, for I feel it a duty to add a few last words on the very corrupt text published by M. H. R. The song must not stand thus in the correct pages of our journal. M. H. R. heard it sung as he gives it some forty years ago by a party of students. About that time, too, it was that we boys used to sing it at school, and I believe our version to be the correct one. Certainly the thought of post-boys chanting the praises of wine is absurd; it was a drink known to

them only by name. They sang the glories of punch, and many other liquors, but never of wine.

The first two lines, made into four by repetition, are rightly given by M. H. R., but they are not the chorus. This comes in after each of the verses as follows:—

"Landlord, fill the bowl till it runs over (*bis*),
There's not a jolly soul (*ter*) that goes to bed sober."

The second verse is thus:—

"He that drinks and goes to bed sober (*bis*),
Fades as the leaves do (*ter*), and dies in October.
Chorus—Landlord, &c.

3. "He that drinks and goes to bed mellow (*bis*),
Lives as he ought to do (*ter*), and dies a jolly fellow.
Chorus—Landlord, &c.

Mr. Chappell's emendation (p. 543) would spoil the metre, and, besides, the song is solely in praise of punch, nothing is said about beer, and "He that drinks and goes to bed sober" is perfect both as to metre and meaning.

4. "Punch cures the gout, the cholic, and the tisis (*bis*),
And is to all men (*ter*) the very best of physic.
Chorus—Landlord, &c.

5. "Punch is the surest remedy for evil (*bis*),
And at the close of life (*ter*) it drives away the devil.
Chorus—Landlord, &c.

We youngsters could not quite stand this; we knew better, and in our hearts believed that habitual drunkenness was more likely to attract the devil than to repel him, and so we made a compromise between our bacchanalian and our better nature, and used a modified version—"And if possible it drives away the devil." But indeed our debauchery was of a very mild kind. The chief pleasure in singing this and other songs consisted in the circumstance of such singing being strictly forbidden. To boys from fourteen to sixteen, the charm of disobeying rules, and of worrying an unpopular usher by singing, after our candles had been put out, was irresistible.

Now and then, perhaps, a more daring furor was imparted to our bacchanalian songs by a small quantity of very vile *shrub* smuggled in a ginger-beer bottle, but this was the rare exception. The pleasure of breaking rules was usually sufficient for us, and long before the time came round for drinking our small (it was very small) beer at the next day's dinner, the "Jolly Post-boys" were forgotten.

It is always pleasant to meet our old friend F. C. H. (p. 589) on neutral ground, far removed from religious controversy. I should be very sorry to be driven by him into a corner, and forced to choose absolutely either the punch-ladle alone or the pump-handle alone, but, under such hard pressure, I should cling firmly to the latter. I am a great drinker of water; to quench thirst I take nothing else; but then I swallow daily a few—perhaps F. C. H. would say too many—

glasses of good wine for my "stomach's sake and mine oft infirmities."

JAYDEE.

There is one great advantage in sending queries to "N. & Q." You not only frequently obtain what you want, as I have done, *re* the "Post-Boys," but you get much more than you asked for. The teetotal song sent by F. C. H. is a capital counterpoise to the "Post-Boys," but I doubt whether it be a genuine Rechabite ditty. It seems to me the effusion of some *jolly* punster who is poking his fun. I question whether the author does not prefer the *bonum vinum* to what Abernethy used to call "*aqua pumpaginis*." I am one of the most temperate of men, and yet I love a good drinking song; all are favourites, from the old monkish ditty —

"Bonum vinum cum sapore
Bybit Abbas cum Priore;
Sed conventus de pejore
Semper solit bybers!"

to the rollicking lays of O'Keefe and Captain Morris. But the French excel us in drinking songs. I know nothing amongst us that can approach the songs of the Abbé de Lattaigant. I send a translation of one entitled—

"Précieux avantages du Vin; Chansonette faite après diner, et offerte à la méditation de tous les buveurs d'eau!"

I have preserved the metre of the original.

JAMES HENRY DIXON.

"When I drink this good wine
I banish my cares;
I kick *cassu* down stairs
When I drink this good wine;
O! the balsam divine,
How it glides through each vein!
I get rid of all pain
When I drink this good wine.

"When I drink this good wine
With the world I'm well pleas'd—
Its wheels seem fresh greas'd
When I drink this good wine.
From the long battle line
Comes the thunder of war,
But my fear flies afar
When I drink this good wine.

"When I drink this good wine
I can pay every debt;
My duns I forget
When I drink this good wine.
Ah! a poor purse is mine;
What I say is too true,
But I ne'er want a sous
When I drink this good wine.

"When I drink this good wine
I can bask in bright eyes;
Timidity flies
When I drink this good wine;
Be the robes mean or fine,
Be the form short or tall
I make conquest of all
When I drink this good wine!

"When I drink this good wine
Keenest anger soon cools,
I can tolerate fools
When I drink this good wine.
When critics combine—
Call my sermons sad stuff,
My pipe I just puff,
And I drink this good wine.

"When I drink this good wine
Not a creed can I blame;
Priest and pastor's the same
When I drink this good wine.
Honest man seems *Scapine**
I'm so chang'd in my taste;
Even *Lais* is chaste
When I drink this good wine.

"When I drink this good wine
I can sport like a boy;
A Pantin's my toy,
When I drink this good wine.
Punch's hump's a joy-sign,
I play harlequin pranks,
I'm in Tabarin's ranks
When I drink this good wine.

"When I drink this good wine
I feel marvellous well,
Hurl doctors pell-mell
When I drink this good wine.
Hock, Sauterne, or Rhine,
It's a cure for life's ills;
No potions or pills
When I drink this good wine.

"When I drink this good wine,
Should Old Scratch take a peep,
To no corner I'd creep
When I drink this good wine:
'Twould be—'My hand to thine;
Come, old boy, there's a seat!'
Even *him* I would treat
When I drink this good wine.

"When I drink this good wine
I can talk as a book;
My tongue runs like a brook
When I drink this good wine.
And now, dear friends, in fine,
If you deem in my song
I've been coming it strong,
It is all through this wine."

CHAPEL OF JESUS HOSPITAL, BRAY, CO. BERKS.
(4th S. v. 432, 570.)—W. T. T. D. correctly describes the position of the table in this chapel. It was not unnatural that he should consider, and so call it, "the communion table," but I have reason to believe that it never was used for the purpose of administration of the holy sacrament of the Lord's Supper, and it certainly never has been so used by me. Perhaps a few words may explain this, and convey to your correspondents the information which they desire. It was the

* *Scapin* or *Scapine* is a lying dishonest valet in one of Molière's plays. The character is adapted from the *Scapino* of the old Italian comedy. In the song, *Scapine* is the reformed church in France. *Lais* is the church of Rome, the author playfully adopting a classic celebrity's name for what the reformers called by a less decent term.

intention of the founder of this hospital, which is, in fact, an establishment of almshouses endowed and built in the early part of the seventeenth century, and has been the determination of the Worshipful Company of Fishmongers, the successors of the founder, and trustees of the charity ever since, that the services ministered in this chapel should never interfere or clash with those in the parish church, which is sufficiently near for the inmates generally. Consequently the chapel has never been consecrated, only licensed by the ordinary, and all public or secular business (so to speak) of the hospital, such as the monthly payments of pensions to the inmates, &c., is transacted in the chapel, as well as the two services per week, held on Tuesdays and Thursdays.

The benches alluded to, which stand only on the north side of the table, are for the accommodation of the gentlemen of the company selected year by year to form a deputation on occasion of their annual visit to the hospital, the several inmates, their estates in the parish, and their tenants, on which occasion also there is divine service in the chapel.

The chapel stands east and west, but the interior presents an appearance directly the reverse of that usual in churches, the entrance being on the east and the chancel (so to call it) on the west. Any further information or explanation which may be desired I shall be happy to supply.

GEORGE PROCTOR, D.D.

Chaplain and Paymaster.

JEREMY BENTHAM'S ANTITHESIS (4th S. v. 579).—An explanation of the term "Frost" will be found in the fact of one John Frost having been tried before Lord Kenyon for sedition and convicted on May 27, 1793, the year in which Bentham's letter to the Assembly is dated. "George" is of course the King. Frost advocated revolution; his words were:—

"I am for equality; I see no reason why one man should be greater than another; I would have no king, and the constitution of the country is a bad one."

W. T. M.

LANCASHIRE TOPOGRAPHY: LUCAS'S MSS. (2^d S. vi. 372; 4th S. v. 317, 567).—A friend informs me that he has seen and used John Lucas's "History of Warton" and other manuscripts at the Subscription Library at Leeds. Perhaps the librarian, or some other of your Leeds readers will give you an account of them. C. W. SUTTON.

"RIDEHALGH": "ASSART" (4th S. v. 206, 570).—MR. HIGSON, in giving the derivation of Ridehalgh, says, "the prefix *rid* is probably A.-S. *ridden*, *hreddan*, to rid or clear away, and signifying an assart, or forest grant." Curiously enough, a trial reported in *The Times* of June 11 gives us the true meaning of this obsolete word *assart*, which MR. HIGSON seems to mistake:—

"ENGLISH v. NOTTINGHAM.—The word 'assart,' on the construction of which the case turned, is thus referred to in Manwood's *Treatise of the Laws of the Forest*, published in 1615, in old English type, in a passage which was read to the jury:—"Even as a wast by the Lawes of the Forest is accounted one of the greatest offences or trespasses that can be done to the vert of the Forest, because the same is a felling downe or destroying of the thickets and couerts of the Forest, that is to say, thevert, or greene hue, bee it greene wood or underwood, bushes, thorns, or any couert, that beareth greene leafe: so likewise an assart of the Forest is the greatest offence or trespass of all other. And there is none like unto it that can bee done unto the vert of the Forest. For every assart of the Forest doth containe in it a wast and distruction of the vert and couert of the Forest and more. For whereas a wast of the Forest is but the felling or cutting down of the couerts which may grow again and become couerts in time, an assart is the plucking up of those woods that are thickets or couerts to make the same a plaine or arable land."

EDWIN L. BLENKINSOPP.

Springthorpe Rectory.

SIR THOMAS LACY (4th S. v. 562).—The "site" of Worspring Priory, "with the demeane lands, was granted 30 Henry VIII. to St John St Lo, and 2 Eliz., to William and John Lacy." (Tanner, *Notitia Mon.*, Nasmyth, Somersetshire, xlv.) This priory, at first founded at Dodelingh or Dodelyng, a place which seems to have been unknown to Collinson, about 1210, was removed to Worspring or Woodspring, in the parish of Kewstoke, hundred of Winterstoke, almost on the brink of the Bristol Channel, being severed from it only by a narrow shelf of rock. (Collinson, *Hist. of the County of Somerset*, iii. 594.) This house had lands in Blandford Forum, hundred of Pimpem, Dorsetshire. (Hutchins, *Dorsetshire*, i. 130.) It is right to add that Collinson states that the site, demeane lands, and manors of Woodspring and Locking were granted to Sir William St. Loe, Knt. (Pat. 30 Hen. VIII. p. 1), who, 8 Eliz. sold the same to William Carre. (Coll. iii. 595.) The manor of Brompton Ralph, hundred of Williton and Freemanners, was sold in 1617 by Sir Francis Fulford, Knt., to William Lacy of Hartrow, Esq., who died 1641, and was succeeded by William his son, who served the office of sheriff for Somerset, and was one of the gentlemen who were returned to be made Knights of the Royal Oak. He had only one daughter, married to Thomas Rich, Esq., whose son Thomas bequeathed it, among other estates, to Mrs. Margaret Hay, a daughter of the Rev. Mr. Hay, rector of Clatworthy. (Coll. iii. 508.) From the Visitation of Somerset it appears that the Lacies of Hartrow came from Northumberland. William Lacy, great-grandson of William the founder of the family, was living in 1623, and had three children. His signature may be seen, Harl. MS. 1141, f. 68. The Lacies of Rowborrow, co. Somerset, were a younger branch of the Hartrow family, and bore a crescent for difference. The

visitations give the descent of the two families for seven generations to 1674.

PONSONBY A. LYONS.

KIT'S COTY HOUSE (4th S. v. 32, 162, 282).—In my *Kentish Chronicles*, published some forty years since, will be found some account of the boulders forming Kit's Coty House, and of the water to be found in the cap stone of the cromlech. In those days a theory (long since exploded) existed that Kit's Coty House was an altar. This note may be useful to my namesake.

ALFRED JOHN DUNKIN.

Noviomagus.

BARON HOMPESEH (4th S. v. 295, 476, 548).—The Baron was the last Grand Master of the order of St. John of Jerusalem, and the Maltese Cross of the 60th Rifles displays the knightly badge of its first colonel.

In the chivalrous spirit of feudal times this corps would possibly have been preferred as the legitimate representative of the order—considering the genuine nature of its encampment and military services—to any of those recent *langues* that have assumed the representation. S.

SPURIOUS RELICS (4th S. v. 584).—Having just looked at the acute and entertaining notices on "supposititious relics" in "N. & Q." of this day, I am reminded of the story of some official who was showing some articles of the kind in one of the sacristies abroad. "Here," said he, "is Balaam's sword which we hear of in his history." One of the spectators, who was ready in his reminiscence of Scripture, quietly observed that he had no sword, but expressly said "he wished that he had one." "Then, sir," was the not less ready but somewhat cool answer, "it is the sword which Balaam wished he had." FRANCIS TRENCH.

Islip Rectory, June 18.

S versus Z (4th S. v. 558).—There has been of late years a decided tendency to substitute *s* for *z*, and MR. HORNÉ is probably right in throwing the responsibility of the change in no small degree upon the printers. Indolence, however, is not confined to printers, and I am afraid that many writers have adopted *s* for *z* for no better reason than that letters without tails are less troublesome to write than letters with tails. Thus printers and writers have encouraged and justified each other in the practice. But the reason that has had weight with some, who would not have yielded to the temptations of indolence, is, I believe, the foreign appearance of *z*. In Greek *z* is a common letter, but it is a foreigner in Latin and French, with which most Englishmen are so much more familiar; its use has therefore appeared somewhat pedantic. Moreover, the comparison of such words as *advice* and *edise* has seemed to indicate that *s* is properly pronounced as *z* at the

end of words, though not at the beginning (except in *Zomersetshire*). But whatever may be the reason of this fashion of writing *s* for *z*, it is much to be regretted. If the English alphabet had no *z* we must of course write *s*, but having both sounds and both signs, we should distinguish between them, and use them consistently. Now *s* (the sharp sibilant) bears to *z* (the flat sibilant) the same relation that *f* bears to *v*, or *t* to *d*, or *p* to *b*, or *k* to *g*; if then we substitute one sharp for its corresponding flat, *s* for *z*, why not another, *f* for *v*, or *t* for *d*, or *p* for *b*? We have examples of this kind of confusion in *if* and *of*, where the sharp and flat sounds are both represented by the sharp sign *f*; and in *then* and *then*, where the sharp and flat sounds are both represented by the sharp sign *th*, though they were not so in Anglo-Saxon. If the substitution of *s* for *z* were continued and carried out consistently, the distinction between *cease* and *seize*, *dose* and *doze*, &c., as well as between *sink* and *zinc* would be lost to the eye. But as the use of the same symbol for two different sounds is both unscientific and a great difficulty in the way of learning to read and write a language, an important step would, I believe, be made towards spelling reform by simply resolving to use *z* for the flat sibilant sound as often as practicable.

BENJAMIN DAWSON, B.A.

PALMYRA AND DAMASCUS (4th S. v. 525, 590). **SALATHIEL** must, of course, be perfectly aware that the question to which he calls on me to reply in reality amounts to a covert attack on the veracity of the New Testament history. (Acts ix. 1, 2, 14.) In any discussion of this kind I have, at present, neither time nor inclination to engage. With respect to the "Arabian invasion hostile to the Hebrews," **SALATHIEL** appears to be in an amusing state of perplexity. All that he says on the subject appears merely to amount to this:—"If I could only prove facts A and B, I would astonish the world by the deductions I would draw from them." To this I reply with Ancient Pistol, "Why then rejoice therefore": prove the facts, and we will listen with the greatest interest to the deductions. HENRY CROSSLEY.

"AN AMLEQUE" (4th S. v. 579).—An *amleque* of dishes for supper, evidently means a *collection*, from the two Greek words *ἀμα* and *λέγω*. The word would have been better written *amaleque*.

F. C. H.

BROTHER GERMAN (4th S. v. 579).—The word *german* here means true, proper, own, natural; as we speak of a *cousin german* to indicate a real or first cousin. The expressions *germanus frater*, *germana soror*, are often met with. Terence has—

"Si te in germani fratris dilexi loco."

F. C. H.

"Is a brother both by the father's and mother's side, in contradistinction to *uterine* brothers, who

are only so by the mother's side." In genealogical matters, *german* means real, entire, own. S. P. Festus, the grammarian (A.D. 506) defines it, "*Germani quasi eadem stirpe geniti*." Cicero uses the word in various connections, as *germanus frater*, *soror germana*, *germana Grecia*, *germana ironia*, *germanum nomen*, &c. Of the latter kind of relationship it is said, in the *Cod. Justin.* (vi. 69, 15, s. 2): "*nec fratrem vel sororem uterinos concedimus in cognationis loco relinqui*."

EDMUND TEW, M.A.

"**MARTINISME**" (4th S. v. 580).—I am not sure of the date of the work of Xavier de Maistre; but if it appeared during the reign of Louis XVIII., the term *Martinisme* was probably used to designate the revelations and prophecies of the peasant Martin, which he detailed in his interview with the king in the year 1816. The reader is referred to two works, very curious and interesting, on the subject:—

"*Relation des évènements qui sont arrivés à Thomas Martin, laboureur à Gallardon, en Beauce, dans les premiers mois de 1816*." Paris, L. F. Hivert, 1881,—and—

"*Le Passé et l'Avenir expliqués par des évènements extraordinaires arrivés à Thomas Martin, etc.*" Paris, ed. Bricon, 1882.

F. C. H.

Allow me to quote myself:—

"*Martinisme*, the name given to a sect or society of mystics, who acknowledged as their chief a Portuguese Jew named Martinez de Pasqualis (1710-1779). The most distinguished of the Martinists was the Frenchman Louis Claude de St. Martin (1743-1803), who styled himself 'le Philosophe inconnu.' He has left several works. See M. Caro's *Essai sur la vie et la doctrine de St. Martin*, Paris, 8°, 1852; and M. Matter's *St. Martin, sa vie et ses écrits*, Paris, 8°, 1862."—Clarendon Press Series, *French Classics*, v. 250.

GUSTAVE MASSON.

Scholæ Hergensis Bibliotheca.

SEVEN DEGREES OF ALMSGIVING (4th S. v. 581.) The Mishnaic *Pirke Aboth*—"Ethics of the Fathers" (vide any ordinary Jewish Prayer Book, Saturday afternoon service), states (ch. v. ver. 15) there are four degrees thereof:—

1. "He who gives, and likes not others to give, looks enviously on others."
2. "He who likes others to give, but not himself, is hostile to himself."
3. "He who gives, and likes others to give, is pious."
4. "He who won't give, nor likes others to give, is wicked."

There are several of these quadripartite classifications for learning, scholars, college-going, &c. Mr. Ewald's German version, with commentary on this tract (*Pirke Aboth*, Erlangen, 1825, 8vo), states that the rabbis hold the giver of secret charity higher than the lawgiver Moses (*Meor Enajim*, 87, 2); and that charity (or righteousness) and deeds of mercy are equivalent to keep-

ing of the whole law (*Talm. Hier. Peah*, cap. 1). Of the last, the purest is considered that of following or interring the corpse of a deceased friend, as it cannot be requited by the party so honoured.

S. M. DRACH.

London.

DESTRUCTION OF CHURCHES IN DEVONSHIRE, ETC. (4th S. v. 581).—In Nehemiah Wallington's *Hist. Sketches of the Reign of Charles I.*, edited by Webb (1869, vol. i. cap. v.), MR. LLOYD will find a full account of the extraordinary thunderstorm which occurred on Whitsunday, 1640, in the parish of Anthony, Cornwall; also the awful tempests at Widdacombe and other places in 1638 and 1639. The author, a zealous Puritan, notes down these—

"remarkable and fearful judgments of God on our churches that were torn and spoiled with lightning and thunder. As if God would show unto us, by his judgments on our churches, that he is angry and displeased with them and us for our idolatry and superstitious worshipping of him."

The Rev. George Lyde's account of these "Sad and Lamentable Accidents," published 1638, has been reprinted in the *Harleian Miscellany*, iii. 220.

C. S. K.

St. Peter's Square, Hammer-smith.

JOHN PHILIPS THE POET (4th S. v. 582).—At the above reference an original picture of Philips is mentioned as designed by Thurston, with a query if it may not be by Riley. Philips was born Dec. 30, 1676, and was only in his fifteenth year when Riley died in 1691, and could, therefore, hardly have been painted by Riley.* Bromley, in his *Catalogue of Engraved British Portraits* (p. 236), enumerates three of Philips: one in Bell's *Poets*, engraved by J. Cook; one prefixed to his *Poems*, 8vo, painted by Kneller, and engraved by Van der Gucht; and one in an oval frame, folio, by the same engraver. Against this last Bromley has added the word *hair*, by which I understand that the subject is wearing his own hair, and not a wig.

E. V.

P.S. Since writing the above, I have had an opportunity of examining the 8vo edition of the *Poems*, published by J. Tonson, London, 1720, in which is the second portrait mentioned by Bromley. The head and eyes are turned slightly to the right shoulder; the hair long, reaching to the shoulders, and parted down the middle; the shirt collar (two buttons) unbuttoned and open. A robe, thrown over the right shoulder, hides the right arm, and leaves the left shoulder and the upper part of the left arm uncovered; no drapery in the background. The oval folio engraving spoken of was published with the poem *Blenheim*, the only copy of which that I have access to has had the portrait abstracted.

* In the *Description of Nuneham-Courtney*, 1806, p. 16, it is stated that the painting there is by Riley.—Ed.]

"GO WHEN THE MORNING SHINETH" (4th S. v. 582).—I beg to supplement your note on the subject of the hymn on Prayer, which commences as given above, and not with the words "Go where the morning shineth," as stated by W. T. M. Mr. Josiah Miller did not ascertain the authorship of the hymn as your note would imply. What Mr. Miller has written in his *Singers and Songs of the Church* respecting Mrs. Simpson is appropriated, with forty other memoirs, from my *Lyra Britannica*, Longman, 1867, 8vo. In a note appended to that work (pp. 674, 675) I have given a history of the discussion concerning the authorship of the hymn. Memoirs of Mrs. Simpson, the authoress of the hymn, will be found in my *Sacred Minstrel*, Edinburgh, 1859, 12mo; my *Lyra Britannica*, p. 507; and in my *Scottish Minstrel*, second edit., p. 426. Mrs. Simpson has been engaged for several years in preparing an edition of the works of Robert Burns, which will shortly appear. CHARLES ROGERS.

Snowdoun Villa, Lewisham, S.E.

RHYME (4th S. v. 379, 434).—A long and wearying illness has retarded my protest against this *floci-nauci* occupation of "N. & Q."s pages. Our language has a certain number of rhymeless iambs, such as *month*, *hemp*, *depth*, *fourth*, *tenth*, &c.; some whereof, possibly, are alislapped by careless readers with *runn'th*, *stepp'th*, *soar'th*, *length*: but my remonstrance is mainly against the *trochaic* terminal of words unrhymable, as *silver* and its Anglo-Latin solution. What would its propounder do with *kidnap*, *napkin*, and some dozen of their fellows? This rhyme-straining was, perhaps, first attempted by Butler in his well-known triple rhyme, *philosopher*, *Rossover*; but I vehemently suspect that the queer stanzas of *Beppo* and *Don Juan* owed their manufacture to the hap-hazard pick-up of some ponderous polysyllable, and the resolute rummage for sets of words to chime in, no matter how incongruously, so that instead of the idea suggesting the rhyme, the rhyme suggested the idea. It may be that these poems owe thereto their especial attraction. For a composite rhyme to a quadra-syllabic word, accentuated on its *first*, and perfectly assonant through *all the other three syllables*, Dean Swift is the *facile princeps*.

"Ag'mondisham;
And, for your victuals let a rágman dish'em."

To all and every of our ultra-rhymists I say, *si quid novisti rectius*—I shall be delighted to see it. E. L. S.

NUMISMATIC (4th S. v. 580).—The coin described by MR. CARRINGTON is a shilling of Charles I., king of England, as indicated by the value XII. (pence) behind the bust. The description and readings are perfectly correct. Shillings of Charles I. were struck in London (at the Tower),

Aberystwith, Bristol, Exeter, Oxford, and York. MR. CARRINGTON's is most probably a London one, though that can only be decided by knowing the mint marks, not mentioned by him. Coins of the London mint are usually common, while those of country mints are generally rare. See Hawkins's *Silver Coins of England* (London, 1841), pp. 181-188, and my own *Guide to English Coins* (London, 1870), part ii. pp. 84-86.

HENRY W. HENFREY, M.N.S., &c.
Markham House, Brighton.

LORD PALMERSTON'S DISMISSAL FROM OFFICE IN 1852 (4th S. v. 578).—The following note from the then Foreign Secretary to the then French Ambassador in London shows that Lord Palmerston was fully aware on Dec. 2, 1851, of what was to take place in Paris in the morning:—

"F. O. 2 Dec.

"Mon cher Walewsky,—

"J'en'ai d'autres nouvelles que celles que les journaux nous donnent.

"Mes dépêches de Normanby sont d'hier au soir, et naturellement il ne savait rien alors de ce qui devait se faire ce matin.

"Si quelque chose m'arrive ce soir, je vous en ferai part.

"Mille amitiés,

"PALMERSTON."

P. A. L.

INSCRIPTION DISCOVERED AT THE KAIRN OF KINPRUNES (4th S. v. 585).—Truly, Mr. Editor, these are days of historic doubts and critical emendations; but oh! how cruel is your correspondent to give us a new reading of the important inscription discovered by the antiquary at the Cairn of Kinprunes. A BRITISH SCOT audaciously reads it A. D. K. S. F., and translates it "Ane o' the Kale Suppers of Fife," when we all know that the sculptured stone bore "a sacrificing vessel, and the letters A. D. L. L., which may stand, without much violence, for Agricola Dicavit Libens Lubens." (*The Antiquary*, Centenary Edition, p. 39.) I admit that Edie Ochiltree declared that A. D. L. L. "meant Aiken Drum's lang ladle," and that he asserted the fictitious Aiken to have been "ane of the Kale-suppers o' Fife": but I am far too earnest an antiquary to accept any interpretation but that of Monkbarne; and as for the true reading of the inscription, I will take up the cudgels even against Edie himself.

W. SPARROW SIMPSON.

THE WORD "NATION" SIGNIFYING "VERY" (4th S. v. 597).—I have not noticed this word in any glossary of dialects, but in the county of Sussex I have often heard it used as a sort of slang word, used profanely or passionately as, I think, a sort of abbreviation or softening down of the word "damnation"; for instance, a -nation rogue, a -nation fool, -nation hot, &c.

SOUTH SAXON.

The words which come fresh to us from across the Atlantic are seldom new coinages. They are usually obsolescent or local words which have revived with a change of circumstance. In the glossary to Mr. Barnes's charming *Poems of Rural Life in the Dorset Dialect* (London, J. R. Smith, 1847), I find the following:—

"Nashon. An intensitive; used as by the Americans."

By the way, considering how strongly Mr. Barnes protests against the Latinising, &c. wherewith English is contaminated, I wonder at his using *rural* and *dialect* in the title of his volume of delicious Doric songs and idyls.

MAKROCHEIR.

This word was constantly used by the lower classes in East Cornwall about thirty years ago, and perhaps is so still, in the sense mentioned by W. R. TATE. Not unfrequently it introduced a favourite companion provincialism—the word "sight." Thus, things were said to be "a nation sight too large," or too small, too light or too heavy, and so on.

An intelligent working man of this county has this moment told me that he has frequently heard and used the word, but he does not think it is much in use at present. WM. PENGELLY.

SETTING THE THAMES ON FIRE (3rd S. vii. 230).—One of the funniest papers in "N. & Q." (which, if people did but know it, is one of the most amusing miscellanies of the day) is that above referred to, in which the noble conception involved in the phrase as we usually understand it, is reduced to the paltry one of setting a *temse* (a sieve) on fire by working it too rapidly over the rim of the vessel which is to receive the siftings. A lazy fellow of course would never set the *temse* on fire! The only thing wanting in this ingenious explanation is the evidence that a single man, woman, or child ever used such an expression as an exponent of the fact. The existence of a parallel phrase in old French of the thirteenth century may, however, serve to show that the men of that time talked sometimes of "setting the Seine on fire," and your correspondent's notion suggests an equally plausible way of explaining the phrase. A *seine* is a net, and a net pulled up very rapidly over the gunwale of a boat might take fire through friction; and hence, of course, the origin of such an expression as "setting the Seine on fire"! Nothing can be clearer. Now, however, let me give my intended illustration. In Mr. Wright's *Political Songs* (Camden Society's edit., p. 63) we find an Anglo-Norman song, from a MS. of the thirteenth century—designed, it would appear, to ridicule the English vulgar way of using the French language. It is written for the most part phonetically, and with the most studied contempt for orthography and grammar. The writer introduces the King (Henry III.) bragging what he

would do to the French if he came into collision with them. He is supposed to be saying to Sir Roger Bigot, among other things:—

"Je pandrai (for prendrai) bien Parris, je suis toute certaine;
Je bouterra le fu en cele eve qui (est) Saine;
La moulins arderra," &c.

i.e. "I shall easily take Paris; I am quite sure of that; I will set fire to that water that is called Seine; I will burn the mills, &c."

It appears then that "setting the Thames on fire" and "setting the Seine on fire" are parallel expressions, equally significant and equally uninterpretable, I apprehend, by reference to *temse* (Fr. *tamise*), a sieve, and *seine*, a net.

J. PAYNE.

Kildare Gardens.

"JOKEBY" (4th S. v. 570).—In "N. & Q." of the 11th ultimo, MR. JAMES HENRY DIXON writes thus: "*Jokeby*: it was published by the late Mr. Tegg," and so far he is correct; but he adds, "it has been asserted over and over again that he was the author." I have heard my late father positively assert that he never wrote a line in the book.

MR. J. H. DIXON may be correct in stating that "*Jokeby*" must have been written by some one well acquainted with low London localities, and low London life," but will he state on what grounds he believes my late father to have had such knowledge?

Sir Walter Scott when in London visited my father, who returned the visit at Abbotsford; so that it must have been a very great wag indeed who thought it necessary to introduce him to Sir Walter as the author of *Jokeby*.

J. WILLIAM TEGG.

Miscellaneous.

NOTES ON BOOKS, ETC.

Travels in Little Known Parts of Asia Minor, with Illustrations of Biblical Literature and Researches in Archaeology. By the Rev. Henry J. Van Lennep, D.D. Thirty Years Missionary in Turkey. In Two Volumes With Maps and Illustrations. (Murray.)

Dr. Van Lennep, the author of these interesting volumes, laboured for thirty years in the country which he here describes, and from which he complains that he has been driven, for defending the religious liberties of the sixty new-born Evangelical churches of Western Asia. With that purely personal question we are not called upon to interfere, though we cannot read without satisfaction of the remarkable revival of Evangelical Christianity, more especially among the Armenians, for many years past. During Dr. Van Lennep's long sojourn in the East, he not only penetrated to many spots rarely visited by Europeans—localities of great interest in connection with Biblical Geography—but amassed a large amount of very instructive materials illustrative of manners, customs, and habits calculated to throw light on the Sacred Text in a very striking and effective manner. The woodcuts scattered through the volumes contribute

largely to this end, and add greatly to the value of the work.

History of England from the Fall of Wolsey to the Defeat of the Spanish Armada. By James Anthony Froude, M.A., late Fellow of Exeter College, Oxford. Vols. I. and II. *Henry the Eighth.* (Longmans.)

We have to congratulate students of our national history on the issue of Mr. Froude's important work in this smaller, compact, and beautifully printed edition. The time for discussing Mr. Froude's merits as an historian has long since passed; and even those who dissent most widely from many of his very decided views and opinions, do justice to the extent of his research, the ingenuity of his deductions, and the power with which he brings before his readers the interesting and oftentimes striking story which he has to tell. Mr. Froude's twelve volumes form one of the most important contributions ever made towards our knowledge of the History of England under the Tudors; and their appearance in this form will be a boon to hundreds of readers.

The Poems of Francis Bacon, Baron Verulam, Viscount St. Albans, &c. For the first time collected and edited after the *Original Texts*, with *Introduction*, &c. By the Rev. A. B. Grosart.

The Poems and Verse Translations of the Rt. Rev. Jeremy Taylor, &c. For the first time edited and collected from the *Author's own Text*, with *Introduction*. By the Rev. A. B. Grosart.

The Temptation of Our Lords, by John Bale, Bishop of Ossory. Now first reprinted and edited by the Rev. A. B. Grosart.

Like the Camden and other publishing Societies, Mr. Grosart finds some of the works which he desires to produce too small to form separate volumes. To meet this difficulty—which the Camden and Chetham Societies have overcome by issuing volumes of *Miscellanies*—he has determined to print a series of small books, which he designates *The Fuller Worthies Library Miscellanies*; and the works whose titles we have just transcribed form the first three of such series, and in selecting minor pieces by Bacon, Jeremy Taylor, and Bishop Bale, Mr. Grosart has inaugurated his plan in a way well calculated to insure its favourable reception by students of our early literature. Mr. Grosart is in error in styling Bacon Baron of Verulam.

BOOKS RECEIVED.—*The Poetical Works of Robert Burns*, Vol. III., is the new volume of Bell & Daldy's cheap re-issue of "The Aikine Poets"; and *Shakespeare's Poems* the new volume of Griffin & Co.'s cheap re-issue of "Bell's English Poets."

A Glossary of Cornish Names, Local and Family, &c., by Rev. John Bannister. The third part of this valuable provincial glossary extends from HAN to MIT.

The Student and Intellectual Observer for July, and *Hibberd's Floral World and Garden Guide*, also for July, and both published by Groombridge, continue to maintain their claim to support by the interest of the articles in them, and the beauty of the illustrations.

THE admirers of the Father of English Poetry may be glad to be informed of the publication of the first part of Brink's *Chaucer; Studien zur Geschichte seiner Entwicklung und zur Chronologie seiner Schriften*.

ST. PAUL'S CATHEDRAL.—The promoters of the movement for the completion of Wren's masterpiece are circulating very widely an earnest appeal for contributions, which we strongly commend to the attention of our readers. Copies of this Appeal may be had upon application to W. C. Shone, Esq., Chapter House, St. Paul's.

THE ROYAL ARCHAEOLOGICAL INSTITUTE will hold its Annual Congress at Leicester at the end of the present month.

THE copy of Macklin's splendid edition of the Bible, profusely illustrated with about 11,000 engravings and drawings, comprising specimens of every colour and style, which has on more than one occasion been referred to in "N. & Q.," was sold last week by Messrs. Puttick and Simpson of Leicester Square, for 165*l*. This valuable collection of pictorial art was formed by the late Mr. John Gray Bell of Manchester, and was handsomely bound in sixty-three large folio volumes.

THE LONDON LIBRARY, St. James's Square, an institution dear to all scholars, continues to flourish. It appears by the last Report, that the eighty-five members lost to the institution by deaths and retirements during the past year have been replaced by a hundred and twenty new members.

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Notices to Correspondents.

Among other papers of interest, which we have been compelled to postpone, is an important one by Mr. Tomkinson On the Automaton Chess-Player, and one by Mr. Wakesby On the Bells of Westminster Abbey.

DICKENS'S GRIMALDI was originally published by Mr. Bentley, and not by Messrs. Chapman & Hall. We owe this correction both to Mr. Husk and to E. S. M.

BUDGELL v. TICKELL, *ant.* p. 8. Mr. Compkin is right. The editor was napping. It was not Tickell, but the unhappy Eustace Budgeell who wrote—

"What Cato did and Addison approved,
Cannot be wrong."

J. LAWRENCE (Bath). Six articles appeared in "N. & Q." 3rd S. vols. x. and xi. on the derivation of *Horse-chessnut*. The prefix *Horse* is frequently employed to designate anything coarse and of inferior value, as *horse-crab*, *horse-muscle*, *horse-mint*, *horse-play*, &c. Still we must confess it is remarkable that the small branch of the *horse-chessnut*, kindly forwarded to us by our correspondent, gives a perfect representation of a horse's foot and fetlock, including the nails and shoe!

KEBLE'S "REDBERRANT IN SEPTEMBER," *ant.* p. 18. We regret that we were misinformed respecting the authorship of these lines, and have to thank PASOGE G. HILL, for informing us they are from the pen of the Rev. George James Cornish, to whom they are attributed in *Cotteridge's Memoirs of the Rev. John Keble*, second edition, l. 31.

JOHN THOSON. Thanks for the extract from the Droylsden Express, but the space at our disposal will only allow of a reference to it.

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der, 3; Grünewald, 1; Hemling, 14; Hoemskirk, 3; Holbein 1; Leyden (Lucas van), 3; Maybæus, 4; Mares, 1; Meckeneem, von, 12; Meien, von, 7; Metsys, 3; Orley, 1; Patenier, 2; Schön, 4; Schoorel, 7; Schwarz, 1; Walch, 2; Wilhelm, 9; Unknown Masters, 10. In all, 128.

CHESS.—American Chess-Nuts: a Collection of Problems by Composers of the Western World, edited by Cook, Henry and Gilberg, 8vo. text and 629 pp. numerous Diagrams, sewed (cells 18*s.*). New York, 1867. 1*l.*

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Most copies of this work are issued the Plates plain, Mr. Q. has secured from the author the very few remaining Coloured copies. A copy like the above fetched more than the published price at Siele's sale.

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MANX DICTIONARY: Kelly's (Dr. John) Manx Dictionary in 2 parts: I. Manx and English; II. English and Manx; Fockley Mannagh as Baarlagh, edited by the Rev. W. Gill, 2 vols. in 1, 8vo. viii. and 63 pp. double columns, cloth (pub. at 21s.), Douglas Manx Dictionary, 1865. 10s.

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This is a work of great interest for all Oriental scholars and comparative mythologists.

H. J. KHALIF Lexicon Encyclopedicum et Bibliographicum editit G. Fluegel, 7 vols. 4to. complete, cloth (pub. at 61. 6s.). Leipzig, 1854. 41. 4s.

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47, Lowther Street, Carlisle, June 16th, 1870.

LONDON, SATURDAY, JULY 16, 1870.

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NOTES.

ROBERT BLOOMFIELD.

In attempting to form a complete collection of the works of this author, I have become possessed of the following. Lowndes does not aid me further; perhaps a brother collector may be able to furnish the title of some other production of the Honington shoemaker which has hitherto escaped my research:—

"The Farmer's Boy: a Rural Poem." (Many editions.) 4to, 8vo, and 12mo, 1800.

"Good Tidings; or, News from the Farm." 4to, 1804. (Does this exist in a smaller size?)

"The Banks of Wye: a Poem, in Four Books." 1811. Second edition, 1813. 12mo.

"Wild Flowers; or Pastoral and Local Poetry," 1816. A new edition, 1819. 12mo.

"Rural Tales, Ballads, and Songs." Ninth edition, 1820. (First edition, 1802.) 12mo.

"May Day with the Muses." 1822. 12mo.

"Hazelwood Hall: a Village Drama in Three Acts." 1823. 12mo.

"The Remains of Robert Bloomfield." 2 vols., small 8vo, 1824.

"Views in Suffolk, Norfolk, and Northamptonshire; illustrative of the Works of Robert Bloomfield, accompanied with Descriptions; to which is annexed a Memoir of the Poet's Life by E. W. Brayley." 8vo, 1806.

"Nature's Music. Consisting of Extracts from several Authors; with Practical Observations, and Poetical Testimonies, in honour of the Harp of Æolus." 8vo, 1808.

[Reprinted in *The Remains*.]

Bloomfield was also author of a book written for the instruction of children, entitled *Little Davy*, and published in 1815. This I have not yet met with.

The *Farmer's Boy* was translated into French, under the title of—

"Le Valet du Fermier: Poème champêtre. Par Robert Bloomfield, traduit de l'Anglais par A." 12mo.

The late George Daniel, of Islington, has the following painful remarks upon Bloomfield:—

"The neglect, suffering, and distress that darkened the declining years of Robert Bloomfield are too mournful to dwell upon. I saw him a few months before his death, emaciated by disease, embarrassed in his circumstances, and heartbroken. His mind had sunk under his numerous afflictions; his memory partially failed him, yet it retained a keen and bitter sense of the world's ingratitude. A brother poet once interceded with a noble lord [?], high in the King's councils, to present some humble employment then vacant to the author of the *Farmer's Boy*. The promise was given, but the place never!"—*The Modern Duuciad*, p. 42.

Southey mentions Bloomfield in his *Lives of Uneducated Poets*:—

"I do not introduce Robert Bloomfield here, because his poems are worthy of preservation separately, and in general collections; and because it is my intention one day to manifest at more length my respect for one whose talents were of no common standard, and whose character was in all respects exemplary. It is little to the credit of the age, that the latter days of a man whose name was at one time so deservedly popular should have been past in poverty, and perhaps shortened by distress, that distress having been brought on by no misconduct or imprudence of his own."—p. 168.

We should hardly expect that Charles Lamb would be reckoned among the admirers of the workman poet—nor was he. He writes to Manning:—

"You ask me about the *Farmer's Boy*,—don't you think the fellow who wrote it (who is a shoemaker) has a poor mind? Don't you find he is always silly about poor Giles, and those object kind of phrases which mark a man that looks up to wealth? None of Burns's poet dignity. What do you think? I have just opened him, but he makes me sick."—*Letters*, p. 114.

Robert Bloomfield died on August 19, 1823, at Sheffield, in Bedfordshire, aged fifty-seven. An obituary of the unfortunate poet will be found in Hone's *Every-Day Book*, i. 1125, where the following remarks occur:—

"In his retirement at Sheffield, he was afflicted with the melancholy consequent upon want of object, and died a victim to hypochondria, with his mind in ruins, leaving his widow and orphans destitute. His few books, poor fellow, instead of being sent to London, where they would have produced their full value, were dissipated by an auctioneer unacquainted with their worth, by order of his creditors, and the family must have perished if a good Samaritan had not interposed to their temporary relief."

At the end of the notice from which I have quoted are some feeling stanzas, "On the Death of Bloomfield," from the pen of the Quaker-poet,

Bernard Barton. I do not know that any of the volumes of poems were adorned by the likeness of their author. There is, however, a portrait of him, in oval, from a painting by Drummond, which will be found in the *European Magazine*. Another portrait was taken by Polack, and is engraved, also in oval, by Mackenzie. There is, too, a very pretty plate of "Giles," to illustrate the *Farmer's Boy*, engraved in the stipple style by Cook, from a drawing by J. Green.

A characteristic representation of George, the elder brother of Robert, and from whose touching narrative Capel Lofft drew up the history of the poet which forms the preface to the *Farmer's Boy*, will be found in Hone's *Table-Book*, ii. 801. He, too, worshipped the muses, and was author of a poem, of purely local interest however, entitled "The Spa," which called forth a feeling poetic appeal, printed in the account I now refer to, from the pen of the Rev. Mr. Plumtree of Clare Hall, Cambridge. I need hardly add the statement that "he has long struggled with poverty, and is now an aged man overwhelmed with indigence."

Another brother (Nathaniel) "by trade a tailor, and resident in London," was author of *An Essay on War and other Poems*, 12mo, 1803. After the death of the poet, his *Remains* were published in 2 vols., small 8vo, 1824. The volumes are dedicated to the Duke of Grafton, "as a feeble expression of the gratitude of our family for the kind patronage and condescending goodness we have so long experienced from yourself and your illustrious father"; and on the fly-leaf the following "Advertisement" is printed:—

"Miss Hannah Bloomfield, eldest daughter of the late Robert Bloomfield, would be glad of a situation as Teacher of Music in a respectable family. Her remuneration to depend on her employer's estimation of her merit.

"Letters, post paid, addressed to Miss Bloomfield, No. 12, Providence Row, Finsbury Square, London, will have respectful attention."

My copy is "Respectfully presented to Miss Rogers by the family of Robert Bloomfield, as a token of their gratitude"; and contains, inserted, the signature of the poet "taken from a letter to the editor."

These *Remains* were edited by Mr. Joseph Weston, who also set on foot a subscription with the hope of securing some substantial provision for the destitute widow and children of the poet. The support was, however, inadequate, and the effort resulted in partial failure.

An additional volume of "Memoir and Correspondence," with some literary fragments, which had been withheld, was promised by Mr. Weston, but I am not aware that it ever appeared.

The neglected, disappointed family seem now to have sunk into total obscurity. Of the struggles and the privations of nearly half a century I

have no record. The mother—of whom poor Robert, years ago, when elate with youth and success, had written to his brother George that "he had sold his fiddle and got a wife"—had been removed in the course of nature, and left the children to struggle on alone. Concerning these a correspondent of the *Publishers' Circular*, May 1866, writes:—

"There are three children—a son and two daughters—of the poet Robert Bloomfield, lodging at No. 22, Hoxton Square. They are old, poor in circumstances, and one of the women apparently not far from her end. They derive nothing from their father's writings, pleasing and instructive as they are. Did not the Literary Fund lately give something to the descendants of Defoe? If so, it does not confine itself to the living authors. Will not any subscriber, then, speak a word in behalf of these distressed persons, who, apart from want, are every way worthy? There are the most ample proofs of their identity."

I do not suppose that any answer was made to this appeal, but shall be glad to find that I am mistaken.

The day of Bloomfield is gone. His fame was the cometary radiance of a brief season. The time of his appearance was fortunate for his success. Thomson had written, it is true, and that with a grace of expression and minute fidelity of description which has rarely been surpassed, if equalled, either before or since. But Wordsworth was yet to come, with that profound and philosophic insight into the more occult mysteries of nature, that affluence of words and mastery over the various felicities of expression, which constitute him pioneer of a new world of poetic culture. Still, the muse of Robert Bloomfield has charms of her own. She is pure, simple, unpretending, melodious, and natural; and there are perhaps some few who can still appreciate these qualities, even in these latter days of spasm, affectation, ruggedness, and meaningless obscurity.

WILLIAM BATES.

Birmingham.

SHAKSPEARIANA.

"As You Like It."—It may appear presumptuous to find any fault with the charming *As You Like It*, but is there not a little want of harmony in introducing the snake and the lioness in the forest of Arden? Jacques says:—

"Here shall he see no enemy
But winter and rough weather."

But how could he lie at his ease and moralise, and the girls wander about at will in the neighbourhood of "a lioness with udders all drawn dry," which proves there must have been cubs, and a lion near at hand? With this in your mind, the tranquillity of the scene is unpleasantly disturbed, which it ought not to be in this otherwise exquisite pastoral.

I look upon the histories of "Isaac and Rebecca," and "Joseph and his brethren," as the most beautiful pastorals in the world: then the Book of Ruth, then *As You Like It*, then the *Winter's Tale*, and then *Lycidas*; but I should like to get rid of the lioness and the snake.

G. E.

Antigua.

TWO PASSAGES IN "TIMON OF ATHENS" (4th S. v. 594.)—Is not PROF. ELZE's process a remodelling rather than a restoration of Shakspeare?

Timon and Apemantus, Act IV. Sc. 3.

PROF. ELZE suggests—

"Ape. Live and love thy misery;
Long live so and so die."

I demur to this. The second line belongs obviously to Timon; he re-echoes the idea of Apemantus. Accepting his verdict, he thereby asserts contentment with his own position.

"Tim. [So] I am quit.—
More things like men?—Eat, Timon, and abhor them!
Your greatest want is, you want much of meat."

It is obvious that the last line is the proper reading of PROF. ELZE's second passage; and he proposes to read—

"Your greatest want is, you want much of me."

This is next door to lunacy. PROF. ELZE handles Shakspeare too freely. He treats a great writer as so much raw material to be recast at his pleasure; worked up again in different shape. PROF. ELZE's countrymen would not suffer it with Goethe or Schiller. "Muck" is a word classical with us only among farmers; a bucolic hand-book called *The Muck Manual* has its value, but it is not fitting for PROF. ELZE to pitchfork Shakspeare's words about in this fashion. Shakspeare wrote—

Timon and the Banditti, Act IV. Sc. 3.

"Band. We are not theenes, but men
That much do want. [Nct much, PROF. ELZE.]
"Tim. Your greatest want is, you want much of meat:
Why should you want? Behold, the earth hath rootes."

1. In this passage "much" occurs twice, and makes good English sense; alter one and you must alter both.

2. The antithesis between *meat* and *roots*, as articles of diet, proves that Shakspeare's own text is intact.

Let PROF. ELZE's countrymen weigh this matter, and I trust he will then be hindered from again casting such *muck* at our glorious Shakspeare.

A. H.

THE BELLS OF WESTMINSTER ABBEY.

The north-western tower of the Abbey Church of St. Peter, Westminster, contains a peal of six bells and a saints' bell, which bear the following inscriptions:—

1. T. LESTER MADE ME. 1743.

2. * *Christe* : *abdi* : *nos* :

3. *Campanis patrem laudate sonantibus altum. Gabriel Goodman, Wecanus. Westmon. 1588.*

4. THOMAS LESTER OF LONDON MADE ME,
AND WITH THE REST I WILL AGREE. 1743.

5. *Campanis patrem laudate sonantibus altum. Gabriel Goodman, Wecanus 1598.*

6. REMEMBER JOHN WHITMELL, ISABELLA HIS WIFE, AND WILLIAM RUS, WHO FIRST GAVE THIS BELL, 1430. NEW CAST IN JULY, 1599, AND IN APRIL, 1738. RICHARD PHELPS. T. LESTER, FECIT.

Saints' bell. } RICHARD PHELPS, T. LESTER, FECIT. 1738.

Gabriel Goodman, who was Dean, 1561 to 1601, gave the two bells which bear his name. They were made by Robert Mott.

The tenor, or great bell, I do not hesitate to say, is an excellent one, remarkable for dignity and mellowness of tone, its weight being about 36 cwt., and its note D flat. It will be seen that this bell bears the names of Richard Phelps—founder of the great bell at St. Paul's—and Thomas Lester. Phelps died in 1738, and Lester, his foreman, then became his successor.

In an opening in the upper part of the gable of the south transept is another comparatively small service bell inscribed:—

THOS. LESTER MADE ME. 1749.

In order to show when, and the peculiar manner in which the bells are sounded for calling the people to church, I may state that there is daily service in the Abbey at 10 A.M. and 3 P.M., and on Sundays during the summer, a special service in the nave at 7 P.M.

Half an hour previous to each of these services the fourth and fifth bells of the peal commence chiming, and continue until five minutes have elapsed, when, if a sermon is to be preached, the fine tenor bell is tolled *forty* strokes. At fifteen minutes before 10 A.M. and 3 P.M. the small bell in the gable of the south transept is tolled, and this is continued until the clock in Poets' Corner proclaims the hour. For the special service in the nave on Sunday evening, the small bell in the north-western tower is tolled during the last fifteen minutes.

On week days early prayers are said at 7.45, for which the small bell in the south gable is tolled, commencing at 7.30; and on Sundays Holy Communion is administered at 8—except on the first Sunday in the month—for which the same bell is sounded at 7.45 A.M.

It is worth noting, too, that this bell is rung daily at 8.45 A.M. and 1.30 P.M. for about three minutes, after which *forty* strokes are given on the tenor, or largest bell.

This great bell is never tolled for deaths or funerals, except for a member of the royal family or the dean.*

In conclusion, it remains to observe that in olden times it was the custom at most of our churches—as it is still in some country towers—to toll, or to ring the tenor or largest bell for a few minutes before divine service, in case a sermon was to be preached on that occasion, and hence it was called the “sermon bell.” But what is the reason for tolling the bell at the Abbey *forty* strokes when a sermon is to be preached? I asked this question when I surveyed the bells of the venerable edifice in 1868, but no one could give a satisfactory answer. May we not say, then, that the circumstance recorded in the following paragraph appears to suggest an explanation as to the origin of the custom?—

King Henry VII. founded three daily masses “perpetually to be sayed” after his decease, and “at a quarter of an hour before each mass the great bell of the Abbey was tolled 40 strokes as notice.”—See Dart’s *Westmonasterium*, 1742, vol. i. p. 82, and Malcolm’s *Londinum Redivivum*, 1803, vol. i. p. 219.

As to the forty strokes given on the great bell daily at about 8.48 A.M. and 1.33 P.M., perhaps this practice was introduced to record the munificence of the sovereign and others; for, as most people know—among other good deeds—

“Queen Elizabeth founded a school for forty scholars denominated the queen’s, to be educated in the liberal sciences.”—Stow’s *Survey*, 1598, p. 380. Northouck’s *London*, 1773, p. 706.

And we read that—

“Every Sunday in the year [*temp.* Queen Elizabeth and Dean Goodman] there is 40 mess of meat, for 40 poor householders of the parish. Every mess being allowed there in flesh, or fish, a penny loaf in bread, and a penny in money.”—*Strype’s Annals*, ed. 1824, vol. ii. part ii. p. 614.

I have now to mention a fact which may suggest another reason for continuing the practice in question. As I have said, Gabriel Goodman gave two of the bells, and Dean Stanley, in his *Historical Memorials*, ed. 1869, thus speaks of him:—

“Gabriel Goodman, the Welchman, of whom Fuller says, ‘Goodman was his name, and goodness was his nature.’ He was the real founder of the present establishment—the ‘Edwin’ of a second Conquest.”

Now, Dean Goodman governed the Abbey Church of St. Peter *forty* years, and Dr. Stanley tells us that the order of the services in his day was, with some slight variations, the same that it has been ever since.

THOMAS WALESBY.

Golden Square.

* To the *Builder* of May 9, 1868, I contributed some of the above notes, which were subsequently mutilated in the *Church Builder*, and certain other works, without any acknowledgment.

MARRIAGE OF DR. SAMUEL JOHNSON.—The interesting letters of Dr. Johnson, given in “N. & Q.” (4th S. v. 441), seem to remind me that I have never carried out my long intention of sending an extremely interesting scrap of Johnsoniana which in course of my researches I have had the good fortune to come across. It is no less than the register of the lexicographer’s marriage with Mrs. Elizabeth Porter. This marriage has always been stated to have taken place at Derby; but the church where the ceremony was performed, and the date, have hitherto remained a mystery. These blanks I am enabled to fill up by the following, which I copy from the parish register of St. Werburgh’s church, Derby:—

“1735, July 9. Mar^d Sam^l Johnson of y^e parish of St. Mary’s in Litchfield, and Elizth Porter of y^e parish of St. Phillip in Birmingham.”

On another occasion I shall send some other scraps relating to the learned Doctor.

LLEWELLYNN JEWITT, F.S.A.

Winster Hall, Derbyshire.

MANCHESTER BUILDINGS, WESTMINSTER.—The house on which was the stone, inscribed “Manchester Buildings, 1756,” was commenced to be pulled down on Wednesday, June 15, 1870. This house, and the one next adjoining it, were numbered 12 and 11, Canon Row, respectively. The former had the number 12 painted on the left jamb of the street door, and the latter the number 11 on the street door over the knocker. These doors were side by side, and were approached from the pavement of Canon Row by separate flights of stone steps, and each flight was guarded by iron railings.

They were the only houses which stood between the carriage drive of the late office of the Board of Control, now of the Civil Service Commissioners on the one side, and the turning into what was formerly Manchester Buildings on the other.

I have been thus particular in describing these two houses, in order that a record of their former exact position may be preserved, also because with their removal will probably be swept away for ever all identity with the historic interest which attached itself to the name of “Manchester” in that locality.

CHARLES MASON.

8, Gloucester Crescent, Hyde Park.

SIR JAMES CLARK.—The early career of this much-beloved physician was distinguished, when he resided at Rome, by his vindication, in two replies written in Italian, of English medical writers from the low state of knowledge attributed to them by Professor Tommasini of Bologna, who spoke of them, in a public discourse, as being deficient in general principles and confining themselves too much to the consideration of isolated cases. Sir James (then Dr. Clark) also upheld

the fame of his Edinburgh *Alma Mater* at the same time.
JOHN MACRAY.
Oxford.

HISTORY THROUGH FEW LINKS.—The late Sir Reynold Abel Alleyne, second baronet, who died on Feb. 14 last, born in 1789, was son of Sir John Guy Alleyne, created a baronet, who was born April 21, 1724, and died in 1801.

The late distinguished Indian officer Colonel Charles Henry Delamain, C.B., who died at Dinan in France on June 19, was fifth son of Charles H. Delamain, R.N., who was born in 1729, was at the capture of Louisburgh in 1745, and Cape Breton, and many other places. He died in 1822.

Y. S. M.

TWINS FIVE TIMES.—In the *Dublin Express* newspaper of May 31 last I read an advertisement from the Rev. Mr. McClelland, Vicar of Mount Talbot, in the county of Roscommon, returning thanks—

“for four pounds for Mrs. Naghten, who a short time ago had twins the *fifth time*: seven of whom, together with her first-born son, are alive and well.”

This extraordinary instance of fecundity is, I think, deserving of being recorded in “N. & Q.”; and very probably the worthy Vicar of Mount Talbot would gladly acknowledge further subscriptions from any of your benevolent readers in aid of poor Mrs. Naghten and her eight children, and I dare say would supply further particulars of this curious case for “N. & Q.”

Y. S. M.

BONAPARTE'S PORTRAIT.—In the *Daily Telegraph* of Friday, June 17, there was an admirable article upon the portraits of Napoleon the Great. I beg to contribute the following note upon the subject:—

There is in that very curious and eccentric and scarce publication of gossip called *Moonshine*, vol. iv., by Mrs. Potts,* formerly a resident in Vanbrugh House, Blackheath, where she kept her “curious collection of shell-work, an engraved copper-plate portrait in pen-and-ink style of Napoleon, drawn by Col. Planat, officer of ordinance (*sic*) to Buonaparte, and a facsimile of Napoleon's signature. The original in the possession of Capt. Maitland, and engraved by John Cooke. At the foot: Published by T. Cooke, Union Street, Stonehouse, Devon, Aug. 15, 1815.”

The engraving is finely executed. Although I have said copper-plate, I think it is most probably on steel, because the view of “Dartford Camp” as it was in 1780, used in vol. iii. of *Moonshine*, is on steel; and the plate is in my possession, for it was presented by Mrs. Potts to my father to use in his *History of Dartford*, and the plate was probably re-engraved from one “originally published Aug. 5, 1780, by G. Terry, engraver, London, and T. Bish, stationer, Dartford Heath.” This

* Mrs. Potts was a daughter of Dr. Thorpe of Custumale-Rodense fame.

plate was dedicated to George III., and has at the foot in two lines—

“Thy Name in every sense must consecrate—
If to be good is to be great—This Plate.”

ALFRED JOHN DUNKIN.

44, Beasborough Gardens, Belgravia.

CURIOUS EPITAPH.—In a private burial-place near Idle, Yorkshire, I have found a strange epitaph, commencing—

“Though Boreas' blasts and Neptune's waves
Have tossed me to and fro,” &c.

I believe it is often inscribed on sailors' tombs in the West of England. Has any correspondent met with it? The absurdity of “afflictions sore” is nothing to this profane bit of heathenism.

VIATOR.

CHILLON.—Recently I was in the dungeon of the Castle of Chillon. Upon one of the stone columns that support its arched roof the poet has carved his name, “BYRON.” Immediately over this some Vandal has cut “H. B. Stowe.” Are there any means of getting this erased?

SEPTIMUS PIESSE.

Queries.

ARCHER.—Can any correspondent oblige me with a *resumé* of the will of Anne Archer (widow of Dr. T. Archer, chaplain to King James I.), who died in 1638, and whose will is probably in the Northampton registry?

S.

BENNET, THE BOOKSELLER.—I should like to obtain further information about the family of Thomas Bennet, who was very far from being a mere seller of books in the reign of Queen Anne. Bennet was a friend of Atterbury, and on terms of friendship with most of the literary men of his day. I presume he is the “Mr. Bennet” from whom Dr. Hickman obtained some MS. letters of Charles I., which at one time were submitted to Bishop Sprat and Lord Rochester with a view to publication (*Harris's Life of Charles I.*, p. 144). Who Bennet's father was, I have not been able to ascertain; but he married Elizabeth, daughter of James Wittewrong of Rothamsted, and granddaughter of Sir John Wittewrong, Bart., and the estate of Rothamsted came to its present owner, John Bennet Lawes, the celebrated agriculturist, from the Bennet family—which, I am disposed to think, was of some standing and respectability.

C. J. R.

BETYNG LIGHT.—

“(Michaelmas).—ij lbs. wax betyne lyght: i lb. for *jd.* candle. For striking of Pascall tapers into betyng light for the tapers. For striking ij lb. betyng light for Christmas. For strykyng of the Pascall lyghte and for betyng lyghte. For ij lb. of waxe ageyn Michaelmas: i lb. betyng lyghte; i lb. for *jd.* candell. For strykyng of the Pascall tapers into betyng lyght for

the tapers. For strykyng of a lb. and $\frac{1}{2}$ of betyng lyght agaynst the Feste of Nat. B. M."

What is betyng-light? is it connected with *betan*, to pray?

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

BIOGRAPHY.—Wanted, information on, 1. Lord Kildare Digby (1647); 2. Sir Charles Egerton (1651); 3. Thomas Powell, D.D., author of a book on Mathematics and translator of Malvezzi; 4. The link of Aubrey to Henry Vaughan the Silurist, who is called by him "cousin."

A. B. G.

SIR THOMAS BROWNE.—Archers' Court, near Whitfield, Kent, passed, says Hasted (ii. 129), in the year 1657 from Sir Hardress Waller to Sir Thomas Browne (or Mr. Thomas Browne) of London; his descendants sold it to Rouse, from whom it passed to Stringer.

Is anything known of this Sir Thomas Browne? Are any of the family living? What arms do they bear? He cannot be a Beechworth Castle Browne?

HARRY J. BURROW.

46, High Street, Bloomsbury, W.C.

"COME, LOVE, LET'S WALK INTO THE SPRINGE."—Wanted the author and a second copy of—

"Come, Love, let's walke into the Springe,
Where we may heare the Blackbird singe,
The Robin Redbreast and the Thrush,
The Nightingale in thornie bush,
The Mavis sweetly carolling:—
These to my Love content will bring."

There are twenty-six stanzas of this in the *Rorburgh Ballads*, i. 198; but it is printed with the usual carelessness of ballad printers, and sadly wants revision. The first three stanzas only were set to music by Youll and printed in 1608. The whole has a familiar sound, but I cannot recollect where I have seen this little poem.

WM. CHAPPELL.

Heather Down, Ascot.

HENRY MASERS DE LA TUDE'S ESCAPE FROM THE BASTILLE.—Is the narrative of the escape of Henry Masers de la Tude from the Bastille considered authentic? I find in a work called *Cartouche, Histoire authentique*, par B. Maurice, 12th edit., Paris, 1864, the following passage with reference to the betrayers of Cartouche to the Parisian police of the period (1722):—

"M. Lemontey, *Histoire de la Régence*, tom. i. p. 435, dit que la condamnation à mort de ce misérable fut commuée en un séjour perpétuel à la Bastille.

"Nous n'avons pas trouvé son nom sur 'le Répertoire de la Bastille,' si laborieusement, si scrupuleusement établi par M. Labat fils; il est vrai que nous y avons vainement aussi cherché celui de Latude, ce qui tendrait à démolir une légende populaire de plus."

There are given in *Percy Anecdotes*, article "Captivity," copies of letters written to Madame Pompadour, and apparently never delivered, bear-

ing the signature of a prisoner named Danry, most suspiciously like some given in Latude's *Memoirs*, but dated 1672, which date is either a mistake, or the letters must have been written to either Madame Montespan or Maintenon.

I have not within my reach a copy of De la Tude's Narrative, which I believe was first translated by J. W. Calcraft (Cole), manager of the Dublin Theatre Royal, and afterwards appeared in the *Penny Magazine* about 1832 or '3; but as the work excited a good deal of European attention, and was translated into many languages, this notice might perhaps induce some of your readers to consider the subject of its genuineness in connection with the work of M. Labat's Bastille register mentioned by the editor of *Cartouche's Memoirs*, who prides himself—

"pour faire disparaître de notre histoire une foule de faibles atroces et ridicules, telles que 'le Verre de Sang, de Mme. de Sombreuil,' 'les Vierges de Verdun,' etc. etc."

H. HALL.

Portsmouth.

"Dog."—Much has been written in the earlier numbers of "N. & Q." in elucidation of various expressions connected with this animal; but there are many uses of the word of which I have never seen any satisfactory explanation. Thus, what is the origin of the word "dogs" applied to the supports on either side of a wood fire-place? Blacksmiths use what they call a *dog* in hooping cart-wheels. What is the origin of that word, for it can have nothing to do with the animal? Why are small cannons called *doggis*? Why should our common rose be called a *dog-rose*? In *Waverley* we find *dog-head*—that part of the lock which holds the flint. Whence is this? Carpenters also call the sort of machine by which the boards of a floor are forced together, before the nails are driven in, a *dog*. Then again we find the word crop up in place names. Thus we have *Dog-slack* in the parish of Hoddam in Dumfriesshire, *Dog-ton* at Kirkcaldy, and *Dog-Ballo* at Inchture in Perthshire. We have also in Monmouthshire *Llan-dogo*, the church of *Dogo*. Can any one explain the origin of these words?

A. F.

ENTOMOLOGY.—What are the best books, with illustrations, on the entomology of Southern Italy?

CORNUB.

THE LAMP-MAKER'S EPITAPH (4th S. v. 591).—This capital story is told in the preface to the first edition of the *Prout Papers*, published circa 1835, the said preface being signed by "that mysterious entity," Oliver Yorke. Did Mr. Hayward's *Lady of Quality* "convey" this anecdote from the Rev. Frank Mahony? MAKROCHEIE.

S. LUDOVICO DE PISSIACO.—In a gradual and office book of some nunnery, there is the title Ecclesie S. Ludovici de Pissiacco. Where was

this church? In the Litany is "Sancta Maria, &c., ora pro ea." I do not remember such personal allusion. Is it of frequent occurrence? The *Visitatio infirmæ* and *Commendatio* is very full.

J. C. J.

M'DANIEL.—I am told that the above name was formerly M'Donnell. Can any one tell me why and when it was changed, and when and for what reason a grant of armorial bearings was made to the family? The name is of course an Irish name.

CRUX.

MEDALLIC QUERY.—Can any of your correspondents give me any information with respect to the following medal?—*Obv.* two hands issuing from a cloud, the dexter hand holding a crowned heart. Beneath is the sea, and in exergue the date 1583, with the legend "Cor regis in manu Dei." *Rev.* the arms of France (modern) surmounted by a crown and encircled by a collar; round is the legend "Nil nisi consilio." The medal was dug up on the site of the house belonging to "Sidney's sister, Pembroke's mother," at Houghton Conquest. Any information will be most gratefully received by

W. F. R.

NANA SAHIB AND THE CRIMEAN WAR.—My query relative to Lord Palmerston's dismissal from office (4th S. v. 576) has brought a number of private communications, for all of which I beg to express my acknowledgments. One correspondent, however, who has done me the favour to write from Lausanne and to furnish some interesting particulars, has again raised a question which I remember to have heard some years ago. Referring to the supposed consequences of Lord P.'s dismissal, including the Crimean War and the Indian Mutiny, the writer says: "Nana Sahib was in the Crimea at the commencement of the siege of Sebastopol, and seeing how matters went, hastened home and got up the Indian revolt." This is one of the matters of historic detail which can more easily be determined now than at a future time; and perhaps some of the readers of "N. & Q." can pronounce authoritatively as to the alleged fact. I cannot write to my obliging correspondent on the subject because of the lack of an explicit address.

W. H. S. AUBREY.

Croydon.

OLD SONGS AND BALLADS.—It has always been for me an unsolved enigma in the department of ballad literature, where to find complete copies of those old songs and ballads the titles of which are quoted to indicate the tunes in Burns's *Poems* and Moore's *Irish Melodies*. Many of them have turned up in old collections, but there is still a great number undetected. I suspect that in many instances they have been allowed to drop out in reprinting the collections, as not being exactly adapted to the exquisitely refined taste

of the new generation. But I submit that the ground I have shown amply sustains a legitimate literary curiosity; and I claim my right, as a humble student of the literature of my country, to free access to all its departments, both ancient and modern. I admit the spotless virtue of the new generation, but not the less do I put in a modest plea to be allowed my hereditary portion of the national cakes and ale. No profane hand shall dare, for me, to curtail my Chaucer, to Bowdlerise my Shakspeare, or to mutilate my Milton. So I rejoice in the appearance of such publications as the old Percy folio MS., the *Pedlar's Pack* and *Pasquils* of Mr. Maidment, Mr. Lilly's sheaf of Elizabethan broadsides, and the like; and I join with J. H. C. (4th S. v. 87) in the demand that Allan Ramsay's *Evergreen* (fitly so named!) shall be reprinted without the mutilation of a single letter. Surely the day has gone by for the indulgence of that frivolous fastidiousness which insists, even in matters of pure literature, upon reducing everything to the standard of the intellect and taste—as the *Saturday Review* once happily put it—of the young lady in the parlour in short frock and muslin drawers. Time was when a healthy masculine taste in literature was held to be creditable to the possessor. My query is, where shall I find the bulk of the original songs and ballads quoted to indicate tunes by Burns and Moore?

D. BLAIR.

Melbourne.

PICKERING OF TICHMARCHE BARONETS.—In the second volume of Bridges's *Northamptonshire* by Whalley, and in Wotton's *Baronetage* (iii. 360), the pedigree of this family is given: the first of whom, Sir Gilbert (born 1613, died 1668), was created a baronet of Nova Scotia. He was succeeded by his eldest son Sir John, who died in 1703, aged sixty-three; and was succeeded by his only surviving son Sir Gilbert, born 1670, died 1735; and was succeeded by his only son Sir Edward, who died unmarried in July 1749. Since that date the title appears to have been in abeyance. The first baronet had eight sons; of whom Gilbert, the second, had in 1681 a daughter aged twelve; and the fifth son Mountague, of Birchmore, Beds, had a son Edward, nearly six months old in 1681. By an entry in Enshaw's *Magazine*, it appears that the lady of Sir Gilbert Pickering died in Ross, co. Wexford, Oct. 18, 1762; and, under the names of "Bernard" and "Cusack," in Burke's *Landed Gentry*, I find that Capt. John Bernard, R.N., of Straw Hall, co. Carlow, married Elizabeth, daughter and co-heir of Sir Gilbert Pickering, Bart. Then Sir Edward Pickering, Bart., appears to have married Anne, third daughter of Franks Bernard, Esq., of Castletown, King's County, and their daughter Mary Pickering was married at St. Mary's church, Dublin, on Aug. 10,

1773, to her cousin german Henry Rudkin, Esq., of Wells, co. Carlow (son of Henry Rudkin and Deborah, fourth daughter of Franks Bernard), by whom she had a son Gilbert-Pickering Rudkin, Esq., who died in 1830, leaving two daughters his co-heirs. Sir Edward had been a cornet in some cavalry regiment, and afterwards held a staff appointment at Duncannon Fort, in the county of Wexford. He married at New Ross, in that county, on July 26, 1770, Miss Elizabeth Glascott, but had no issue. He was buried April 28, 1803, at Whitechurch, co. Wexford, having survived his wife, who was buried in the same place Sept. 20, 1791. In the old almanacs Sir Edward and Sir Gilbert were given under the head of "Nova Scotia Baronets resident in Ireland." Were they descendants of the first baronet, or how else were they entitled to the dignity? and what relationship was there between them? and who was the wife of Sir Gilbert?

Y. S. M.

PARTRIDGE FAMILY.—In 1649 there emigrated from England to the Barbados West Indies a branch of the family of Partridge. Can any of your correspondents give me any information respecting them, and if there are still any of the family remaining either in Cumberland or Westmoreland?

DUM SPIRO SPERO.

REFERENCES WANTED.—I have lost the reference to a poem beginning—

"Give me my life, my God, she cried."

I should be greatly obliged to any one who would supply it. Also, what is the source of the common story of the knights who disputed about the opposite sides of the gold and silver shield? W.

RHODES.—Hercules, second Lord Langford, married in 1818 Louisa Augusta Rhodes. Wanted, her parentage and ancestry.

Y. S. M.

Queries with Answers.

DR. [SIR?] WILLIAM SANDERSON.—Can I be favoured with any information as to Dr. William Sanderson, who lived in the time of the Commonwealth, and whose portrait was engraved by Faithorne in 1658? He does not appear to be noticed in our biographical dictionaries.

W. M. T.

[Sir William Sanderson, Knt., was some time secretary to George Villiers, the first Duke of Buckingham. He distinguished himself by his loyalty to Charles I. in the time of the Civil War, and was a great sufferer in the royal cause. Sir William was buried in Westminster Abbey, where is an expressive bust of him, placed in the west aisle of the north transept beneath the monument to Admiral Watson. Neale, in his *History and Antiquities of the Abbey*, ii. 214, calls it "a characteristic bust in memory of Sir William Sanderson, Knt., who wrote the

*Lives of Mary Queen of Scots, James the First, and Charles the First; to the latter of whom he was gentleman of the privy chamber. He died on July 15, 1676, aged ninety, and was buried near the spot now occupied by the monument of Sir Charles Wager, where this memorial was originally placed. Below it, on a brass plate, is an inscription for Bridget, his wife, daughter of Sir Edward Tyrell, Knt., with whom he lived fifty years in marriage. She was 'Mother of the Maids of Honour to the Queen-Mother, and to her that now is,' and died on Jan. 17, 1681, aged eighty-nine." There is a superbly engraved portrait of Sir William Sanderson prefixed to his *Graphice*, folio, 1658, engraved in the finest mode by Faithorne from one of Gerard Zoust's best pictures. A list of Sir William's literary productions is given in Bohn's *Louvdes*; but, according to Anthony Wood, his histories "are not much valued, because they are mostly taken from printed authors and lying pamphlets."]*

INTRODUCTION OF THE VIOLIN INTO SCOTLAND. I should feel much obliged if any reader of "N. & Q." can give me any information respecting the first introduction of the violin into Scotland, also if there are any other ancient relics or sculptures existing throughout the country indicating an early origin of the instrument similar to those of Melrose Abbey, and the ancient illuminated MS. Bible originally belonging to the Abbey of Dumfermline as mentioned by J. G. Dalryell. Any reference to ancient works containing such information would much oblige.

MUSICAL.

[On this subject our correspondent should consult the following work: *Ancient Scottish Melodies*, from a Manuscript of the Reign of King James VI., with an Introductory Enquiry illustrative of the History of the Music of Scotland, by William Daune, Esq., F.S.A. Scot. 4to, 1838. It is the opinion of the editor (p. 59) that the ornamental bas-relief at Melrose Abbey (founded in 1136) does not entitle us to conclude that such instruments prevailed in Scotland at that time, especially as the Abbey itself was the work of a Parisian architect. Giraldus Cambrensis, who wrote in 1187, only speaks of the harp, the tabour, and the bagpipe, in use among the Scots.]

M. DE LA VALLIÈRE.—In what books can we find an insight into the life and character of Mademoiselle de la Vallière, mistress of Louis XIV.?

Q.

Liverpool.

[There are numerous lives and histories of Françoise-Louis de la Baume le Blanc La Vallière. We can only give the names of the authors: J. F. Barrière, in *Bibliothèque des Mémoires*, tom. iii. 12mo, 1846. J. B. H. R. Capesque, Paris, 1859, 12mo. Arsène Houssaye, Paris, 1860, 8vo. Abbé Lequeux. Quatrième de Roissy. Choisy. Mad. de Caylus. Voltaire's *Louis XIV.* Walckenaer. Consult also the *Biographie Universelle*, art. "Vallière," and the *Nouvelle Biographie Générale*, art. "La Vallière."]

THE AUTOMATON CHESS-PLAYER.

(4th S. v. 402, 509, 563.)

My attention has been directed to some notices of the Automaton Chess-Player in recent numbers of "N. & Q." In one of them the writer, F. C. H., refers to some articles on the subject contained in the *Saturday Magazine* for 1841. Those articles formed part of a series written by me, and distributed over about four years of the magazine's existence. As I know several amateurs who drew their earliest chess breath from this source, perhaps a few details thereon may be read with some little interest before proceeding to the immediate subject of this communication.

Archbishop Whately had contributed to the *Saturday Magazine* his well-known "Easy Lessons on Reasoning," and the publisher, liking the first part of the title, asked me to suggest some subject to carry on the idea of "Easy Lessons." I had long thought that if chess could be taught in our National Schools, it would add much to the very small stock of home pleasures that poor children enjoy, and also serve to interest their parents and perhaps make the beer-shop less attractive to some of them. In a magazine so popular and so churchy as the *Saturday*, it seemed likely that the clergy might, in some cases, take up the subject, and endeavour to introduce it, as was done by a good church dignitary towards the end of the fifteenth century in the German village of Ströbeck. The suggestion was adopted, and the articles, which were afterwards collected into a volume under the title *Amusements in Chess*, consisted of—(1) Sketches of the History, Antiquities, and Curiosities of the Game; (2) Easy Lessons in Chess, a selection of games illustrative of the various openings, analysed, and explained for the use of young players; and (3) A Selection of Chess Problems, or ends of games won or drawn by brilliant and scientific moves. The undertaking met with considerable success, both in the magazine and in the volume, and several clergymen took an interest in the matter.

Archbishop Whately watched the progress of the Lessons, and wrote several letters on the subject. In one of them he says:—

"I am amused at some of the chess problems appended to your easy lessons, and they have recalled to my mind one which I should like to lay before your readers; but unluckily it is like Nebuchadnezzar's dream, which he had forgotten, and wanted his sages to tell him the dream as well as the interpretation. I was playing many years ago with a gentleman who was a little my superior, while another, of perhaps equal skill, was at whist at another table (we were none of us great players, but pretty good as ordinary men). I was, after a hard struggle, nearly beaten, and beyond all reasonable hopes of giving a checkmate; but from the very curious situation of the men (I had two or three pieces left and some pawns), I was in the way to get a stalemate. My adversary remarked it, and so did I and the lookers on; and

he played several moves with great caution to avoid it, but at last he did give stalemate. A shout of exultation from the bystanders having called the attention of my other friend, he was told what caused it, and treated the whole matter with contempt, saying that it was a mere accident, a stalemate never happening but through mere oversight. We all assured him that though it was *usually* so, this was a very remarkable case indeed; and as he was still incredulous, I told him he should try, and replaced the men. Now, said I, the problem is to give me checkmate, and avoid stalemate, of which there is a danger—play! He did so, and, forewarned as he was, he gave me the stalemate the *third* move. Then there was a shout. I have often regretted since that I did not immediately take a note of the position. I have tried to do so since, but have not succeeded."

With respect to the chess automaton, the question has often been put, and as often dismissed with a scornful negative,—whether it is possible to construct a machine—a real automaton—that shall be capable of playing chess? Perhaps I may be allowed to make a few remarks on this question.

That chess can be played by automatic machinery is not so ridiculous a proposition as is usually supposed. If the analytical engine of Babbage and the Brothers Schütz be capable of solving mechanically any problem of which the law is known, it is possible to imagine a chess-playing machine constructed so as to work in accordance with the rules of the game, based upon this condition, that in every position of the pieces, however much the lines of play on either side may seem to vary with the nature of the position and the skill of the players, yet with the very best play there is one, and only one, best move. If sufficient time were allowed, a perfect player would find out this move, whereas a perfect machine would do so on the instant. The most finished player seeks for the right move at the right time, and it is the search for this on either side that makes first-class games last during eight, ten, or twelve hours or more.* I remember on one occasion Mr. Buckle, the historian, was encountering a first-rate antagonist, and in a particular crisis of the game he took two hours and a quarter to consider his move. At length, having moved, his opponent said in a somewhat querulous tone, "Yes, I thought the knight was the right move." "You only *thought* it," said Buckle, "I *know* it."

Careful analysis during the last three centuries has settled the best opening moves on either side, and this analysis has in some openings been pushed far into the game. On one occasion Herr Falkbeer, the Austrian player, showed me a variation invented by him in the Muzio gambit, commencing at the *eighteenth* move of the attack.

But it may be asked, "What do you mean by

* The duration of the final game in the match played in 1843 between Staunton and St. Amant was fourteen hours.

best moves at chess?" There are at least two answers to this question—(1) in the attack, the best moves are those that lead most quickly to checkmate; (2) in the defence, the best moves are those that foil the attack, or delay checkmate, or convert attacking into defensive play.

As an illustration of what is meant by best moves, take the following problem from a charming collection of "Chess Nuts" by our American chess brethren:—

White—K at QR 2^d
 Q at Q 3^d
 R at K 2^d
 Kt at QR 5th
 Black—K at QB 8th
 B at QB 7th and
 Q 7th
 P at QB 6th

Now in this position, white having the move, can give checkmate easily in *four* moves, but there is a more subtle method of giving mate in three moves; so that while this is an easy four-move, it is a difficult three-move problem. In such a case the best moves are those which finish the game in the shortest time. The three moves are more scientific than the four, and a perfect player and of course a perfect machine, in such a position, would finish the game in three and not in four moves.

But it may be said that in some problems several solutions in the same number of moves are possible, just as in a game several lines of play, all apparently equally good, sometimes occur. But it must be remembered that a problem is nearly always built up to carry out some ingenious chess idea, and that the best play would probably never lead to such a position; and in the case of a game, as perfect play is seldom or never attained, the several lines of play may be one of the results of defective combination. In the case of the Muzio gambit just mentioned, Herr Falkbeer took it for granted that the seventeen moves on either side were the best that could be played. It would be easy to construct a machine to play these seventeen best moves on either side, but before the machine were made perfect, and placed on a level with the analytical engine, some broad general principle must be discovered of which those best moves are both consequences and illustrative facts. When the board is arranged for play, the black and the white pieces form an equation, the two sides of which are perfectly equal; nor is equilibrium disturbed by the usual opening moves deemed to be the best. Indeed, the best moves in piano games give the board a symmetrical appearance, which seems to point to the application of the theory of equations to chess practice. Any mode of play that disturbs this symmetry, so as to allow one player to command a larger portion of the board than his

opponent, must be defective on the part of the opponent. By some such broad general principles every combination will be a necessary result of the previous moves, and will necessarily lead to and determine the next best move. Under such rigid conditions the openings and variations of openings will probably be reduced to a very small number. Brilliant play will not be possible, for the brilliancy of a Greco would find no place if the right move at the right time were played on both sides. It is probable also that gambits in which a pawn is sacrificed would never be played unless it could be shown that the attack gained in *time* what it lost in numerical *strength*. The celebrated French player Boncourt would never play a gambit, but limited himself and his antagonist to *piano* games. His notion was that with correct play, in the defence, all gambits in which the pawn is not recovered by force are unsound: since, after exchanging on equal terms, the second player will remain with a pawn to go to queen.

Before a chess-playing machine is possible, analysis must be pushed much further than it has been. What is required is, that the finest players the world is likely to produce during some centuries to come, aided by chess-playing mathematicians, shall devote their minds to analysis so as to reduce it to law. The vast collection of published games that forms the bulk of chess literature, like the enormous mass of meteorological data at present existing and accumulating, presents in each case a chaos that requires to be brought into order and generalised. The laws which regulate the weather are apparently as difficult of discovery as the laws of chess. Both deal in finite quantities; but the variations and disturbing causes are so numerous, as to make them appear infinite.

In perfect play the right move is made at the right time. This is the condition of a chess-playing machine, namely, that in any given position arrived at by playing the best moves at the right times, the machine, by the laws of its construction, shall determine the next best move, and so on to the end—the result probably being, with the most perfect play on both sides, a *drawn* game. The pieces would not, of course, be placed on an ordinary board and be picked up by the fingers of an automaton figure. In a real machine they would form the terminals of certain integral parts, and be worked by some application of the Jacquard principle, capable of controlling the levers, cams, and toothed wheels of known value, fitted to carry out the law of permutation, or of throwing out certain levers when the nature of the combination required a pawn or piece to be captured. If, for example, P to K fourth square is the best move for the first player—say *White*—*Black* has the choice of twenty moves; that is, he may move

any one of his pawns one or two squares, or either knight to one of two squares. Whatever Black's move, there is a best move for White, and all Black's possible moves, and White's best move, admit of being settled by analysis and punched into the cards of the Jacquard apparatus that is to direct the movements of the machine. In this way every possible move of Black, together with White's best move, must be calculated beforehand and impressed upon the machine, so as to eliminate *mind* or *will*; for should a living player encounter the machine, his move, though apparently depending on his will, has already been foreseen (since we are dealing with finite quantities) and provided for; and he cannot make a move without setting in motion the machinery that shall produce the best calculated move at the right time.

Now I do not mean to say that such a machine is ever, in the course of the world's history, likely to be constructed, seeing that the surface of a moderately sized London square would be required for its accommodation. All I contend for is, that the conception of such a machine falls within the limits of sound reasoning. A machine is said to have been constructed for playing "noughts and crosses." A machine for playing draughts would be quite possible. A chess-playing machine is, I contend, from the nature of the conditions, not impossible.

Unlike the automaton which plays so badly at the Crystal Palace, Maelzel, with what I think was a true feeling for his trade, saw that, in order to produce the greatest sensation, not only must the automaton be capable of playing at chess, but must play well; and not only so well as to beat the best players, but to be in a condition to offer them odds. This is what was done during the years that Mouret worked the automaton. The machine gave the odds of the pawn and move to all comers—thus boldly asserting the superiority of perfect machinery over imperfect reasoning powers. And the automaton so far maintained this position as to win ninety-eight per cent. of the games played. Even such players as Cochrane, Mercier, and Brande only made drawn games, and in some cases lost. During the exhibition of the automaton in St. James's Street, London, in 1820, a *Selection of Fifty Games played by the Automaton Chess Player* was published. It is stated in the preface that—

"since the commencement of its exhibition in February last, the automaton chess-player has played (giving the pawn and move) nearly three hundred games, of which it has lost about six."

Of the games thus published it is stated that, at the risk of shocking the admirers of Philidor, some of the specimens of play here published would not be unworthy of that great master.

The so-called automaton play, like blindfold

play, if bad, is simply abominable. Now that every body knows the machinery to be merely clever conjuring for concealing a man, the proprietor ought at least to secure the services of a good player. Mouret, we have seen, was a good player, as was also the player mentioned by CAPTAIN KENNEDY ("N. & Q." p. 563), namely, Alexandre. He has played chess with me at my house, and chatted freely about Mouret and the automaton. Mr. Lewis, who also worked the automaton, was much more taciturn. Maelzel bound his confederates under a solemn obligation to perpetual silence, and Lewis was silent.

I must apologise for taking up so much space in your interesting journal. My excuse is, that the discussion of the question raised as to the possibility of a chess-playing machine, if taken up by such competent men as CAPTAIN KENNEDY, may lead to the discovery of that which chess so sadly wants, in order to raise it from a game into a science, namely, the vivifying influence of some broad natural principle. Until this is done, chess—

"Makes play a labour, makes of labour play,"—

or, as Lessing has it—

"Es ist für Ernst zu viel Spiel,
Und für Spiel zu viel Ernst."

CHARLES TOMLINSON, F.R.S.

Highgate, N.

INSCRIPTION IN HEBREW.

(4th S. v. 580.)

I am no Hebrew scholar, but no such scholarship is required to explain the meaning of the word "title" in the text referred to, which however is wrongly given as 2 Kings xxv. instead of xxiii. 17. The expression is analogous to several in Genesis, Exodus, Leviticus, Numbers, and 2 Samuel, in all which the Vulgate uses the word *titulus* in the sense of a pillar, or monument. I find that in the text now inquired for, the Hebrew literally means, according to the best commentators, "What is this monument which I perceive?" or "What building?" The Douay version is, "What is that monument which I see?" The word "title" then, in this place does not mean an inscription, or even a name, but simply a monument; and accordingly the men answered the king, "It is the *sepulchre* of the man of God," &c. F. C. H.

I submit that the Hebrew original of the question does not necessarily imply the existence of an inscription. The Hebrew word *תִּזְמוֹן*, *tzmoon*, translated "title" in the English version, is by Lee traced to Arabic and Syriac etymons signifying: "*pars terræ altior duriorque; lapis via index; sepulcrum; cippus, tumulus lapideum; a mound.*" In the sense of a sepulchral mound it

is used in the passage before us, and also in Ezekiel xxxix. 15, where the English version renders it by the term "a sign." It is used in Jeremiah xxxi. 21, to signify a way-mark. The Septuagint renders the word in 2 Kings xxiii. 17, by *σκόπελον* (*locus editus*), from *σκοπέω*; and in Ezekiel xxxix. 15, it is rendered by *σημείον*, a sign; while in the passage in Jeremiah the LXX. substitutes the name *ζιδών*, with a parallelism *τιμωρᾶν* = *auxilium* or *subsidiūm*. Would it not be consistent with the context in the preceding verses wherein Josiah is spoken of as ordering the destruction of altar, high-place, and sepulchres, to conceive that he asked: "What (conspicuous) mound is that which I see?" and that he was answered: "It is the burial-mound (כְּבֵדָה, *kever*) of the man of God," &c.; and that thereupon the removal of the enclosed remains was forbidden. Such seems to be an obvious and fair interpretation of the verse under consideration, and therefore it cannot be said to afford evidence of "inscription in Hebrew," whatever may be the testimony deducible from other parts of Scripture. C. C.

There is nothing in צִיּוּן, *tziyun*, the word rendered "title" in the Authorised Version of 2 Kings xxiii. 17, in accordance with *titulus* in the Latin Vulgate, that implies writing or inscription. The Hebrew root for write is כָּתַב, *cathav*; for incise, חָצַב, *chatsav* (both of these words are used, Job xix. 23, 24); and שָׂפָה, *saphar*, is used for both. The word *tziyun*, from the root צָוָה, *tzavah*, set, appointed, is found three times in the Hebrew Scriptures, and has been rendered a grave stone, a direction stone, and a mound, tumulus, or cairn. I prefer this latter meaning in every instance. In Ezekiel xxxix. 15 it is ordered that men appointed to search for unburied human remains, when they find a bone shall build up (בָּנִיחַ, *banah*) a *tziyun*, probably a cairn, though the English version says "set up a sign." In Jeremiah xxxi. 21 we read, "Set thee up waymarks" (the plural of *tziyun*), "make thee high heaps"; this latter may be but a repetition of the former order; if so the way-marks would not be upright stones, but cairns as before. The third place in which *tziyun* is used, is in the question put by King Josiah, "What *tziyun* is that I see?" Now the Septuagint version of this part of the sacred narrative is fuller than the Hebrew; v. 16, 17 may be thus rendered:—

"16 And Josiah turned and saw the sepulchres [כְּבֵדָה, *hakkevarim*, *táphous*] that were there in the city, and sent, and took the bones out of the sepulchres, and burned them upon the altar and polluted it, according to the word of the Lord which the man of God spake, when Jeroboam stood by the altar at the feast. And turning about he lifted up his eyes to the sepulchre of the man of God, who spake these words.

"17 And he said, What is that mound [Τί τὸ σκόπελον]

which I see? And the men of the city said, It is the man of God, who came from Judah," &c.

Of course the *σκόπελον* may be "a mark," and that mark may have been a long stone, a *ménhar*, inscribed or uninscribed; but still, neither the Hebrew צִיּוּן nor the Greek *σκόπελον* necessarily imply an inscription, much less an image, as the Arabic version seems to mean. J. BANNISTER.

St. Day, Cornwall.

The word translated "title," *zūn* (2 Kings xxiii. 17) means a sign, memorial, a stone set up: sometimes a way-mark (Jer. xxxi. 21), and sometimes a sepulchral monument (Ezek. xxxix. 15). The proper Hebrew word for inscription is כְּתָבָה, *meṭav* (Exod. xxxii. 16, Deut. x. 4); but such word is not used in our translation of the Old Testament, synonyms supplying its place.

T. J. BUCKTON.

BEDFORD.

(4th S. v. 532.)

OUTIS would be perfectly safe in assuming that the name was given by one in whose tongue *ford* was still a living word—in other words, by a Saxon. He will be nearly equally safe in assuming that the prefixed *Bede* is not only a man's name, but the name of the man by whom, or after whom, the *ford* was named. This name, which Ferguson refers—and, without doubt, correctly—to Goth. *badu*, A.-S. *beado* (war, conflict), is of very frequent occurrence in both its simple and derivative forms; and also in place names, there being at least twenty names of parishes (not to mention lesser local divisions) beginning with either Bed or Beding. Bidding, moreover, in place names is, there is no reason to doubt, only another form of Beding. Initial Wether, again, is merely a personal name, the simple form of which is seen in the Wetherby, Wetherthorp (quoted by OUTIS), and the patronymic derivative in Wetheringsett, Witherington, Wittering (Taylor's *Words and Places*, p. 513), and so forth. Not being acquainted with any ancient form of the name Fenlock, nor yet with the physical geography of the place so named, I rather hesitate about suggesting any derivation for it. But I think I may assure OUTIS it has nothing to do with words signifying either *cattle* or *fold*. I find the prefix Fen- in Yorkshire Fencotes, Fentun, Lincolnshire Fenbi, Nottinghamshire Fentune, Durham Fenwyc or Fennewyk, &c.—all of them names with non-Celtic suffixes, which suggests a non-Celtic origin for Fenlock also. Supposing the word is not materially altered in form by the wear and tear of lapsing centuries, it is not at all unlikely to be merely a personal name, cognate, as to its termination, with such names as Havelock, Proud-

lock, Wedlake, &c. I have a list of some scores of such place-names from Domesday (Northern Counties): of names, I mean, which appear as place-names, but are still quite demonstrably just mere personal names, differing from other like applications of the same name only by the absence of the customary final *-ham*, *-worth*, *-ford*, *-tun*, *-bi*, *-thorp*, or what not. Further, will OUTIS permit me to say, that I am afraid he will find the conjectural system of etymology hardly more satisfactory in attempts to explain a local name than in more purely philological efforts. All such guesses—the author of the *History of Whibby*, at p. 142, makes six about one name, all of them wrong—remind me of a squad of blindfolded runners at a village-school festival, whose task it is to run to a previously pointed-out mark, but whose efforts are not usually crowned with any very distinguished success except that of remarkable failure.

J. C. ATKINSON.

Danby in Cleveland.

KYLOSBERN.

(4th S. v. 256, 562; vi. 11, *et antè*.)

There are some few errors and omissions in the charter which DR. RAMAGE has transcribed; most likely existing in his copy of the MS. "History of Penpont"—the original of which is, if I mistake not, in the Advocates' Library. They are such as might be made by a copyist who was not a lawyer; and yet, considering the numerous contractions in these early charters, one may be surprised there are so few mistakes. Their calligraphy however was, to speak tautologically, most beautiful, and we moderns have certainly not discovered the secret of the ink used by the monkish scribes.

The charter in question, to Ivo de Kyrkepatric, appears to be an original grant by Alexander II. But the family seem to have been in the district a century earlier. "Roger de Kyrkepatric, Miles," is one of the witnesses to the munificent grant by "Robert son of Robert de Brus," Lord of Annandale, to the canons of Gyseburne, of the church of Annand, and five other parish churches (including Kirkpatrick) in Annandale, along with the church of Hartlepool, with its chapel of "St. Hylda of Hertpol," in Durham, by a charter supposed to be dated before 1141 (Original Harl. Charters, Brit. Museum, printed in the Appendix No. II. *Reg. Glasg.*).

The first witness to King Alexander's charter is undoubtedly "William de Bondington," Bishop of Glasgow and Chancellor of Scotland, who died in 1258: styled by Fordun "Vir dapilis et liberalis in omnibus." "Roger de Quency," the next witness, was also an eminent personage, being Earl of Winchester, and, in right of his wife Elena, eldest daughter and co-heiress of Alan

of Galloway, Constable of Scotland. "Walter filius Alani," the third witness, was the third High Steward, who flourished from 1204 to 1240. Dychal, by the way, was the seat of the Lyles, or De Insulas, originally retainers and allies of the Stewarts; not, as might be inferred, of the latter. "Roger Avenel," said to have died in 1243, and whose Eskdale property is said to have passed with his daughter to a Graham, seems rather to have been succeeded by a "Robert Avenel," dead before 1258, whose son and heir Laurencius Avenel, with the latter's mother Eva, jointly make grants to the church of Glasgow out of their "feodum" of Tunregeyth (now Tundergarth), on the borders of Eskdale, between 1258 and 1268 (*Reg. Glasg.* Nos. 221, 277). "Robertus de Meyners," the last witness, was also a historical personage—certainly not "Roland de Mearns" (who, I suspect, is somewhat mythical). De Meyners, which surname we are informed by our greatest authority on such points, the late Mr. Riddell, is Norman, and the same as the modern "Menzie" in Scotland and "Manners" in England, was one of the Regents of Scotland in 1255 during the minority of Alexander III. (Hailes' *Annals*). He appears frequently in deeds of the period in the Balmerino and Glasgow chartularies.

It is rather gratifying to impart information on such points to DR. RAMAGE, whose disquisitions on the classical spots of ancient Italy instruct and interest all scholars; but as my acquaintance with the canine Latinity of ancient charters is possibly more intimate, it is gladly placed at his service.

ANGLO-SCOTUS.

"KIND REGARDS."

(4th S. v. 599.)

MR. BOUCHIER's query will no doubt call up a host of answerers. I dot down at once what I hope may lead to something more exhaustive.

Smollett, in *Humphry Clinker*—the model of letter-writing—has varieties: "remember me to," "commend me to," "give my kind service (service) to,"—the last mainly in Winifred Jenkins' epistolary performances, once in Henry Davis's letter, once in Jeremy Melford's (letter 1). This I transcribe on account of the gradation of messages: "remember me to Griffy Price, &c.," "salute the bedmaker in my name," "give my service to the cook." So far the usage of 1771. In Sam. Johnson's correspondence, extending to 1784, I find abundantly, "make (give) my compliments," occasionally "respects," I think never "regards." ("I am with sincere regard," "I am with the greatest regard," appear, in neither instance, in a letter of Johnson.)

I doubted for a moment whether I should be able to answer the query, but I bethought me of looking into the *Memoirs of the Life of the Rev.*

Charles Simeon, MDCCCLVII. In a letter from Rev. A. Stewart, dated Nov. 25, 1796, I find, "we all join in most affectionate and respectful regards to you," p. 133. In letters of Simeon, Jan. 14, 1806, "with most affectionate regards to," p. 211; March 10, 1807, "with kindest regards to," p. 233; Jan. 23, 1808, "with most affectionate regards to," p. 247; June 4, 1814, "give my very kind regards to," p. 449. So the phrase was in vogue not only before the battle of Waterloo, but before the close of the eighteenth century. CHARLES THIRIOLD.
Cambridge.

Admitting that the phrase "kind regards" is very useful in many cases, I think that caution is often needed in adopting it: for, in many instances, it would be unwise to employ it on account of its patronising tone. To one decidedly an inferior, it would be proper and laudable; and it might be safely used to an equal, if a familiar friend; but to one above us, or with whom we are not familiar, the phrase would always convey the idea of some assumption of superiority, which might easily give offence.

Though somewhat beyond a septuagenarian, I cannot undertake to say if the phrase "kind regards" was in use at the beginning of this century; but I seem to have been acquainted with it all my life. It would be interesting to trace the various forms of greeting and salutation employed in epistolary correspondence by our forefathers. It was usual to send one's "service," or "humble service," to friends, however intimate, down to the middle of the eighteenth century; though we meet occasionally with "hearty commends," and "very respectful commends" in letters of the seventeenth, and also such phrases as "remember my affectionate service to," and "he desired me to remember him to you," about the middle of the seventeenth century. At the same period occurs the phrase, "kind and cordial respects." Then we have "kind wishes" and "best wishes," in letters of the first part of the eighteenth century, and also "sincere regards."

Warburton, in a letter in 1742-3, sends his "best respects" to Mrs. Doddridge. At a little earlier date, we meet with "hearty compliments;" and in 1766, Sterne sends his "kind services" in one letter, and in another has "remember me to." Lord Chesterfield, in 1755, used the phrase "make my compliments," and this was used constantly by Dr. Johnson and Dr. Horne, and not as we now say, "give my compliments." The subject deserves more careful investigation than the above slight retrospect; but I must repeat the caution already recommended in the use of the phrase, "kind regards." F. C. H.

THE ISLAND OF SCIO.

(4th S. v. 360, 507.)

The communication by RHODOCANAKIS (on the island of Scio), above referred to, contains some errors of so extraordinary a nature, that it appears important to point them out, in order to give that writer an opportunity of explaining them.

1. The Italian family of the Giustiniani was, according to this writer, descended from a princess named Theodora, the sister of the Emperor Justinian I. The descendants of this princess were, according to RHODOCANAKIS, "driven by the Emperor Tiberius (A.D. 720) from Constantinople." In the year 720 there was no such emperor as Tiberius. Leo III., known as the Iconoclast, was chosen emperor in 718, and reigned till 741. The descendants of Theodora (continues R.), thus expelled from Greece, "founded the town and lordship of Giustinianopoli, *destroyed by Attila*, and were among the *original* founders of Venice." The invasion of Italy by Attila occurred in 452; so that it is impossible that he should have destroyed a city which was not founded till after 720. It is equally impossible that the exiled descendants of Theodora, entering Italy about 720, should have been among the *original* founders of Venice, which, according to all the best Italian writers, was founded considerably more than two centuries previously, and about a century before the death of Justinian.

So far as I am aware, authentic history has no knowledge of this Princess Theodora. The whole story of the imperial descent of the Giustiniani appears to be one of those fabulous genealogies of which there were so many in the dark ages. A similar pretence to a descent from the family of Justinian was made by the Participazj of Venice, a family incomparably more illustrious than the Giustiniani. About the close of the ninth century, the Participazj had become so important in the republic that they disdained to trace their ancestry to anything less than an imperial source; and, fixing upon Baduarius, the nephew of Justinian, as the progenitor of their race, they actually changed their family name to Badoaro or Badoero, which, however, never became so illustrious as that of Participazio.

For my own part, I should treat the pretensions both of the Participazj and Giustiniani to an imperial stock as equally ridiculous. Such impostures are the common varnish by which a humble family, when it acquires an unexpected elevation, endeavours to hide the obscurity of its origin. The family of Justinian had practised the same imposture long before. Justin I., the founder of this dynasty, was by birth a Dardanian peasant of the very humblest class. He entered the army, became captain of the imperial guard, and on the death of Anastasius, succeeded to the empire, not

by any merit of his own, but by using money (entrusted to him for a very different purpose) to secure his own election by bribing the army and civil authorities. He was so illiterate that he could neither read nor write; but, with the usual vanity of an upstart, he procured a genealogy to be manufactured for him, tracing his descent from the Anicii, the noblest family in Rome.*

The Giustiniani therefore might allege in their excuse that they only treated the family of Justin as he himself had treated the Anicii. We must pity their ignorance however, since the falsehood of the story which they invented appears only too plainly from the extravagant absurdity of its chronological errors.

2. RHODOCANAKIS cites a diploma of Paul V., dated (according to him) November 22, 1603; but, as the great enemy of the Venetians was not at that time pope, there is evidently an error in this date, which RHODOCANAKIS will do well to correct.

3. Surely, after these specimens of inadvertence on the part of this writer, we may ask for full particulars of the "documents very rarely allowed to be seen," and of the "books and MSS. apparently unknown" to former compilers, from which the list of the "Patriarchs of Constantinople" (4th S. v. 449) was constructed.

4. The occupation of Scio by the Genoese in 1346 is termed by RHODOCANAKIS "a conquest." I believe, if we may speak the plain truth, it would be more properly described as an act of brigandage of the most atrocious description, † committed by a few needy and beggarly Genoese nobles on the territories of an empire with which Genoa was at that time in profound peace; the funds for the enterprise being supplied by an

usurer of the Giustiniani family, who, by way of recompense, was permitted to assume the principality of the island. The lordship of the Giustiniani in Scio seems to have been that of a race of Shylocks.

With respect to the lumbering document quoted by RHODOCANAKIS as a grant from the Emperor John V. Palæologus, it was (presuming it to be genuine) the act of an exceedingly weak prince, adopted as the best arrangement he could make with a band of brigands who had robbed him of a valuable portion of his territories.

I regret to be compelled to differ so widely in opinion from RHODOCANAKIS; but he will of course perceive that a regard for the truth of history (or, at least, what we believe to be such) must take precedence over minor considerations.

HENRY CROSSLEY.

THE SPURS OF ROBERT BRUCE.

(4th S. v. 505, 584, 609.)

The observations of A. BRITHER SCOT are much more to the point than those of A., but an answer is still wanted to my query—"Was it customary in the fourteenth century to bury spurs in the graves of kings or nobles?" My belief is quite the opposite. We know that the king was *not* buried in his armour, and therefore "finding spurs" in his grave has a savour of pagan times, and is in the last degree improbable. As A. has quite misstated the facts attending the discovery of the tomb, I shall briefly give them from the notes to Dr. Jamieson's edition of Barbour's *Brus* and Sir Walter Scott's *Tales of a Grandfather*—two rather good contemporary authorities, as A. will admit. So far from the tradition pointing, as he would have us believe, to the *choir* as the site of Bruce's tomb, the "vulgar opinion on the spot" was that the king had been buried in the middle of the *nave*, or, as Dr. Jamieson calls it, "that part of the monastery now [*i. e.* 1818] used as the church." Local antiquaries went so far as to give the precise spot. "Before the pulpit," says one, writing in 1723. Whereas, both Archdeacon Barbour and Fordun distinctly assign the *choir* as the place, the latter's words being "in medio chori," precisely where the tomb was discovered. So much for the value of tradition.

In 1818 it was resolved to abandon the nave as a place of worship, and to erect a new parish church on the site of the ruined choir and transepts. Very probably the Barons of Exchequer, as representing the crown, gave permission for these operations; but they were not undertaken in the first instance "to clear up an interesting historical matter," as stated by A., in honour of his friends of the Exchequer.

The workmen, in clearing away the rubbish of the area of "the old Sauter churchyard" (the

* "From the reign of Diocletian to the final extinction of the Western empire, that name" [the Anician] "shone with a lustre which was not eclipsed in the public estimation by the majesty of the imperial purple." (Gibbon, *Decline and Fall*, ch. xxxi.)

With a family so illustrious as the Anicii the Dardanian peasants might well wish to connect themselves; and we must excuse, while we laugh at, their genealogical vagaries.

† In the fourteenth century the Genoese corsairs in the Mediterranean seem to have been almost as numerous as their merchant vessels. The factions of this republic at home were so violent that no government (and they were constantly changing their form of government) could repress the tumults and seditious, or cure the practical anarchy, by which the state was perpetually agitated. Abroad, wherever they were allowed to form an establishment, their insolence soon became intolerable, and their bad faith could be restrained by no sanctity of treaties. They spurned at all moral principle, deemed any act of treachery permissible, and acknowledged in practice no deity but Mammon.

The exploits of the Genoese in Cyprus during the fourteenth century are peculiarly worthy of attention, both as illustrating their national character, and as forming an important feature in the history of that island.

local name of the choir), "came upon a tomb," says Dr. Jamieson, "supposed to be that of King Robert Bruce." He then describes the skeleton "wrapped in lead, the part which covered the head" shaped "like a crown," the "shroud of fine linen," with "threads of gold," and the remains of the oak coffin. "When," continues the Doctor, "*this discovery was made known to the Barons of Exchequer*, an order was immediately given that the place should be covered up," &c. till further instructions.

Then, on November 5, 1819, some considerable time after the *first* operations, the tomb was re-opened in the presence of a number of people, including certain official persons, the skeleton and other remains were placed in a *new* leaden coffin, and subsequently re-interred on the same spot. The "royal robes" described by A. exist only in his imagination. My own language was probably vague in saying that "*nothing* was found except some fragments of gold tissue and the plate of copper"; but A. might have seen that the word *nothing* applied to *ornamental articles* only, and not to the usual contents of a tomb.

I have not seen the *report* to which he refers as presented to the Court of Exchequer, but shall not be surprised if it arrogates the "discovery" on behalf of the barons, though these official persons only seem to have taken action *after* the original discovery was reported to them.

It is highly improbable, too, that there was any "close official inspection" during the *first* operations, so that there was nothing unlikely in the workmen abstracting any valuables, always presuming, as in the case of the Alexandrian Library, that there was anything to abstract!

A BRITHER SCOT's remarks on the spurious Walsall spurs are very instructive. The *Brucian* spurs want the rowels, but they must have been quite as large as those described by him. The ornamentation is florid, and, I think from recollection, the chasing very rich and prominent. Having the honour to be a member of the Scottish Antiquaries, I had hoped some brother Fellow who had "assisted" at the Wallace monument might have told us something of the spurs then, so far as I know, first produced in public; but failing this, I should hardly venture to drag the articles from their privacy for judgment by the council. If, as some expect, there is soon to be a monument to "The Brus" at Bannockburn, then these articles may again (?) make their appearance on that stricken field, and be subjected to the criticism of experts in ancient armour. Indeed, while writing I observe in the *Illustrated London News* of June 18 that subscriptions for this monument come in rapidly, and that the veteran George Cruikshank is engaged on a design for it.

ANGLO-SCOTUS.

P.S. This was written before seeing my friend DR. ROGERS's remarks, p. 609.

HOUSEHOLD QUERIES.

(4th S. v. 174, 322, 405, 510, 590.)

In Elizabethan times the court-gallant, and probably the citizen, used spoons with which to carry white-meat to their mouths. In Ben Jonson's *Every Man out of his Humour* (Act IV. Sc. 1), Fallace, the citizen's wife, cries—

"O, sweet Fastidius! O fine courtier. . . . How cleanly he wipes his spoon at every spoonful of any white-meat he eats, and what a neat case of pick-tooths he carries about him still!"

But I know of no passage which countenances the idea that our ancestors before the times of forks used a one-prong, or spine, or skewer. Why should not the Italian *stecco* be what it signifies in Italian—namely, a tooth-pick, or, as it was then called, a pick-tooth? The gallant carried not a pick-tooth, but neat cases of them as one of his gew-gaws, and, after a custom introduced from abroad, used it ostentatiously at meals, and at other times by way of distraction.

"Bast. Now, your traveller,
He and his tooth-pick at my worship's mess."

King John, Act I.

"Merc. [describing Amorphus, a traveller.] One made out of the mixture and shreds of forms. He walks most commonly with a clove or pick-tooth in his mouth," &c. *Cynthia's Revels*, Act II. Sc. 8.

And Amorphus himself says to Asotus, his scholar in courtiership—

"If you had but so far gathered your spirits to you as to have taken up a rush (when you were out), and wagged it thus, or cleansed your teeth with it, or but turned aside," &c.—Act II. Sc. 5.

And Overbury, in his *Characters*, says of "An Affectate Traveller," "and his pick-tooth is a main part of his behaviour." The dirty affectation seems afterwards to have been disapproved of.

B. NICHOLSON.

Travelling through Spain in 1846, I recollect seeing in a small venta, at the entrance of Jaen, a very nice set of old spoons and forks, the workmanship evidently of last century. I was much struck with the neat, light, and at the same time solid appearance and unusual shape of the latter, the middle prong of which bifurked.

Seeing my astonishment, "mine host" expressed his willingness to let me have them according to the weight of silver, which seemed pure, and I would as willingly have struck the bargain had not this very weight been an impedimentum, as I was then travelling on horseback, and that my charger, though of fine Andalusian breed, was already somewhat heavily laden with my painting materials, &c. I was not, besides, without some misgivings as to the social ideas as regard *meum* and *tuum* of one or two of my travelling companions through the Sierra Nevada, on our way

to Grenada. One of them was what at Gibraltar they call "Rock Scorpions." P. A. L.

In advertisements of shop sales of plate about a century ago silver forks are always mentioned, but in looking over lists of articles to be sold by auction from middle-class or tradesmen's houses, or of those stolen by burglars from similar houses, silver tankards and spoons, and other implements of the table occur, but seldom or never forks of that metal. There was probably some good reason why the residences of noblemen and of wealthy citizens were not robbed so frequently as at present.

The prevalence not long ago of the sarcastic expression, "the silver-fork school," also seems to denote that very large classes of respectable people did not indulge in this luxury. Writers who used the phrase invidiously probably preferred the class who murdered their fish a second time at table, and waited patiently until the silver of Germany superseded that of Peru. E. C.

AUGUSTUS MONTAGUE TOPLADY (4th S. v. 535.) The Life of Topladý has been written by Mr. Ryle and Mr. Gadsby, but neither of these gentlemen afford the information sought in MR. LLOYD'S queries 1 and 2. Mr. Gadsby says that the fact that the living of Blagdon "had been purchased for him" was the cause of Topladý's speedy resignation of it:—

"He was buried in Tottenham Court chapel under the gallery, opposite the pulpit. . . . Foremost among the mourners was one at that time young in the ministry . . . the well known and eccentric Rowland Hill. Before the burial service commenced, he could not refrain from transgressing one of Topladý's last requests, that no funeral sermon should be preached for him, and affectionately declared to the vast assembly the love and veneration he felt for the deceased, and the high sense he entertained of his graces, gifts, and usefulness."—Ryle's *Christian Leaders of the Last Century*.

A small marble tablet bears the following inscription:—

"WITHIN THESE HALLOWED WALLS
AND NEAR THIS SPOT
ARE INTERRED
THE MORTAL REMAINS
OF THE REV^d
AUGUSTUS MONTAGUE
TOPLADY,
VICAR OF BROAD HEMBURY,
DEVON.
BORN 4TH NOV^R 1740.
DIED 11TH AUGST 1778,
AGED 38 YEARS.
HE WROTE
'ROCK OF AGES! CLEFT FOR ME,
LET ME HIDE MYSELF IN THEE.'
H. F. T.

WESTON: SHIRLEY (4th S. vi. 7.)—W. inquires respecting the arms attributed to the late Vis-

countess Tamworth in *Stemmata Shirleiana*, privately printed in 1841. Now as I am the author of that work, I ought to answer the question. I can only say that the coat in question was always borne by the late Lady Tamworth, and that I was informed, I think by that famous amateur genealogist "William Penn of Pennsylvania," that he had reason to believe that she was descended from a junior branch of the Staffordshire Westons. I suspect that Mr. Penn probably had a hand in devising the arms which Lady Tamworth certainly used, but whether there was any grant of them from the Herald's College, I cannot say.

EV. PH. SHIRLEY.

I am not surprised that your correspondent W. should have experienced some difficulty in his endeavour to ascertain the ancestry and armorial bearings of Miss Anne Weston. Her origin was very humble, and shortly before the time when Lord Tamworth married her she had occupied a menial position in his lordship's household. Her sister, a Mrs. Smith, was living two or three years ago at Brailsford in very indigent circumstances; and the story of Lord Tamworth's marriage is well known in the neighbourhood.

C. J. R.

"THE CROUCHING VENUS" (4th S. vi. 5.)—This statue, concerning which G. E. makes inquiry, is in the Vatican. It was discovered at Salone towards the end of the last century, but no sculptor's name has ever been assigned to it. A small engraving of it appears in *Armengaud's Les Galeries publiques de l'Europe*. Paris, 1856-65. J. D.

AMALGAMATED LEGISLATURE OF NEWFOUNDLAND (4th S. vi. 5.)—The list of members of this legislature, styled the "General Assembly," is to be seen in the *Newfoundland Almanack* for 1845, compiled by Joseph Templeman of the Colonial Secretary's Office, St. John's, 1844, 12mo, *vide* pp. 21-22. The Speaker was the Colonial Secretary, Mr. Crowdy; and it was opened by Governor Harvey, Jan. 17, 1843, and remained in session until May 22: the deliberations being held in the "Old Courthouse." If my memory serves me, this system of legislation existed from 1842-47. The elective portion of it were chosen in Dec. 1842. JOHN D. MÉRIVALE.

Lismore.

PICKERIDGE (4th S. v. 33, 185, 587.)—The query as to the etymon of the name of this farm in Fulmer parish, co. Bucks, has elicited the curious fact that the same name occurs in West Hoathley parish, in Sussex, accompanied with two similar terms, Langridge and Tickeridge, showing probably that *ridge* is the chief characteristic of the appellation. MR. HIGSON'S derivation of *pick* from the Anglo-Saxon *peac* is inapplicable: for a *peak* and a *ridge* mean two different

things, and the ridge of the table-land which borders the Pickeridge farm contains no peak or elevated point whatever. It is probable, therefore, that the local Buckinghamshire word *picket* (though not now known in Sussex), signifying corner, is here associated with ridge, and it is an apt denomination. E. P.

The Pickeridge.

TITLES OF THE PRINCE OF WALES (4th S. v. 600).—The titles as to which MR. HALL makes inquiry were granted (Nov. 9, 1706) to George Augustus, Prince Electoral of Hanover. When his father became King of England, the Duke of Cambridge was created (Sept. 27, 1714) Prince of Wales. If his titles did not become permanently merged in the Crown on his accession to the throne as George II., the King of Hanover would now be Duke of Cambridge. GORT.

George Augustus, Electoral Prince of Hanover, was raised to the English peerage by Queen Anne, Nov. 9, 1706. The titles conferred on him were Baron of Tewksbury, Viscount Northallerton, Earl of Milford Haven, and Marquess and Duke of Cambridge. These were all brand-new except that of Duke of Cambridge. This title had been borne by several infant sons of James Duke of York, afterwards King James II., but never by a Prince of Wales. Nor was the older title Earl of Cambridge, though borne by Edward IV. before his elevation to the throne, ever assigned to a Prince of Wales. See Nicolas's *Historic Peerage*.

J. H. I. OAKLEY, M.A.

The Priory, Croydon.

GENERAL WOLFE (2nd S. iv. 44).—At Mr. Meigh's sale of autographs in 1856, lot 50, Jan. 21, 1757. "The king has honoured me with the rank of brigadier in America." I possess this most interesting letter, and could transcribe it if desirable and not already published. P. A. L.

SWORD-BLADE INSCRIPTIONS (4th S. v. 296, 388, 567).—"ESPOIR CONFORTE LE GVEVAL." May it not be an abbreviation of GENERAL? James IV. commanded his army at Flodden Field. P. A. L.

OPERA GLASSES (4th S. v. 599).—S. W. T. will probably find what he seeks in *The Spectator*, No. 250, second letter, which is signed "Abraham Spy," and usually ascribed to Steele.

WM. PENGELLY.

Torquay.

LEICESTER SQUARE STATUE (4th S. v. 578).—This statue has also been described as that of the Duke of Cumberland, the hero of Culloden, which Mr. Timbs thinks may have arisen from the Duke's birth at Leicester House in 1721. The Earl of Aylesbury, one of the trustees of the Canons estate, and who resided in Leicester Square, may have influenced the statue being

placed there. It probably represents George I. (not II.), modelled by C. Burchard for the Duke of Chandos, brought from Canons in 1747, when it was purchased by the inhabitants of the square.

JOHN PIGGOT, JUN.

For evidence that the unhorsed statue that now disgraces Leicester Square is that of George I., as the Editor suggests, see Walpole's *Memoirs of the Reign of George II.*, vol. iii. (Appendix), p. 315; also "N. & Q." 3rd S. ii. 400, where this reference has already been given.

CHARLES WYLIE.

PREPARATION AND PRESERVATION OF PEDIGREES (4th S. v. 580).—W. H. K. B.'s second query may be thus answered: Although a pedigree recorded at the "Heralds' College," London, "Lyon Office," Edinburgh, or "Ulster Office," Dublin (and particularly at a recent period), would be considered strong presumptive evidence of its authenticity, still it would not strictly hold good in law (see "Shrewsbury" case), but would be of the nature of a "receipt," which would be held good testimony to the fact of a payment, but would not preclude evidence to show the contrary.

To the third query the reply is, that there are indirect (*ex parte*) proceedings in law by which judicial weight could be given to the proofs of a pedigree, and these proofs, by being officially multiplied in each instance, would amount to constructive (?) legal evidence, sufficient, I believe, to substantiate any ulterior claim which might rest purely upon the fact of a pedigree. But of course there is a wide gulf between proving a pedigree and recovering property thereby.

W. H. K. B. should proceed with the inquiry from the point where the baptismal register of his great-grandfather was, I presume, found.

SP.

THE CUCKOO (4th S. i. 533, 614; ii. 144, 555; v. 596).—Having seen "N. & Q." irregularly lately, I do not know whether the following has appeared:—

Epigrams of John Heywood. Black Letter, 1587.

"Use maketh maistry, this hath been said alway,
But all is not alway, as all men do say.
In April the Koo-coo can sing her song by rote,
In June of tune she cannot sing a note;
At first Koo-coo, koo-coo sing still can she do;
At last, Kooke, kooke, kooke, six kookes to one koo."
White's *Selborne*, ed. 1825. Rivington.

F. J.

The south-east Cornwall version of the cuckoo "stave" mentioned by J. B. D. is:—

"In March he sits upon his perch,
In Aperel he tunes his bell,
In May he'll sing both night and day,
In June he altereth his tune,
And in July away he'll fly."

W. PENGELLY.

In this part of Herefordshire it is said that the cuckoo never sings after Pershore fair, June 28. As it was said to me, "He buys him a horse at Pershore fair, and rides away on it." Certainly he has not sung during this last week.

J. R. BOOKER.

Eastnor, Ledbury.

[For other papers on this subject *vide* references at the head of article.—Ed. "N. & Q."]

GOETHE ON LORD BYRON AND SIR WALTER SCOTT (4th S. v. 10, 365.)—Will W. F. (*ante* 366) further oblige me by stating whether the "Reminiscences of Goethe" by Dr. Joseph Greene Cogswell (who most probably is the gentleman mentioned in Von Müller's *Unterhaltungen* under the name of "Boxwell") have been printed and under what title? It would add to my obligations if W. F. could also possibly tell me in what German library the book, in case it be printed, could be found. This pleasing piece of intelligence and information from Ithaca, U. S. A., vividly illustrates the usefulness of a journal like "N. & Q.," as well as the courtesy of its readers.

HERMANN KINDT.

Germany.

NAMES OF SCOTTISH MARTYRS (4th S. iv. 479; v. 206, 306, 409, 436, 540.)—A month's absence in France has stopped, for me, the current of "N. & Q.," and deprived me of the opportunity of replying sooner to W. M. R. Allow me now to confirm him in his conviction that "HERMENTRUDE believes all," and to add that I admire his credulity at least as much as he does mine. I am "one of the supporters of Tory and Jacobite principles" (v. 540), but "Amicus Plato, sed magis amica veritas;" and the evidence (of which, since W. M. R.'s paper, I have received a further supply from my kind correspondent) is quite sufficient to convince me of the truth of the story. The way in which W. M. R. proposes to reconcile (!) the evidence on both sides is more marvellous than the original narrative.

I am much obliged to DR. ROGERS for his paper (v. 540.)

HERMENTRUDE.

LORD MACAULAY AND NAPOLEON (4th S. v. 531.) It is the fashion of the day to fling at Macaulay. Had MR. JONATHAN BOUCHIER given the context, I think the last part of his communication, wherein he speaks of "sacrificing strict truth to sparkling antithesis and epigrammatic effect" would have been uncalled-for.

Macaulay says (ed. 1862, iii. 459):—

"There are at this day countries where the Life Guardsman Shaw would be considered as a much greater warrior than the Duke of Wellington. Bonaparte loved to describe the astonishment with which the *Manelukes* looked at his diminutive figure. Mourad Bey, distinguished above all his fellows by his bodily strength, and by the skill with which he managed his horse and his sabre, could

not believe that a man who was scarcely five feet high, and rode like a butcher, could be the greatest soldier in Europe."

Now five feet one inch, French measure, would be about five feet six inches English, and Napoleon was about five feet of the former. When Macaulay wrote "Bonaparte loved to describe," &c., he had doubtless in his mind some French author, who would have given the French measure, hence the mistake; and I cannot see any design of *ad captandum*, still less any desire "to sacrifice strict truth."

A man of five feet six is not such a giant that there need be any necessity of taking from his stature to contrast him with one who was distinguished, among a race of large men, above all his fellows for his bodily strength. Perhaps some of your correspondents can give a reference to the author from whom Macaulay obtained the anecdote.

CLARRY.

BOXBEUTEL (4th S. v. 598.)—The *bocksbeutel* was probably named from a fancied resemblance to a *scrotum capri*. But see Grimm's Dict. under "*Bocksbeutelchen*." In the last century *bocksbeutel* was also used in Germany for a lady's reticule, and the word is still used there in other senses than that of "bottle." See the dictionaries of Campe, Adelung, and Mosin.

R. S. CHARNOCK.

Gray's Inn.

THE LANGUAGE OF PARADISE (4th S. v. 599.) The Manchester tradition mentioned by your correspondent seems to be a reproduction of the old story told by Herodotus (ii. 2) of Psammetichus. The infants in that case could, however, get no further than *βῆρς* (bread), while these seem to have been able to express themselves in verse.

E. L. H. TEW, B.A.

[James IV., King of Scotland, is said, in the fifteenth century, to have revived the experiment, described by Herodotus, by shutting up two children in the isle of Inchkeith with only a dumb attendant to wait on them. Ed. "N. & Q."]

"HER HEART SAT SILENT," ETC. (4th S. v. 599.) From *The Prince's Progress*, by Miss Christina Rossetti. The last two lines, however, read thus:

"There was no bliss drew nigh to her,
That she might run to greet."

J. W. W.

"COUNTY FAMILIES" (4th S. v. 603.)—Allow me to say in reply to T., that the *County Families* is not an imitation of my friend Sir B. Burke's *Landed Gentry*, but an independent work. In the *County Families* "Stoke Pogis" is not set down as belonging to Lord Taunton or to Mr. Penn—though I am quite aware that it was bought by the former from the latter—but to its present owner, Mr. E. J. Coleman. It is possible that

some such error as that to which T. alludes may be found in some of the early editions of the book.

E. WALFORD, M.A.

CELTIC REMAINS AT ADDINGTON, CO. KENT (4th S. vi. 5).—I believe MR. DUNKIN will find exactly what he is in search of in Mr. Wright's *Wanderings of an Antiquary on the Traces of the Romans in Britain*, 8vo. 1854. GEORGE BEDO.

THE KERLOCK (4th S. vi. 6).—Kerlock is a provincial name for the *Sinapis arvensis* (*Tetradynamia*, *Siliquosa*), or wild mustard, called also charlock, chadlock, corn cale, and in the Midland Counties Kedlock. F. C. H.

There can be little doubt that this plant is the same as the Anglo-Saxon *cerlice*, which in Bosworth's *Dictionary* is described as "the herb carlock or charlock (*Rapum sylvestre*). In Ogilvie's *Dictionary*, charlock is said to be the name of two species of plants, *Raphanus raphanistrum* and *Sinapis arvensis*. T. C.

Also called charlock and churlick (Hants):—

"O'er the young corn the charlock throws a shade,
And clasping tares cling round the sickly blade."

J. H. J.

"LE FIL DE LA BONNE VIERGE" (4th S. vi. 6.) When the gossamer threads float in the air, children in France are told the old legend that the Blessed Virgin is spinning, and that the little filaments are broken from her distaff. "L'été de St. Martin" is probably identical with "St. Luke's little summer." The brilliant warm days which so often precede the gloomy mists of November are so called. There is a pretty song, or complaint on the gossamer threads, which quite illustrates the subject. The first verse begins—

"Pauvre fil qu'autrefois ma jeune rêverie,
Naïve enfant,
Croyait abandonné, par la Vierge Marie,
Au gré du vent;
Derobé par la brise à son voile de soie,
Fil précieux,
Quel est le cherubin, dont le souffle t'envoie
Si loin des cieux?"

THUS.

V. I. O. G. D. (4th S. vi. 16).—I beg leave to suggest to MR. YATES that the letters with which the volume concludes, of which he has given the title, are probably an abbreviated form of this sentence: "Vovete igitur omnes gratias Deo." It was very customary to conclude religious works with similar expressions of praises and thanks to God. F. C. H.

TWO PAGODAS (4th S. vi. 6).—The coin of MR. PRESSE is a two-pagoda piece struck by the East India Company in Madras in the year 1807. The standard of fineness is the same as the English. The idol is a figure of the Hindu deity Vishnu. Pieces of the value of one pagoda were also made, and are exactly similar in type. The origin of

the term "pagoda" is not known, but it is not believed to be a native word. For accounts of other Indian coins see Ruding's *Annals of the Coinage of Great Britain and its Dependencies*, 3rd edition, vol. ii. pp. 418 to 422, and plates SS and TT. (London, 1840.)

HENRY W. HENFREY, M.N.S. &c.

Markham House, Brighton.

AUSTRALIAN LAW COURTS (4th S. v. 60, 348.) The Rules of Court of this colony are easily procurable from any bookseller in Melbourne—or in London, time being given to execute the order. The legal profession here is regulated in precisely the same manner as at home. The two branches have never been amalgamated in Victoria, but they have been so in nearly every other Australian colony, including New Zealand. Admittance to the Bar in all the colonies follows as a matter of course upon admission at home; or, attendance at the courses of legal lectures at the Melbourne University, and passing a reasonable examination in law and general literature, will secure admission. D. BLAIR.

Melbourne.

"AS I WENT DOWN BY YON CASTLE WALL" (4th S. v. 24, 351).—I can to some extent identify the child rhyme which VIX states had something awful yet fascinating for him in his early days. I go back four full decades in memory, and realise once more the indescribable mixture of delight and dread with which I was wont to puzzle out, whilst lying awake in bed, the thrilling significance of a riddle which was incessantly on the lips of my schoolfellows of about my own age, viz. considerably under ten. This was the riddle:—

"Riddle me, riddle me, right;
Where did I lie last night?"

The cocks crew,
The winds blew,
The bells of Heaven
Struck eleven,

The ghosts from their graves came and grinned at me,
And an old witch buried her child under the roots of an old yew tree:

And 'tis time for my poor soul to go to Heaven!"

I recollect well that no boy in the school, in my time, was ever able to find the true *mot* of this terrible enigma. But a very close companion confided to me, under the bond of inviolable secrecy, the awe-striking revelation that the key was, "a young man murdering his sweetheart and burying her corpse at night!" D. BLAIR.

Melbourne.

ROUNDELS AND CHEESE OR FRUIT TRENCHERS (3rd S. xii. 485 *et antè*).—MR. Thomas Wright, in his recent work *Womankind in Western Europe*, p. 187, throws some light on this vexed question. In the Middle Ages, the knights and ladies frequently adjourned after dinner to a chamber near the hall to indulge in the amusement of *gabbing*.

This was derived from the old northern races, and consisted in uttering boasts of the feats each had done or could do, &c. The word is derived from Anglo-Saxon *gabban*, to joke; and it was considered to be a great accomplishment in a gentleman to excel in a *gab*. In the *Romance of the Round Table*, Sir Keu was celebrated as the greatest gabber in King Arthur's court. In the fourteenth century we find this spirit of gabbing in games of chance, in which sarcastic characters were drawn upon rolls of vellum or paper with masks attached to each, and you drew by chance. The roll was called a *Rageman Roll*: "Rageman," Mr. Wright thinks, meant the devil, supposed to direct the chances of the game. He thinks the roundels were used for serving fruit or confectionaries to a festive party, which were turned up after these had been eaten, finding a satirical motto underneath, and applying it to yourself. He has printed two of the Rageman's Rolls, one in French and the other in English, in his *Anecdota Literaria*.

JOHN PIGGOT, JUN., F.S.A.

THE HIGHLANDERS AND THE DANES (4th S. v. 252, 563.)—A HIGHLANDER plainly enough affirmed (see "Crumble," &c. 4th S. v. 71) that "the Danes could not have given local names to a country which they never occupied." I used the word *settled* for *occupied*. This and no more. That the Northmen did not occupy the mainland of Scotland till after the tenth century is precisely what I must be permitted to doubt. There are the strongest possible grounds for believing that the Goths or Caledonians, who, in my view, were one and the same people with the Scandinavians, possessed both Ireland and Scotland at a period long prior to the advent of the Romans, of which such names as "Neill of the nine hostages," &c. cited by A HIGHLANDER, together with those of the *Annals of Ulster* form in part the proofs. As to the prefix *Mac*, I would merely observe that "Fergus Mac Olaf" was a Norwegian king of Dublin; that in the peculiarly Scandinavian district of Craven in Yorkshire the word *Mack* signifies race, lineage, species; and that in the old Dutch language, which no one can call Celtic, *Maegh*, *Maeg*, "ofto bloedt vriendt," means kindred, parentage, allies, or consanguinity. *Maegh-sibbe*, in that language, signifies kinsmen or allies, cognate with which doubtless is the Lowland Scotch word *sib*, akin, related. *Cameron* is an indigenous Fife surname, as well as the name of a parish. It is also found as a native personal name in the district of Couper Angus.

A MIDDLE TEMPLAR.

THE MANX SONG: "MYLECHARAINE" (4th S. ii. 276; iii. 283, 493; v. 469, 583.)—I am pleased to see MR. W. R. DRENNAN's communication, and hope with him that some Manx reader of "N. & Q." will be able conclusively to determine

the orthography. Should, however, no Manx scholar think such a matter worthy of his attention, I hope the following remarks may somewhat aid MR. DRENNAN's suggestions in that direction. As MR. DRENNAN does not give what he considers the meaning of *Mye*, I suggest to him that it is a derivative of *Mail* = Michael; and as he does not give the meaning of the surname *Craine*, I suggest to him that it is a derivative of *Car-rane* = Sandal, which, together, result in accordance with my former analysis. I would also suggest to MR. DRENNAN that as Christian *Mail* might be the original name of the miser, *nygar-raneyn*, if used, would not be a nickname but a surname derived from the habit of wearing sandals; for as the first verse of MR. DRENNAN's version of the song says—

"They say that in Jurby, in Man,
Was a man with money and land,
Ever wearing sandals," &c.,

which, I think, would originate the surname; and as the second verse says—

? "Said the neighbour to Mikey," &c.,

I think my derivation is thereby corroborated. And, as the Manx language does not make plural until three, I am induced to believe that even on MR. DRENNAN's suggestion my meaning of *Myle-charaine* is correct, for *Mail y Charrane* = Michael of the [two (odd)] sandals, seems determinative.

With regard to MR. HARRISON's *sy Curragh*, the Manx of 1 Corinthians vi. 13 will show MR. DRENNAN that it depends on words preceding the article *y* whether the initial consonant of the word succeeding is to be changed; and as *sy* is an abbreviation of *ayns y*, MR. DRENNAN will be able to see the force of these remarks. As to a preposition followed by an article ever eclipsing the initial of a succeeding noun, MR. DRENNAN will find John xx. 19, *ayns yn astyr* = in the evening; wherein the *f* of *fastyr* = evening is eclipsed.

Hoping that MR. DRENNAN will favour "N. & Q." with a translation of his version, and that some Manx scholar will settle the orthography of the title, I now leave both song and title for their consideration.

J. BEALE.

THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE NAMES (4th S. v. 559.)—The vocable *-ing* is not always a patronymic. It is sometimes the Saxon *ing*, a meadow; but more frequently it has no meaning whatever, arising through the interpolation of *g* or *ng*. Thus Newetun becomes Newton, and then Newington.

R. S. CHARNOCK.

Gray's Inn.

ASHUR (4th S. v. 598.)—The answer to Mr. Hislop is that this word does not mean either in Hebrew, Chaldee, Syriac, or Arabic "to make strong." The difficulty which really subsists is whether in Gen. x. 11 the word *ashur* means a

person or a country. In many ancient versions, as the Septuagint and Vulgate, for example, it is translated as the name of a person; so also Josephus, and Stroth and Michaelis, among the moderns, have adopted that opinion. Martin Luther also follows the ancient versions. Bochart (iv. 12) renders it Assyria. This is also the view of the received version according to the margin, although the text adheres to the most ancient rendering. Modern versions and the best authorities, however (including the Jewish German), consider the word *ashur* as the name of a country, and render the text "From this land he [Nimrod] went out [into] Assyria" (Tremellius, Junius, Rosenmüller, De Wette, Gesenius, &c.) instead of "Out of that land went forth Ashur." If Ninus and Nimrod are identical, he was, according to Diodorus Siculus (ii. 7), the founder of Nineveh, not Ashur. That Ashur was not a person, but a country, appears from Num. xxiv. 22, 24; Ezr. iv. 2; Ps. lxxxiii. 8; Ezech. xxvii. 23, xxxii. 22; Hosea xiv. 3. T. J. BUCKTON.

"NESH": "NEB": "BUTTY" (4th S. v. 599.) *Nesh*, meaning delicate, tender, soft, is merely the A.-S. *hnesce*, moist, soft. It is sometimes confused with *nice*, but is not connected with it etymologically. The A.-S. *neb* means a mouth, beak, peak, face; it is still used when we speak of the *nib* of a pen. *Butty* is probably one of the numerous derivatives of the word *but*, which has several significations. A *but* or *boss* (Fr. *bout*) is a stump or rounded end, which can be used either to *but* with, or as a support or *buttress*. The word *butty* can either be an adjective meaning stumpy, short, little, or a noun signifying an aid, help, or support. There are plentiful illustrations of this in various languages. Thus, in Welsh, *pwty* is to but, to push, but *pwty* is anything short and stumpy, and *pwtyog* is a short fat woman. In German we have the Old High German *butzen*, to but, and the provincial *butting* or *bitzig*, short or stumpy. In Old French, *boter* or *botter* is both to *but* and to *put*, and in fact the English words *but* and *put* are from the same root. The Old French gives us also the derivative *boutée*, the pier of a bridge; and perhaps our word *butty*, if it does not mean little, may convey the notion in it of support or assistance. It is curious that the Dutch *boutje*, ultimately from the same root, is used as a term of endearment; but this is probably merely a coincidence. Our word to *abut* is from the same root. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

"WHERE ARE YOU GOING TO, MY PRETTY MAID?" (4th S. v. 402, 600.)—B. S. R. A. asks if this song is old. It can be traced for sixty years, but I have no doubt that it is much older. There are old broadsides printed at Bristol, Brighton, and other places. Perhaps a modern copy might be

obtained at Devonport, where there is a very civil and intelligent ballad printer—I forget his name. The play-house version has no chorus, unless the repetition of "Sir she said" may be considered one. I have a MS. copy of the *country* song, which I obtained from a Sussex nurse-maid some years ago. Whether it accords with the broadsides I cannot say, as I have never been able to "compare notes." However, I am certain that in the Bristol broadside the chorus was as it is at the first of the above references, and not as B. S. R. A. gives it at the second reference. What is the name of the interlude or ballad opera in which the late Mrs. Fitzwilliam used to sing an abbreviated version? JAMES HENRY DIXON.

"WE ARE TWO TRAVELLERS, ROGER AND I" (4th S. ii. 488, 569.)—This poem will be found in Routledge's *Popular Reciter*, edited by J. E. Carpenter, London, 1867 (p. 186), where it is entitled "The Vagrant and his Dog." It consists of fourteen stanzas, and the authorship is attributed to J. T. Trowbridge, an American writer.

J. MANUEL.

Newcastle-on-Tyne.

TRICK (4th S. v. 175, 541.)—Is not *trick* a collateral form of *tricke*, to deceive? e. g. "bi-hold heie loured hu monnes help tricked me."—*On lofsong of ure loured* (ed. Morris).

E. H. KNOWLES.

Kenilworth.

POSITION OF THE CREED, ETC., IN CHURCHES: CHURCHES WITH CHAPELS ATTACHED BELONGING TO LORDS OF NEIGHBOURING MANORS (4th S. v. 31, 158, 285, 388, 608.)—As far as my recollection extends, the following list of churches comprises chapels or chantries within the same now or formerly belonging to the lords of the neighbouring manors:—viz. Macclesfield, the Savage, afterwards Rivers chapel; Prestbury, the Adlington or Leigh chapel; Malpass, the Cholmondeley chapel; Eastham, the Hooton or Stanley chapel; Bebbington, the Bebbington chapel; Frodsham, the Kingsley and Helsby chapels; Bowden, the Dunham, Massey, or Booth chapel; Rosthorne, the Venables and Tatton, or Massey, now Egerton and Mere chapels; Norbury Booths, the Leigh chapel; Northenden, the Tatton and Leigh chapels; Peover, Peover or the Mainwaring chapel; Acton, the Mainwaring chapel; Nantwich, the Wilbraham chapel; Bunbury (formerly collegiate), the Bunbury, Beeston, Calveley, and Egerton (of Ridley) chapels; Daresbury, the Dutton and Hatton chapels.

These are in Cheshire, and, with the exception of one or two, the chapels are on each side the chancel arch at the eastern end. Will your correspondent P. P. or MR. WALCOTT kindly inform me whether he is acquainted with any ancient chapels situate at the western end, or midway

down the southern or northern sides, partitioned off by screens, and not built as wings to the church?

LIONEL S. R. LEIGH.

TRANSFER OF ARMS: PUREFEY OF DRAYTON (4th S. v. 422, 516, 610).—The legality of the alienation or transfer of arms "has been fully discussed," says Edmondson—

"in the Earl Marshal's Court in the case which depended between Sir Thomas Cowyn and Sir John de Norwich, and in that between John lord Lovel and Thomas lord Morle."—See Antisl's *Register of the Garter*, ii. 260, 870.

Edmondson quotes the text of several concessions of the kind (i. 155-7), and alleges generally that—

"the proprietors of coat-armour did frequently, to the exclusion of their own heirs, by grants, and that with a covenant of warranty, convey, assign, and transfer not only such coats-armour of other families as happen to descend to them by right of inheritance as next heir, but the original and paternal coat-armour of their own family."

W. E. B.

NEWSPAPERS OF THE LAST TWO CENTURIES (4th S. v. 531, 591).—The following may be added to the lists of "Post" newspapers which have appeared in the columns of "N. & Q." :—

"The Derby Postman; or a Collection of the most Material Occurrences, Foreign and Domestick; together with an Account of Trade."

This was a weekly newspaper, and was commenced in 1719. It was succeeded by—

"The British Spy; or Derby Postman,"—

which commenced in 1726, and continued to be published at all events for four or five years.

LLEWELLYNN JEWITT, F.S.A.

Winster Hall.

If MR. LLOYD will refer to "N. & Q." (3rd S. iii. 267), where there is a communication relative to a very curious collection of Dublin newspapers in my possession, he may find some particulars to suit his purpose.

ABHBA.

BEDDELL (4th S. v. 601).—This name is probably from the Saxon *bydel*, which Dr. Bosworth renders a beadle, crier, officer; *preco*, *nunciatus* (D. *pedel*, G. *pedell*).
Gray's Inn.

R. S. CHARNOCK.

CASTLE MEN, OR KING WILLIAM MEN, AT HILLSBOROUGH (4th S. vi. 29).—Our Editor, deceived by the vulgar name of King William men, has not exactly hit this mark with his usual accuracy. Hillsborough Castle, of which an illustration may be seen in the *Ulster Journal of Archaeology* (iv. 80) in a note to a paper on "Bon-nivert's Journey," written by me, was built by Sir Arthur, son of Sir Moses Hill. As it commanded the "pass of Kilwarlin," the chief road between Dublin and Belfast, it was in December, 1660 (see Lodge's *Peerage of Ireland*, ii. 325), constituted a royal garrison, with a constable to

command the same at 3s. 4d. a day, and twenty-four warders at 6d. each. The office of constable was, of course, granted to the Hill family for ever. These warders were always termed "Castle Men" in the neighbourhood, and they wore, as was said, the uniform of King William's Dutch guards. In my boyish days I have frequently seen them in their uniform, which was a blue coat with red facings and lapels, cocked hat bound with silver lace and surmounted with a red feather, white breeches, gaiters, &c. I have a distant recollection of seeing them in this dress keeping the course at the Maze races. I have since seen them in a modern dress, undistinguishable from that of a livery servant. As they were all loyal Protestants, they were vulgarly called "King William men" by the lower orders.

WILLIAM PINKERTON.

Worthing.

[We have also to thank C. A. R. and T. S. for setting us right.—ED.]

ARMS OF PORTER (4th S. v. 499, 609).—MR. UNDERHILL remarks that the coat of Porter, *sable, three bells argent*, was "probably suggested in the first instance by the name, which is clearly one of office, and by the duties associated with it at the castle gate." I should entirely agree with him if this coat had been assigned to the name of Porter in comparatively modern times. But I think there is good reason to suppose that this is not the case, and that the three bells were borne by the Porters long before bells were used at castle gates, or indeed at all, except in churches and chapels, admitting that it is the duty of the porter to ring the chapel bell; and I think it was so at my old college at Oxford. I can scarcely think that that circumstance would account for the use of this bearing, though at first sight it may be supposed to be connected with it.

EV. PH. SHIRLEY.

PAUL'S GROVE (4th S. vi. 6).—There are but few maps without naming this place, which is not on the coast, but in the harbour of Portsmouth.

An Ordnance survey by Lieut-Col. Mudge of the Tower, published in 1810, has it down.

A map published by Laurie and Whittle, 53, Fleet Street, in 1800, has it down.

Isaac Taylor published a map in 1759 which names it.

A map published by Greenwood, 13, Regent Street, Pall Mall, in 1825 and 1828, names it.

In 1786, Robert Sayer, 53, Fleet Street, published an Admiralty map with it named.

In 1796, Faden of Charing Cross published a map spelling the name Palsgrave for Paulsgrove, Winer for Wimmering, Farham for Fareham.

A much older map than any of the above, but without date, describing the hundred of Hampshire, published by Basset in Fleet Street and

Richard Chiswell in St. Paul's Churchyard, spells Wemerling for Wimpering, Palsgrave and Palgrave for Paulsgrove, Farham for Fareham; all these places being contiguous to this said Paulsgrove, which is on the high road from Cosham to Portchester, about half a mile from Portchester Castle by water, and three times the distance by land. An estuary runs up to Paulsgrove, and a landing place at flood tide within the harbour of Portsmouth, of the date B. S. names, when St. Paul landed (if he ever did); it was in the port of Portchester, no Portsmouth then existing. See *History of Portchester Castle*, said to be erected by the Romans. Some antiquaries go so far as to say there was a stronghold there, anterior to the Romans having possession of this coast, but without proof; and there is but little doubt its main creation was by the Romans.

By recent excavations for the enlargement of the Dockyard at Portsmouth, I believe Roman pottery has been discovered, showing at the time the Romans had possession of the port of Portchester, the harbour must have been both deeper of water and a better navigation than now. I have a number of other maps with Paulsgrove named, but I think I have given sufficient.

J. S.

Paul's Grove lies half-way between Portchester and Wimering, to which last parish it belongs: the parish church is dedicated to SS. Peter and Paul. Paul's Grove is the traditional landing-place of S. Paul, and agrees with the description given by Venatius Fortunatus:—

"Transiit Oceanum, vel quâ facit insula portum;
Quasque Britannus habet terras, quasque ultima
Thule."

EDWIN L. BLENKINSOPP.

Springthorpe Rectory.

"ST. LUKE'S LITTLE SUMMER" (4th S. vi. 6.) The few hot days (often called "the Indian summer" in the United States) which occur in the autumn may be considered as St. Luke's little summer—the festival of St. Luke falling on October 18; but the expression more frequently used is "L'été de la St.-Martin," i.e. de la fête de St. Martin, which is on November 11, when a south wind brings a few warm days before the snows of winter. S.

AUTHORSHIP OF "JOKEBY" (4th S. v. 570; vi. 39).—Until this discussion was raised in "N. & Q." I never had any doubt as to the authorship of the travestie. I always believed it to be the work of Messrs. James and Horace Smith. I distinctly remember that it was given to them in the catalogue which induced me, when very young, to buy the book. I also remember that in some biography in a very old number of *Fraser's Magazine* (the article most likely by Dr. Maginn) *Jokeby* was mentioned as among the productions

of those gentlemen, and it was branded with an epithet which it does not deserve. K. T. R. P.

"CIVANTICK" (4th S. vi. 5).—Your correspondent inquires what Pepys meant by a "Civantick" sermon. If he reads "Cervantic"—in the style of Cervantes—he will, I think, have no difficulty in understanding the passage.

CHARLES WYLIE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Heraldry of Smith; being a Collection of the Arms borne by, or attributed to, most Families of that Surname in Great Britain, Ireland, and Germany. Compiled from the Harleian MSS., and other Authentic Sources, by H. Sydney Grazebrook, Esq., of the Inner Temple. (J. Russell Smith.)

Many years ago, Mr. Nicholas Carlisle published a volume of *Collections for a History of the Ancient Family of Carlisle*, which drew from the learned editor of the *Monumenta Historica Britannica* the bitter remark—"How lucky the man's name was not Smith!" It is needless to speculate upon what a history of the Smiths would have been from the pen of the then Secretary of the Society of Antiquaries. Mr. Grazebrook, a learned and practised genealogist, shrinks from the task; and in the volumes before us, confines himself to the armorial bearings of some two hundred and fifty families of this surname, the majority of which are derived from the two curious Harleian MSS. (No. 578 and No. 3526) in the British Museum. In a pleasantly written preface, he vindicates the Smiths from the attacks of the satirists, points out how many distinguished men have borne the name, and laughs goodnaturedly at the *Smyths*, *Smythes*, and *Smijths*, who seek to distinguish themselves from, their namesakes by an affected orthography. His endeavour, he says, has been to prepare what he calls a sort of *libro d'oro* of this prolific sept; and this he has done so well, that the book may be fairly said to be one which no Smith, Smyth, Smythe, or Smijth ought to be without.

Chronica Monasterii S. Albani. Gesta Abbatum Monasterii Sancti Albani a Thoma Walsingham, regnante Ricardo Secundo, ejusdem Ecclesie Præcentore, compilata. Edited by Henry Thomas Riley, M.A. of Corpus Christi College, Cambridge, &c. Vol. II. A.D. 1349-1411. (Longman.)

We have to call attention to another volume of the Series of Chronicles and Memorials published by the authority of the Treasury under the direction of the Master of the Rolls. Mr. Riley's volume, which brings to a conclusion the History of the Abbey of St. Alban's, as contained in the Cottonian MS. Claudius E. IV. and the continuation from the only known text in the Parker MS. No. VII. is mainly occupied with an account of the history and trials of the house during the long Abbacy of Thomas de la Mare, the acquisitions peaceably made, the encroachments resisted, the contests entered upon, and the struggles endured by that most able, but to all appearance, most litigious of abbots. But the interest of the volume is by no means confined to the light it throws upon the history of the abbey. It furnishes much curious illustration of the insurrection of Wat Tyler and the social history of that period, while archaeologists will be interested in the account of the excavations at Verulamium undertaken by the monks; the cameos belonging to the abbey, and of Abbot Geoffrey of Maine's Miracle Play of St. Katherine. A copious Index and useful Glossary give completeness to the book.

Tom and Jerry: Life in London, or the Day and Night Scenes of Harry Hawthorn, Esq., and his elegant Friend Corinthian Tom, in their Rambles and Sprees through the Metropolis. By Pierce Egan. With numerous coloured illustrations from real Life, designed by J. R. and G. Cruikshank. (Hotten.)

Old enough to remember the extraordinary interest with which this attempt to depict the doings of what was then called the "loose," but now the "fast," section of society was received at the time when it was first published, we look at this reprint with perfect astonishment, and with a puzzling wonder that any publisher should have thought it worth while to drag such a book from the deserved obscurity into which it had fallen.

The Jacobite Lairds of Gask. By T. L. Kington Oliphant, Esq., of Balliol College, Oxford. Printed for the Grampian Club. (Griffin & Co.)

The materials for this volume have been taken, as the editor informs us, from the Gask Charter Chest, and are the most interesting of the vast mass of papers there preserved by the Oliphants—a house remarkable apparently, among other things, for their care of the family records. Any such selection could not fail to furnish much curious illustration, both of family history and the social condition of the country; and as the book accordingly abounds in both, it will furnish at the present time a few hours pleasant reading, and hereafter be referred to with advantage by some future historian of the manners and customs of the Scotch.

THE COUNCIL OF CONSTANCE.—We are indebted to *The Academy* for particulars of the photographic facsimile of the Constance MS. of "Ulrich de Richental Annales Constantiensis," just published by Bielefeld at Carlsruhe—a work of peculiar interest at the present moment:—"This MS. gives us a complete pictorial narrative of the great Council held at Constance, 1414-1418. Out of 800 leaves no fewer than 160 are filled with pictures. We see the whole journey of the Pope—riding on horseback with the sacrament borne before him. The scholars of the University of Paris go in procession through the streets. We see the bakers baking in the highways; the Florentine money-lenders keeping holiday. The burning of John Huss and of Jerome of Prague occupies nine pages. The Emperor Sigismund receives the golden rose from the Pope; he makes many grants—among them that of the March of Brandenburg to Frederic of Nuremberg. The whole ceremony of making the new Pope, Martin V., is described. Five pictures set out the Greek rites; two the funeral procession of Robert Bishop of Salisbury, who died during the Council. The whole book, too, is filled with the arms of the princes and great men who were either present at the Council or sent ambassadors to it."

MR. THOMAS Q. COUCH is about to publish under the title of *Polperro* a little book giving a description of Polperro, a Cornish fishing town, interesting from its natural peculiarities, and from the retention of many antique customs, fast dying out elsewhere. Such a work would necessarily contain much matter of only local importance, but at the same time, in the departments of Natural History and Popular Antiquities, it would interest a much wider circle of readers—such as enjoyed his "Folk-Lore of a Cornish Village," contributed to these columns many years since, and which will be now reprinted by Mr. Couch.

TIME does not diminish the reputation of the worthy Shoemaker of Nuremberg, Hans Sachs. A new edition of his works is in course of publication by Brockhaus, under the editorship of Karl Goedeke. The first volume

containing his religious and secular songs has already been issued. The second will contain his miscellaneous poems, and the third and last his tragedies and Shrovetide plays.

THE HARLEIAN SOCIETY.—It appears from the First Report of this Society "for the publication of inedited MSS. relating to Genealogy, Family History, and Heraldry," that since its institution in March, 1869, upwards of one hundred and seventy members have joined it; that it has already printed and published *The Visitation of London*, in 1568, by Cooke. Edited by J. J. Howard, Esq., F.S.A., and G. J. Armytage, Esq., F.S.A.; and *The Visitation of Leicestershire*, in 1619, by Lennard and Vincent. Edited by John Fetherston, Jun., Esq., F.S.A., which are to be followed by the Visitations of Rutland (1618), Nottingham (1614), Oxford (1674 and 1634), Devonshire (1620), Lincoln, and Cornwall (1620).

COMPLETION OF ST. PAUL'S.—An influential and most enthusiastic Meeting on this subject was held at the Mansion House on Wednesday last, under the Presidency of the Lord Mayor. The resolutions were moved and supported by Mr. Gladstone, Mr. Gathorne Hardy, the Bishop of London, Lord Carnarvon, Mr. Walter, M.P., Mr. Beresford Hope, M.P., Mr. W. H. Smith, M.P., and Mr. Crawford, M.P., the Governor of the Bank of England, which has set to other great public institutions the good example of presenting 1000*l.* to the fund. The list of subscriptions announced amounted to about 25,000*l.*—one-tenth of the sum required to complete Wren's noble masterpiece. It is a curious coincidence, and let us hope a good omen, that this meeting was held on the day which saw the realization of one of Wren's great ideas—the opening of the Thames' Embankment.

CHARLES DICKENS.—An important and highly interesting collection of original autograph letters and papers, and original manuscripts by eminent writers, formed during the last half century, will be sold during the present month, we hear, by Messrs. Sotheby & Wilkinson of Wellington Street, Strand. Among these may be mentioned the chief part of the original manuscript of "Oliver Twist" by Charles Dickens, with considerable alterations and corrections by himself. The entire original manuscript of four of the famous stories of J. Fenimore Cooper, the great American novelist, "The Pathfinder," "The Deerslayer," "The Two Admirals," and "Marceles of Castile," in his own autograph. Eight of the famous "Ingoldsby Legends" in the author's own autograph. The original autograph of Miss Edgeworth's "Helen." And among other valuable and interesting letters, original autograph letters of King George the Third and King William the Fourth. Original autograph letters by many eminent modern statesmen; a long and very fine letter of Sir Walter Scott in his own autograph. Numerous characteristic original unpublished letters of Beckford, author of "Vathek," and unpublished autograph letters of Theodore Hook; and also painters, sculptors, and actors, among them Sir Thomas Lawrence, John Kemble, Mrs. Siddons, Charles Kemble, Miss Farnen (Countess of Derby), Miss Foote (Countess of Harrington), &c. The Secret Correspondence of the Count D'Artaiges with Mr. Canning, of whom there are autograph letters and notes, and an account of the duel between Lord Castlereagh and Canning; original confidential letters of Vansittart (Lord Bexley); twenty-eight original letters of the great Lord Grey on subjects of great interest during the Peninsular War, on which he entertained very decided opinions of the great Duke in his autograph; original letters of General Dumouriez, Cardinal Maury, and the great Mirabeau—full of interest. The original autograph Introductions to the new editions of "The Prairie," "Lionel Lincoln," "The Bravo." Charles Dickens's "Oliver Twist." Fenimore Cooper's possess interest for American as well as English collectors among the most valuable and curious are original and unpublished letters of Horace Walpole; Sketches of Public Characters, many entirely original and most interesting historical papers, all in the entire autograph of this "Prince of Letter-writers." The original Logbook of Admiral Sir Sidney Smith in the "Tigre," entirely in his own autograph. Two original stories by Albert Smith, in his own autograph. Six Poems by Mrs. Hemans, entirely in her own autograph. Altogether, so interesting, various, and important a collection, and one presenting so many attractions, has perhaps not been offered to the public for a very long time. Catalogues may be obtained of Messrs. Sotheby & Wilkinson, Wellington Street, Strand.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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FULLER'S WORTHIES OF ENGLAND. Folio.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

THE INDEX TO OUR LAST VOLUME will be issued with "N. & Q." of Saturday next.

FOLK-LORE. Several very interesting notes in our next:

T. S. (Customer-Weaver.) Did T. S. overlook 4th S. iii. 325, 316, where this subject is fully treated, when writing his paper?

K. T. R. P. The line, "'Tis height makes Grantham steeples stand awry," is by John Cleveland, the poet.

G. C. W. The allusion in Browning's lyric does not appear to be founded upon any historic event in particular. See "N. & Q." 3rd S. i. 138.

"NOTES & QUERIES" is registered for transmission abroad.

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- III. THE CHIEF VICTORIES OF CHARLES V.
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Notes.

PROCLAMATION OF JAMES II., MAY 4, 1689, DUBLIN.

The proclamation of James II., or, as he terms himself VII., is superscribed by the king and signed by his secretary, the Earl of Melfort, the ancestor of the present Earl of Perth, who, having procured a reversal of the attainer which so long affected the noble family of Drummond, is now restored to the honours of Perth and Melfort.

From certain MS. markings the proclamation is proved to have come into the hands of Robert Milne, a well-known Scottish antiquary and book-collector of the last century, whose Jacobite tendencies made him a suitable recipient of so dangerous a document. Milne was born during the great civil war, was in his prime at the period of the revolution, and survived the rebellions of 1715 and 1745, dying in 1747 at the advanced age of 108 years.*

This royal document, superscribed by the monarch and subscribed by his secretary of state, is historically valuable, for it discloses the inten-

tions of James very distinctly, and shows how he proposed to enrich those persons who might assist him in the recovery of his lost throne, giving them ample power to deal with the persons and property of his opponents as they might please, and sanctioning "all bloodshed, slaughter, mutilation, fire-raising," &c. &c.

The original proclamation was recently in the catalogue of Mr. William Patterson, bookseller, Princes Street, Edinburgh:—

"BY THE KING—A PROCLAMATION.

"James R.

"James the Seventh by the Grace of God, King of Scotland, England, France, and Ireland, Defender of the Faith, &c. To all Our loving Subjects greeting. Whereas several of Our Subjects, men of pernicious Principles and wicked Designs, have taken upon themselves contrary to the Law of God, their natural Allegiance to Us, their Lawful and undoubted Sovereign, the known Laws and Acts of Parliament of that Our Ancient Kingdom, to meet in an Assembly, to call themselves the States of that Kingdom, and therein treasonably and wickedly to question Our Authority and to judge of Our Proceedings, and finally to dispose of Our Imperial Crown, which We hold from God alone, usurping Our Power, which is not communicable to any whether single persons or Bodies Collective, without Our express Authority be interposed thereto; and that these wicked and lawless persons still go on to oppress Our People by heavy Burthens, Imprisonments, Levies and other things, grievous to Our Subjects, contrary to all Law, Justice and Equity, as well as to Our Royal Right and Prerogative. That they have overturned the Laws and Constitution of that Our Ancient Kingdom both in Church and State, contrary to their Oaths, so oft and so solemnly taken, uniting and joining themselves with the unnatural Usurper of Our Royal Right, the Prince of Orange and his Adherents: By all which they have incurred the guilt and pains of High Treason and Rebellion against Us and Our AUTHORITY. Therefore We do hereby declare the said wicked persons assembled as aforesaid, consenting to such proceedings, Rebels and Traytors, willing and requiring all Our Good Subjects to take notice hereof, that you give them no Obedience, Concurrence, or Assistance, but that to the utmost of your power you rise in arms against, Assault and Attacque, and Destroy them, their Assistants and Abettors, or to take and apprehend them and bring to condign punishment according to the Law and Acts of Parliament of that our Ancient Kingdom their Estates, Goods and Possessions, to seize and employ for us or your own subsistence in Our service. And for whatever shall happen in prosecution of this Our Will and Pleasure, this shall be to you and all others concerned a sufficient Warrant, Authority or Command. And for all Bloodshed, Slaughter, Mutilation, Fire-raising or other Damage done to these Rebels, their Accomplishes, Assistants, Abettors, their Lands, Inheritances, Goods or Possessions, this shall be a sufficient Indemnity, Pardon, Warranty and Approbation for now and ever: The which all Our Judges and others concerned are to take notice of and explain in the most favourable and extensive Sense the Words will bear in favour of Our said subjects, obeying Our orders as aforesaid. We think fit likewise to declare that We will make good to Our subjects all that ever we promised them in any of Our Royal Declarations in favour of the Protestant religion Liberty of Conscience to all who live peaceably, and the Rights, Liberty and Property of Our People.

"Given under Our Royal Hand and Signet at Our

* The following is the entry of Milne's death from the *British Magazine*; or, the *London and Edinburgh Intelligencer* for the year 1747 (Edinburgh, vol. I. p. 634): "Robert Milne, writer, aged 108. He enjoyed his sight and the exercise of his understanding till a little before his death, and was buried on his birthday."

Court, at Our Castle of Dublin this fourth day of May, 1689, And in the fifth year of Our Reign.

"By his Majesties Command,
"MELFORT.

"God save the King.

"Dublin: Printed by Andrew Crook and Samuel Helsham, Assigns of Benjamin Tooke, Printer to the King's Most Excellent Majesty."

The printed proclamation stops here, but the following addition in manuscript is appended. Where the paper has been torn is indicated by dots. The proclamation itself is quite perfect. The autographs of James and Melfort are very fine specimens of their signatures:—

"Copy of His Majesties Instructions to His Loyall Subjects of His Ancient Kingdom of Scotland.

"James R.

"That such as are in armes for our Royall Interests in Our Kingdome continue in such places and numbers as they shall think fit, till they receive further orders from the Viscount of General, or from Thomas Buchan, Our Major General, or from Collonell Wachop Our if any force shall atacke them or approach to them before such orders from these Officers, that they . . . themselves in the most convenient place or places, and that they doe what may be best to defend themselves and atacke our enemies for Killing, Burning and Destroying or Imprisoning of whom this shall be to all concerned sufficient warrant; and that they cease the Rebels Estates for our use, only employing for there maintenance the yearly renewen of the same, that they secure to Us all Our Revenews for the subsistence of themselves and Our other forces, to witt the Sesse Excise and Customs of each parte as they become Masters off. That they hear not any Capitulation from Our Enemies, but that they keep up Our Authority till such assistance come as may make them in a condition to Establish Our Authority Throughout the whole Kingdom. for doing wherof this shall be to them and all others concerned a sufficient Warrant. Given under Our hand and Signet at Dublin Castle the 7 of Aprill 1689, and of Our reign the fifth year.

[Initialed]

J. R."

J. M."

FOLK LORE.

EASTER CUSTOM AT LAUSANNE.—On Easter Monday the butchers, dressed in grotesque costume, march in cavalcade through the streets. Emblematic banners are borne, and some children (on foot) carry a glass case, enclosing a wax baby and a cow—the infant Jesus in the manger (P). On the procession arriving at Mont Benon (the public promenade), Easter eggs are placed on the ground at certain distances, and a variety of games are gone through by the gamins of the city. One sport consists in leaping backwards through the eggs, and without breaking them. They who perform the feat gain the eggs. The custom is an old one. Is it practised in any other place?

JAMES HENRY DIXON.

POPULAR NAMES FOR THE RED VALERIAN.—Visitors to Broadstairs, during the past month of

June, will not have failed to be struck with the blaze of colour along the edge of the cliff and promenade. Bluebells, snapdragons, wild mignonette, and scarlet valerian, make a brilliant show, as anyone will more especially find who endeavours, as I did, to represent them in a water-colour sketch. The red valerian is especially handsome and luxuriant. On returning to Huntingdonshire, I found our Broadstairs favourite in full bloom in many cottage gardens. I said to one cottager, "How beautiful your valerian is!" and, as she did not know what flower I meant, I pointed it out. "Oh, that!" she said, "we call that the fox's brush." Yet, in the same parish, I addressed the same observation to another cottager, who had never heard either of red valerian or fox's brush, but who told me "We always call that the scarlet lightning." At first, I concluded that this latter term was some mispronunciation of the red lychnis, but I found that such was not the case. Here, then, was an example of two popular names given to a certain flower in a small country parish. As I have been unable to find any mention of these two names, I here make a note of them. CUTBERT BEDD.

WEATHER LORE.—During the heavy rain that fell in London on Friday the 1st July, I took shelter in a shop, and, in conversation with the proprietor, an elderly man, I gained the following piece of information:—"It was sure to rain to-day," he said, "if it doesn't rain again for the rest of the year." "Why so?" "Because it's the first Friday in July, and it always rains on that day—I never knew it fail."

CHARLES WYLIE.

FROM CHRISTMAS TILL TWELFTH-NIGHT.—In the northern parts of Germany it is considered unlucky to wash during this time, as this will be the cause of some one dying in the house. It is also considered of evil consequences to eat beans, peas, or lentils from Christmas till Twelfth-night: people who nevertheless do so will suffer from skin diseases and sores. Besoms and brooms, always made of the branches of the birch, and generally fan-shaped, bought at this time, are thought to be of particular merit, and highly valued by all good, tidy, and clean housewives. These are the so-called *Zwölften Besen*. HERMANN KINDT.

SUSSEX EASTER FOLK-LORE.—In Sussex a small loaf, called "Good Friday Bread," used to be baked on Good Friday, to be kept through the year (I believe this is done now by one farmer if not more, my relations) to be used to cure the "scours" in calves.

SOUTH SAXON.

TEETH FOLK-LORE.—The other day I saw a person throw her tooth, which had just been extracted, into the fire. I asked why she did this, and was told, "That I shall not have to look for

it when I die." I would ask, (1.) Is this exclusively a Lancashire custom; (2.) What is its origin?

THOMAS TULLY, JUN.

Broughton, Manchester.

FOLKLORE: THUNDER: ASIA MINOR.—The Greeks in Asia Minor, when they hear thunder, say it is God moving his boxes. HYDE CLARKE.

FROGS AND RAIN.—The note by S. W. P., headed "Italian Folk-lore: Snakes and Rome" (? rain), 4th S. v. 595, sent me to my note-book, where I found an entry to the following effect:—

On the evening of June 30, 1856, I was walking towards my temporary home at the mouth of the river Avon in this county, and was overtaken by a farm labourer, with whom I entered into conversation by making the following remark:—

"Tis a fine evening."

"Yes, 'tis; but there'll be rain before the morning."

"Rain before the morning! Why, there's not a cloud to be seen, and we've had no rain for some weeks. What makes you think there'll be rain?"

"Well, the frogs make me think so. I've seen lots of 'em jumping across the road this evening. There goes another!" and he pointed one out to me. "I'm sure there'll be rain before the morning."

My companion proved to be right; for, though the sky was still cloudless when I went to bed, there was rain enough before the next morning to convert the thick dust on the roads into thick mud.

WM. PENGELLY.

Torquay.

CHARMS FOR WARTS.—

"How I cured or charm'd my warts off was this. I heard that if one found a black snail, and rubb'd the warts on the belly part of it, and then run a thorn in the snail and put him on the hedge, that has [sic] the snail died so would the warts die off, and I did that all by myself along the H. lane; and so I lost my warts, and have never had no more since.

"Rachel, that servant, and who is a dressmaker now, she had her hands nearly cover'd wi warts, and her missis wish'd she would go to the chemist's; so they give her vitril and agafortis to touch em with, and after all the warts come on again; but at last she charm'd hern off with a broadbean shell—that is, to rub the warts well wi the inside (9 times, I think), and then bury the shell, and tell no one where, and as it rots so the warts die."

This is a recent and genuine narrative; and each of the two charms described illustrates that immemorial principle of witchcraft which cost Meleager (for instance) his life.

A. J. M.

A MS. "HISTORY OF THE ISLE OF MAN."

Amid other desultory reading, I sometimes come across and take up *The Manx Sun*, a well-edited newspaper published in the Isle of Man. The impression of May 14 has an article headed "The

Annual Meeting of the Manx Society," when, after reading the Report, an old MS. of A.D. 1654 was mentioned by the secretary, and reference made to a better preserved copy of this work. He said—

"That, although the author was unknown, the copy was made by a Mr. Blundell of Crosby. The copy produced was so far obliterated that it was with difficulty the text could be deciphered with accuracy, but the Clerk of the Rolls had a second copy which was in much better preservation. Application had been made to the Clerk of the Rolls for the loan of his copy, with the probable view of having it published by the society, but he had declined to lend it."

Now the object in sending you this note is in order to append the very obvious query—viz. How happens it that the Clerk of the Rolls, a public officer having the custody of records and other documents, refuses to entertain this application? The matter seemed so extraordinary that I made some inquiry respecting both the office and the former as well as the present holder, and I find that he is either the third or fourth of the same family who has been so fortunate as to obtain this lucrative appointment. The first of these was placed in office under the old régime as "Comptroller of the Household," and afterwards he or his successor continued as "Clerk of the Rolls" on the transfer of the island by the then Duke of Atholl to the English crown.

Now all the documents in his custody and care are so in virtue of his office; not in any sense or degree does it constitute him the possessor of even one of them. To the Duke of Atholl (if not the Earl of Derby) belongs the true ownership of such, and failing them, the Manx constituted authorities of that island. Unless, therefore, the present Clerk of the Rolls can show that this special paper is a private document, it does seem to the querist that such constituted authorities can require the inspection and an authenticated copy of the MS. "History of the Isle of Man in 1654" from the custodian Clerk of the Rolls, and indeed not of this special document alone, but any others of public interest as well before as since that date. The query, therefore, may be fairly put—How did the present Clerk of the Rolls become possessed of the document in question, and when?

It belongs to the Manx Society, as one of its legitimate and most important functions, to prosecute this inquiry.

H.

Manchester.

THE LATE JEROME NAPOLEON BONAPARTE.

I confess I am much rejoiced to remark that the Emperor Napoleon has commanded that the French Court should go into mourning for a week consequent on the death of his cousin Jerome Napoleon Bonaparte. The Emperor of the French is

one of the most enlightened men of the time.* While with admirable skill conducting imperial and public affairs, he is uninfluenced by that miserable snobbery which has in many instances led those who were once surrounded by adversity, but who afterwards overcame it, to ignore their companions in misfortune. I have reason to know that the Emperor Napoleon has been most considerate to those who in his exile offered him assistance, and that he makes welcome at the Tuileries all who had confidence in his mission.

The following paragraph from the *New York Times* introduces a little history which to those readers of "N. & Q." previously unacquainted with the circumstances may prove not uninteresting:

"Jerome Napoleon Bonaparte, who died at his residence in Baltimore on June 17, was born in England, at Camberwell, a suburb of the English metropolis, on July 7, 1805, and had therefore almost completed his sixty-fifth year. He was the son of Jerome Bonaparte, the youngest brother of Napoleon I., by his wife Elisabeth, the daughter of William Patterson, of Baltimore. Jerome Napoleon returned to the United States with his mother when still young, and spent his boyhood in Baltimore. He entered Harvard College, and graduated in that institution in 1826. He studied for the Bar, but finding himself in easy circumstances, abstained from the profession. When about twenty-five years of age he married Miss Susan Mary Williams, daughter of Benjamin Williams, of Roxbury, Mass. The addition of that lady's fortune to his own made him one of the wealthiest citizens of Baltimore. His mother-in-law, Mrs. Williams, who has resided with him for some time, died two hours after him. The life of M. Bonaparte has been varied only by several visits to Europe, one being during the reign of Louis Philippe, and one along with his son Jerome to the Court of Louis Napoleon, by invitation of the Emperor. The remainder of his time has been spent in the management of a large estate and in agricultural pursuits. His resemblance to the first Napoleon was said to be even more striking than any of the Emperor's own brothers, and on his travels this singular likeness attracted much attention. He was entirely devoid of any of the ambition of his family. He was on terms of intimacy with his father while the latter was still alive, and who he knew was violently opposed to the assertion of any claims based on the anomalous position of his family. Neither his son nor grandson, who is at present an officer in the French army, was ever recognised by the elder Jerome under any other name than that of Patterson. What destiny the future may have in store for the younger Jerome, who is now thirty-eight years of age, will greatly depend upon the plans of the present Emperor of the French."

The introduction prepared by Sir Walter Scott for his latest edition of *Old Mortality* (1829) supplies further particulars respecting the progenitors on the female side of the lately deceased Prince. Some readers of "N. & Q." will probably be surprised to learn that Prince Jerome

* This was written before the emperor's declaration of war against Prussia. Had I imagined that during a period of four years he had been preparing the engines of war against a neighbouring nation, with whom he was ostensibly on terms of friendship, I should not have characterised him as "one of the most enlightened men of the time." Not by any means.

Napoleon Bonaparte was maternal great-grandson of Robert Paterson, Cammeronian and stonemason, Dumfriesshire, the prototype of "Old Mortality!" "Old Mortality's" youngest son John went to America and settled at Baltimore, where he amassed a fortune. One of his granddaughters became the first wife of Jerome Bonaparte, youngest brother of Napoleon I., and mother of the lately deceased prince. The widow of Robert Paterson, son of John, and grandson of "Old Mortality," became, in 1825, second wife of the Marquis Wellesley, elder brother of the late Duke of Wellington. Some of these latter facts are not derived from Sir Walter Scott's introduction to *Old Mortality*, but from other sources. If I have erred in any part of the relation, some correspondent of "N. & Q." may put me right.

CHARLES ROGERS.

Snowdon Villa, Lewisham.

SHAKESPEARE'S PALL-BEARER.—A correspondent having informed the *Pall Mall Gazette* of the former existence of the inscription referred to below, on a tombstone in the churchyard of St. George's parish, Fredericksburg, Virginia, U.S., the following letter appeared in the same paper on the 18th of July, 1870:—

"THE PALL-BEARER OF SHAKESPEARE.

"To the Editor of the *Pall Mall Gazette*.

"Sir,—As to the copy of an inscription on a tombstone 'at Fredericksburg, Virginia, U.S.,' for which your correspondent vouches, but which 'has disappeared,' I can only say that its contents are such as to tax very severely the faith of easy readers. It runs as follows:—

"Here lies the body of Edward Helder, practitioner in physic and chirurgery. Born in Bedfordshire, England, in the year of our Lord 1542, was contemporary with, and one of the pall-bearers of William Shakspeare. After a brief illness his spirit ascended in the year of our Lord 1618, aged seventy-six."

"On which I have only to remark,—

"1. The phraseology is quite modern. The word 'contemporary,' for instance (I say it with submission to better philologists than I am), was not in use in the reign of James I., but was created in the learned age which followed. Cowley, perhaps, introduced it: 'and loves his old contemporary trees.' This, however, does not disprove the genuineness of the stone, which may of course have been placed over the grave long after the decease; but it destroys its value as a record.

"2. As Shakspeare died in 1616, his 'pall-bearer' must have gone to America in or after that year; that is to say, at the ripe age of seventy-four, at least.

"3. Or, if we suppose that Edward Helder emigrated earlier, and paid the last attention to Shakspeare on a subsequent visit to England, still he cannot have settled in Virginia earlier than 1609, when he was sixty-seven—rather late for a medical 'practitioner' to try his fortune in a new hemisphere.

"On the whole, I must suppose either a slip of memory or an exercise of the inventive faculty by some facetious antiquary of the 'Old Dominion.'

"ANGLO-COLONUS."

H. F. T.

A HINT TO MAGAZINE PROPRIETORS.—I am not quite sure that, in addressing you, I am addressing myself to the proper quarter, but I can think of no better medium through which to make public the following suggestion:—

Nearly every one of the many weekly and monthly magazines, and other periodicals that are published, contains at least one tale which is continued from number to number; but in all cases the magazine is paged and printed so that, when the tale is completed, it cannot be separately bound, but forms part and parcel of the magazine, which must now be bound as it is paged in one large and unwieldy volume, the very size and inconvenience of which makes it comparatively seldom resorted to.

I venture to think that a very great improvement upon that arrangement would be to print and page the *mélange* of which a magazine now consists so that the different tales might be separately collated and bound.

To the reading public the carrying out of this suggestion would, I am sure, be a great convenience, and especially to that large section of the public who have their reading supplied through the medium of mechanics' institutes and book clubs.

It is, I think, possible that publishers may fear that, by adopting the suggestion which I have ventured to make, the sale of the serial tale, which is often published in a separate form after completion in the magazine, might be interfered with. That fear, if it exists, is not, I think, well founded; but even if to some extent it is well founded, I feel sure that the much greater popularity which a periodical arranged in the way I propose would enjoy would much more than counterbalance any loss which might arise from the non-sale of the separately published work.

JOHN MACFARLANE.

Bombay.

REBUS ON SIR I. NEWTON.—This quaint one (No. 10 by Amanda) is in the *Lady's Almanack* for 1792—an Irish ladies' diary printed at Dublin.

"The square root of four hundred take,

Of which two-thirds invert;

Then two-thirds of the cube of one

Ingeniously insert;

These fairly joined will spell a name

That stands high in the list of fame."

I. e., $\sqrt[2]{400}$ (or twenty inverted) + ON(e), or symbolically

$$\frac{2}{3} \sqrt{\frac{1}{400}} + \frac{2}{3} \sqrt[3]{1}.$$

S. M. DRACH.

PEAS OR PEASE?—In two recently sent replies the plural of "pea" was by me written "peas," but I found it altered to "pease." At first I thought there was a printer's *erratum*, but on turning to my dictionary I find "pease" the plural

of "pea." I can only say that the spelling was new to me, and that I should never have thought of it had it not been for the correction in "N. & Q." I have as an amateur gardener had a good deal to do with the *pea*, and have often purchased packets of various sorts; but I never remember any that were inscribed otherwise than so and so's "peas." I turn to different botanical works, and I find invariably "peas"—never "pease." I have not Wolcot's works at hand, but I have "selections" that contain his poem, and I find it is "The Pilgrims and the *Peas*." I turn to Keats; and in the *Endymion*, p. 4 (Moxon's edition, 1853), I read—

"ere yet the bees

Hum about globes of clover and sweet peas."

And I could multiply examples were it necessary. On what principle is "pease" the plural of "pea"? If correct, why should the plurals of "lea" and "sea" not be "lease" and "sease"; and why should the garçon of a restaurant not charge the drinker of two cups of tea with two "tease"? "Lea" and "sea" and "tea" are one and all similar in construction to "pea,"—a consonant is followed by two vowels, and these vowels are *e* and *a*, as in "pea." "Pease" may be an old mode, but it is certainly not according to modern practice; and until some one can prove that my orthography is erroneous, I shall sin with Keats and the botanists and horticulturists, and stick to "peas."

JAMES HENRY DIXON.

THE BLIND ALPHABET.—The method by which blind people are taught to read is no invention of modern times, for Sozomen, the ecclesiastical historian, gives the following account of one Didymus, a monk of Alexandria, lib. III. chap. xv.:—

λέγεται δὲ τοῖς χαρακτηῖρας τῶν γραμμάτων κατα-
χαραχθέντας εἰς βάθος, ἐκμαθεῖν τοῖς δακτύλοις ἐφαπ-
τόμενος· συλλαβὰς δὲ καὶ ἀνόμενα καὶ τὰ ἄλλα ἐφάρξε,
καταλήψει τοῦ καὶ συνεχεῖς ἀνέρας καὶ ἀνεμώστου τῶν
ἀκοῇ θηρομένων.

"He is said to have had the form of the letters cut deeply into a tablet, which he learned by running his fingers over them. Syllables, names, and such like, he got by heart, and retained in his memory from hearing a frequent repetition of them."

EDMUND TEW, M.A.

IMITATION OF MOORE.—In the first edition of *Rejected Addresses*, the fourth stanza of the imitation of Moore runs (as it still does in the subsequent editions) thus:—

"How well would our actors attend to their duties,
Our house save in oil, and our authors in wit,
In lieu of yon lamps if a row of young beauties
Glanced light from their eyes between us and the
pit."

But there immediately follows in that first edition the two following stanzas, which in the subsequent are entirely omitted:—

"Attuned to the scene when the pale yellow moon is on
Tower and tree they'd look sable and sage,
But when they all blinked their sweet peepers in
unison,
Night, sable night, would envelope the stage.
"Ah! could I some girl from yon box for her youth
pick,
I'd love her as long as she blossomed in youth;
Oh! white is the ivory case of the tooth-pick,
But when beauty smiles how much whiter the
tooth!"

Can you explain the reason of this omission?
The second of these omitted stanzas is undoubtedly
poor enough, but it is fully as good as several
others in the *jeu d'esprit*, which is not one of the
cleverest in the book; while the first omitted
stanza is equal to any of those retained, and better
than most of them. G.

Edinburgh.

MORD AND STRUB.—The words at the head of
this note were familiar to me in East Cornwall
thirty years ago.

Mord, in which the *o* is pronounced as in *or*,
was the common name for lard.

To *strub* was to strip or to rob. Thus, we were
said to *strub* a bird's nest (not the bird) when we
took the eggs or young birds from it. The words
had almost escaped my memory when, during the
present week, I heard them both at table in the
south-west of this county; one by the master of
the house, the other by a lady visitor.

WM. PENGELLY.

Torquay.

ANCIENT HORSEBLOCK, ETC.—In a curious book,
Funerali antichi di diversi Popoli et Nazioni, writ-
ten in form of dialogue by Tommaso Porcacchi,
and published at Venice, A.D. 1574, one of the
speakers, in the course of an argument as to
whether the ancient Romans made use of stirrups,
makes mention of the following epitaph. This
Porcacchi affirms that he saw A.D. 1563, in the
course of a ride among the Sabine hills. The
epitaph was inscribed on a "suppedano, cioè un
muricciuletto alquanto ruinato," by the road-
side:—

"DIS PEDIB. SAXVM.
CIVICIAE DORSIFERAE ET CLVNIFERAE
VT INSVLTARE ET DESVLTARE
COMMDETVR PVB. CRASSVS MVLAE
SVAE CRASSAE BENEFERENTI
SVPPEDANEVM HOC CVM RISV POS.
VIXIT ANN. XI."

The donkey, and probably the mule, is still
called "*ciuciu*" by the drivers in the Sabine
hills. Pray is this monument ancient, and is it
still to be seen? The mention of a horseblock by
the wayside reminds us of that on Edge Hill.
Are there many more to be seen by the roads of
England or of other countries?

HERMIT OF NO.

IRISH JOINTURES.—An extract on this subject
from an unpublished letter by Lady Louisa Stuart,

the accomplished daughter of the first and famous
Lord Bute, seems worthy of being printed:—

"Arrears of jointure from that exact and upright re-
gion, Ireland, are no easy matter to come at. I was
once where somebody, talking of a dowager lady, said:
'She is very kind to her son, and often gives him good
sums of money, but she insists on his paying her jointure
regularly.' 'Lord, how he must hate her then!' ex-
claimed an Irishwoman present."

C.

Queries.

AN EARLY ITALIAN COMEDY.—I have in my
possession (bound as though of value) a "*comedia
chiamata Aristippia con ogni diligenza corretta, e
nuovamente ristampata*"; which forms a thin
volume printed "in Vinegia per Nicolo d'Aristo-
tile detto Zoppino, MDXXX." I shall feel obliged
by any information that will show by whom it
was written, or supposed to have been written.

W. M. T.

THE BARRELLY ROSE.—Being like the gene-
rality of persons, an admirer of roses, I am curious
to know the botanical history or physiology of
the beautiful species known in India by the above
name, and which is used as a garden fence in the
Dhoon* of Deyrah.

In leaf and blossom this rose resembles the
common "monthly," but is distinguished from
all others by this peculiarity, that in each cluster
of pink blossoms there is always a solitary sister
of a deep blood-red hue, whose petals are shed
the same day that they open—thus giving the
ephemeral beauty an interest over her less bril-
liant and longer-lived companions.

The efflorescence of this species is very remark-
able, inasmuch that the "incarnadine" tints, pre-
vailing over the green, give a peculiar character
to the places in which it is found.

I do not remember to have seen this highly
ornamental shrub beyond the locality above men-
tioned, nor have I met with a description of it in
any work on India.

As the late Sir W. J. Hooker used to remark,
it is often more difficult to obtain specimens of
the common plants of remote countries than of
the rarer sorts. Residents abroad are too apt to
overlook the handsome floral plebeians.†

SR.

DARNEL, A KNIGHT IN 1626.—Mr. Hallam, in
his *Constitutional History of England*, says that
the assertion of an Englishman's immunity from
arbitrary detention arose out of the discussion on

* Apropos, this word in meaning is almost identical
with our own *Doon*, &c.

† For example, the superb *Poincianas* are almost un-
known in English conservatories, and yet their flaming
spires of bloom far exceed in effect the better known
Ixoras, and are equal in beauty to the *Amherstia*.

the imprisonment of "five knights, Darnel, Corbet, Earl, Heveningham, and Hampden." There is no difficulty in identifying all of these, except the first; but I am not sure whether I am right in supposing him to be Ralph Darnell, sometime Clerk of the Council. If so, was he ever a knight of the shire (for such, I presume, is the knight-hood intended), and where can I find particulars of him?

C. J. R.

HENRY DOWNES, D.D., BISHOP OF DERRY.—This prelate died Jan. 14, 1734. He had been consecrated Bishop of Killala in 1716, of Meath in 1724, and Derry 1726. I am anxious to know his wife's name and parentage. His son Robert Downes was Bishop of Ossory. Y. S. M.

LES ENFANS HOLLANDOIS: HARLEQUINADES, 1745.—Can your correspondents throw any light on certain children who are styled "Les Enfants Hollandois," who appear in the year 1745 to have performed in certain harlequinades in the principal cities and towns of Europe, and say whether they ever performed in London?

The following are the titles of three of their representations:—

1. "L'Essai de la Folie, ou la Naissance d'Arlequin. Divertissement Pantomime, représenté par la troupe des *Enfants hollandais* dans plusieurs des principales villes et cours de l'Europe.

"A Liège, de l'Imprimerie d'Éverard Kints, Imprimeur de Son Altesse Sérénissime." 4to, pp. 16.

2. "Chacun à son tour. Divertissement Pantomime, représenté avec applaudissement par les *Petits Enfants hollandais*, du Sieur Nicolini G—, dans les principales villes et cours de l'Europe.

"A la Haye, chez Corneille van Zanten, Imprimeur ordinaire de la ville, 1745." Small 4to, pp. 20.

This pantomime relates to the courtship of Harlequin and Columbine, and contains twenty-five scenes.

3. "Arlequin au Tombeau," etc.

The rest of the title is the same as occurs in the preceding article. It consists of sixteen pages. In this curious production Arlequin is in love with Sylvia, the daughter of Pantaloon, who opposes their marriage, and ultimately shoots at Harlequin, who is mortally wounded. The last scene represents the tomb of Harlequin, with all the necessary funeral trappings. By the influence of a magician it is changed into "un jardin charmant," the god Hymen descends from above "dans une gloire" into the middle of the theatre, revives Arlequin, and unites him to his lady-love, and everything terminates happily. Papa pardons his daughter, and Arlequin embraces Pierrot, who had been his principal persecutor. J. M.

"EVELEEN."—A little musical drama, entitled *Eveleen, the Rose of the Vale*, was performed for the first time Oct. 21, 1869, with great success in the Town Hall, Reading. The character of Eveleen was enacted by Miss Fanny Heywood of the

London concerta. The music of the piece is by Mr. Birch. Who is the author of the libretto or words of the drama, and has it been printed?

R. INGLIS.

FRENCH SONGS.—Can any of your correspondents kindly give the words, or a reference thereto, of an old French song beginning—

"Qui veut savoir,
Qui veut ouïr,
Comment les jeunes gens aiment."

The refrain begins always with "toujours disant, toujours disant," and some phrase varying with each verse. R. M.

"HERMIONE."—Where can I obtain the poem of "Hermione"?—at least I believe that to be the title of it. It is a kind of parody or burlesque written in the style of the *Lays of Ancient Rome*, and, I believe, first appeared in *Tait's Magazine*.

JAS. P. MORGAN.

HYDE AND CAPPER.—Richard Capper of Lincoln's Inn, and subsequently of Bushey Manor House, married, Jan. 2, 1695, Elizabeth Hyde of Finchley, co. Middlesex. She died May 26, 1727, in the fifty-second year of her age. I am anxious to learn her parentage, and whether she was in any way related to Lord Clarendon's family.

C. J. R.

IGNATIUS OF LOYOLA IN BRUGES.—In the *Saints and Servants of God* (by F. W. Faber), vide the "Life of St. Ignatius of Loyola" (i. 135), this passage occurs:—

"The citizens of Bruges also point out a house in which he is said to have lodged."

I am desirous for some information on this point, and will your learned correspondent, Mr. WEALE of Bruges, kindly give me a clue in my search after the situation of this house? W. T.

LAZARUS.—Will some reader of "N. & Q." kindly undertake to explain the adoption and general extension of Lazarus as a surname among modern Jews? Assuming it to be a corruption of Eleazar or Eleazer, Heb. אֱלִיעֶזֶר; it does not appear to be a change of native Semitic origin, nor is it of very ancient adoption.

In the N. T. we find mention of Lazarus by Luke and John; but Matthew and Luke also give us 'Ελϰαζ for Eleazar, as does the Septuagint. The form of Eleazar, again, is very common in Josephus, who does not mention Lazarus at all; whereas, one would think, had the substitution been general at that time, Josephus would have noted it; while it is quite inadmissible to suppose that Jews have adopted it from the N. T. A. H.

MACDONALD OF THE ISLES.—Will any of your genealogical contributors kindly inform me who is the representative of MacDonald of the Isles,

and if there be any landed estate still in possession of the family?
R. B.
Maida Hill.

NATIONAL SONG OF THE UNITED STATES.—The Yankees have a song which they have elevated into a national hymn, and sing on national occasions and gatherings. They call it "The Red, White, and Blue," and it commences (I quote from memory, and incorrectly I fear) thus:—

"Columbia, the gem of the ocean,
The home of the brave and the free,
The shrine of her patriots' devotion,
What land can compare unto thee?"

and so on. When in America, I made inquiry regarding the author of this song, and the time when it was introduced; but the Yankees having no delight in things antiquarian, I failed to learn any particulars. My reason for making these inquiries was that, about twenty or twenty-five years ago, I first heard in "the old country" this same song sung in our streets, but somewhat varied. The British song sang thus:—

"Britannia, the pride of the ocean,
The home of the brave and the free,
The shrine of each sailor's devotion,
What land can compare unto thee?"

Now it struck me that possibly they had "annexed" our song, struck out Britannia, Nelson, and our sailors, and clapped in Columbia, Washington, and patriots, and otherwise "adapted" a British street song into a "glorious American national anthem." Could any of your readers give both songs complete, and state which is the original, who is the author, and any other particulars? It is quite clear one version must be taken from the other, for each is appropriate only to the eastern or the western side of the Atlantic.

The Americans have not yet been fortunate enough to procure a good national hymn or national air. "Yankee Doodle" is in the sere and yellow leaf; "The Star-spangled Banner" is washy-washy; and "The Red, White, and Blue" speaks of Columbia being a "gem." If constant repetition, both in public and in private, was to elevate any songs into national songs, I should say that the manner in which "Captain Jenks" and "Tommy Dodd" are spread over the whole Union, and played at the present time—both by bands, street-organs, and young ladies on the piano—will undoubtedly raise either or both of these "high class" music-hall emanations to take rank as the future national hymns of the United States.

PAUL WARD.

PROVERB: "WHEN YOU ARE AT ROME, DO AS ROME DOES."—This probably may be traced to a saying of St. Ambrose. St. Augustine mentions in one of his letters (Ep. lxxxvi. *ad Casulan.*) that, when his mother was living with him at Milan, she was much scandalised because Saturday was kept there as a festival; while at Rome,

where she had resided a long time, it was kept as a fast. To ease her mind he consulted the bishop on this question, "who told him he could give him no better advice in the case than to do as he himself did: 'For when I go to Rome,' said he, 'I fast on the Saturday, as they do at Rome; when I am here, I do not fast.' With this answer," he says, "he satisfied his mother, and ever after looked upon it as an oracle sent from heaven."

EDMUND TEW, M.A.

RANDOLPH ARMS.—The following arms were confirmed to Thomas Randolph "de Badelismere in com. Kent præclari generis, nimirum ex veteri prospiciã Johannis Randolph equitis aurati in com. Wilts. oriundus," in 13 Queen Elizabeth:—

1 & 4. Gules on a cross argent, five mullets sable, "as borne by Sir John Randolph."

2. Azure on a saltire engrailed argent, five martlets. Eynsham.

3. Gules a squirrel sejant or, on a chief of the second, three fleurs-de-lis azure. Stokes.

I should be much obliged if any one can explain how these quarterings came into the Randolph family. Thomas was son of Avery Randolph and his wife Anne Gainsford.

EDMUND M. BOYLE.

"THE ST. JAMES'S GUIDE."—There appeared in 1825, printed at London "for the author," and published by C. Harris, Bow Street, the first part of a work entitled *The St. James's Guide, or the Sharper detected; being a Complete Treatise on every Game now in Use*. Did any other parts subsequently appear, or was the work ever finished?

The author naturally enough keeps back his name, as the disclosure in the first part of the manifold tricks of gamblers might have exposed him to very serious consequences, as the worthies whose secrets were divulged to the public would have had little scruple in taking the earliest opportunity of fearfully revenging the exposure of their practices.

J. M.

SIR JOHN SOUTHWORTH, KNT., High Sheriff of Lancashire, 1562; a prisoner for recusancy in the New Fleet, Manchester, 1581 to 1584; died Nov. 3, 1595. Is anything known of a portrait of him, painted or engraved?

JOHN SOUTHWORTH.

4, Viaduct Street, Bethnal Green Road, E.

"THE STATE OF SEVERALL CONTRAVERSIES BETWIX VS AND Y^e PAPISTES."—This is the title of a MS. which I possess. It is a small volume, about the size of an ordinary 12mo. On the outside of the covers are the remains of a pair of clasps. It consists of 358 pages, a few leaves being torn out at the end. It is closely written (in some parts very neatly) in an old hand. It seems to have been written by a Scotchman, from the

number of Scottish words that occur in it. The index contains fifty-nine entries on all subjects on which Roman Catholics and Protestants differ.

D. MACPHAIL.

Paisley.

Queries with Answers.

REV. R. WELTON, D.D.—In the apologetical preface prefixed to the second volume of his translation of *The Sufferings of the Son of God manifest in the Flesh*, published in London 1721, the Rev. R. Welton, D.D., a clergyman of the Church of England, ascribes the non-appearance of the second volume of the work at an earlier period to certain persecutions to which he had been exposed. I should feel obliged by being informed who Mr. Welton was, the nature of the persecutions he suffered, and who was the secretary of state alluded to at p. v. of the afore-mentioned preface?

JOHN SMITH.

[Dr. Robert Welton was rector of Whitechapel, and his feelings in favour of the exiled Stuart family were certainly not concealed. He was justly censured for placing in his church an obnoxious altar-piece, a representation of the Last Supper. White Kennet, then dean of Peterborough, having by several of his publications rendered himself very unpopular to the nonjurors, his portrait was inserted in the picture for Judas Iscariot, whilst that of St. John was intended to represent the Chevalier St. George. The learned Michael Mattaire, himself a sturdy nonjuror, wrote the following caustic quatrain under the print of the picture now in the library of the Society of Antiquaries:—

“To say the picture does to him belong,

Kennet does Judas and the painter wrong;

False is the image, the resemblance faint:

Judas, compared to Kennet, was a saint.”

It must be acknowledged, however, that Dean Kennet merited better treatment at the hands of the nonjurors; for after Dr. Hicke, dean of Worcester, had affixed on the walls of his cathedral his severe protest against his unjust deprivation, he was outlawed by the government, and, to the honour of Dean Kennet, a prophet's chamber was provided for him in Kennet's own house, to shelter him from the revenge of the adherents of the Prince of Orange, commonly called, says Tom Hearne, William the Third. (*Vide* “N. & Q.” 1st S. ii. 355; 3rd S. iii. 409.)

In 1710 Welton preached a sermon which induced the government to interfere, and he was removed from his living. He subsequently officiated to a nonjuring congregation in Goodman's Fields. In 1722 he was made a suffragan bishop by Ralph Taylor, but was not recognised by the rest of the nonjurors, having been consecrated without their approval. He exercised the functions of a bishop in Pennsylvania, and was ordered home by a writ of privy seal in 1725. The writ was served

upon him in January 1725-6. He died at Lisbon in August 1728. The Secretaries of State in 1721 were Charles Viscount Townshend and John Lord Carteret, afterwards Earl Granville.]

SIR THOMAS MORE'S “HISTORY OF EDWARD V. AND RICHARD III.”—Did Sir Thomas More write his history originally in Latin? and at what date was it published in Latin? I ask the question because on the title-page of vol. i. of Kennet's *Complete History of England*, fol., 1706, I find it stated that the lives of King Edward V. and Richard III. are “translated from the Latin original.” But I have lately been reading a small 18mo volume containing the two lives in English, and written in so graphic a style that I should have supposed it was the original form of the work. The volume in question has a separate title-page before each part, as follows:—

(1.) “The Historie of the Pitifull Life and unfortunate Death of Edward the Fifth and the then Duke of Yorke his brother. With the troublesome and tyrannical government of usurping Richard the Third and his miserable end. Written by the Right Honble. Sir Thomas Moore, sometime Lord Chancellor of England. London, 1641.”

The other title to the second part is this:—

(2.) “The Tragicall Historie of the Life and Reigne of Richard the Third. Written by the Right Honble. Sir Thomas Moore, Lord Chancellor of England. London, 1641.”

My second query is, In what year did the “Pitiful Life” and “The Tragicall Historie” respectively first appear? Is the English version of the history Sir Thomas More's? W. H. S.

[The Latin version of these Lives was first printed at Louvain in 1566, with the other Latin works of More. They are, however, much shorter than the English history. *The History of King Richard III.* was written by More about the year 1513, when he was one of the under-sheriffs of London; and corruptly printed in the *Chronicles of Hardyng and Hall*, and varying much from his own copy used by Rastell in the edition of his *Workes*, anno 1557, the text of which was adopted by Mr. Singer, ed. 1821. The two Lives were edited by William Sheares in 1641, and probably translated by him. *The History of King Richard III.*, however, has long been considered the production of Cardinal Morton, and the reason why his MS. should have got into More's custody is not far to seek; for More, it is well known, was, when a young man, a member of the cardinal's household. *Vide* “N. & Q.” 2nd S. i. 105.]

WITCHCRAFT.—In reading the Rev. Matthew Henry's commentary on Exodus xxiii. 18, I find the following passage:—

“By our law, consulting, covenanting with, invoking, or employing any evil spirit, to any intent whatsoever, and exercising any enchantment, charm, or sorcery, whereby hurt shall be done to any person whatever, is made felony, without benefit of clergy; also pretending

to tell where goods lost or stolen may be found, or the like, is an iniquity punishable by the judge, and the second offence with death."

Will any reader of "N. & Q." kindly inform me whether such a law is still in existence? If so, might it not be brought to bear on the spiritualists of the present day? H. M. L.

[Witchcraft prevailed to such a degree both in England and Scotland in the sixteenth century, that it attracted the attention of government in the reign of Henry VIII., and a bill on the subject was passed. The statutes, however, 33 Hen. VIII. c. 8, and 1 Jac. I. c. 12, against *conjuratio* and *witchcraft*, are repealed by stat. 9 Geo. II. c. 5., which enacts that no prosecution shall be commenced on the same; but that persons pretending to practise either of these arts, on conviction, shall be imprisoned a year and stand in the pillory once a quarter, and may be ordered to give security for their good behaviour. A subsequent statute, 8 Geo. IV. c. 83, s. 4, punishes all such as rogues and vagabonds.]

WARDEN PIE.—Of what is the "warden pie" supposed to be made, of which we read in "A Legend of the Dark Entry," by Thomas Ingoldsby (edition of 1845, second series, p. 126):—

"Now here's to thee, mine Uncle! a health I drink to thee!

Now pledge me back in Sherrie sack, or a cup of Malvoisie!—

The Canon sigh'd, but rousing cried, 'I answer to thy call,

And a *Warden-pie's* a dainty dish to mortify withal!"

The Clown says in the *Winter's Tale* (Act IV. Scene 2)—

"I must have saffron to colour warden-pies."

And at the present day, as at the time when Shakespeare wrote, Warden is the name of a peculiar kind of pear. I scarcely think that it could have been this dish to which Thomas Ingoldsby is alluding, as it consists merely of a large pear baked, wrapped in paste.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

[The allusion, we think, is to the famed Warden-pies, made of the large hard baking pear, which seem to have been relished by epicures in olden time, and to have been occasionally served up in a meat pie. They are now generally baked, or stewed without crust, and coloured with cochineal, not saffron as formerly.]

Replies.

HIGH SHERIFFS.

(4th S. v. 597; vi. 33.)

I trust the readers of "N. & Q." will not accept LORD LYTTLETON's letter as deciding a question which can only be resolved by reference to law and history; whereas it is treated by Mr. Disraeli playfully, by LORD LYTTLETON dogmatically.

True it is that text writers, including Blackstone, have asserted that the sheriff, "as keeper of the Queen's peace, both by common law and special commission, is the first man in the county, and superior in rank to any nobleman therein"; but the meaning of this depends upon the construction of the word *nobleman*, and I submit that the following exposition (which I addressed to the *Oxford Journal* of May 21 last, in answer to a letter from Mr. Trench of Lalip) cuts the Gordian knot and cannot be refuted:—

"In deference to Mr. Trench, and to his quotation from *Lothair*, I desire to affirm that the lord-lieutenant, as *locum tenens* of the sovereign, has precedence of every one in the county; and that the high sheriff does not, under any circumstances, precede the lord-lieutenant,* nor, socially, take precedence of any peer.

"The contrary view was derived from the dictum of Chief Justice Coke in the case of *Chune v. Pyot* (sheriff of London), *Rolle's Reports* (i. 287), in which the Chief Justice said: 'Anciently it was the earls who exercised this office of sheriff, and then they held the office as long as they wished; but afterwards, when estates for life and of inheritance were granted, shrievalties were granted, and sheriffs have the same power the ancient earls had, of which dignity there were some relics to that day, for instance the 'White Wand' and the patent of the grant of this office is in these words, *Commisimus vobis custodiam Comitatus*; and the sheriff takes precedence of every nobleman during office (*il prit le lieu de chescun noble home durant l'office*).' But the truth is that the expression *noble home*, when used by the Chief Justice in James the First's reign (1616), implied nothing more than that the sheriff was the head of the commonalty of the county; because, at that time, the term 'nobleman' was not confined to the peerage, but applied to knights, and gentlemen below the peerage. This is proved by the following sentence in Camden's *History of Elizabeth* (3rd edition, p. 23), under the date of 1559:—'Cuthbert Scot of Chester, Richard Pate of Worcester, and Thomas Goldwell of S. Asaph, voluntarily departed the land, and also certain nuns, as did likewise afterwards some *noblemen*; of whom those of better note were Henry Lord Morley, Sir Francis Ingfield, Sir Robert Peckham, Sir Thomas Shelley, and Sir John Gage.' And it is further proved by Coke's own interpretation of the word 'nobleman' in his note (2nd Institute, p. 583), upon a passage in the statute 35 Edward I., in which note Coke says: 'Knights of the shire and other gentlemen of the House of Commons are included under these words *aliorum nobilium*; for *Nobilitas est duplex, superior et inferior*. Superior belongeth to the lords of Parliament, and inferior to knights and gentlemen of name and blood who are in this Act termed *nobiles*.'

"May I add, that your readers may find the whole matter treated in a pamphlet by Sir Charles Young, Garter King at Arms, printed in 1860, in the preparation of which I had some share."

Passing then from the office of high sheriff, I marvel that LORD LYTTLETON (himself a lord-lieutenant) should allege that it "is rather ques-

* The sheriff presiding at a county meeting involves no question of precedence, because the sheriff having convened the freeholders of his county, who owe suit and service at his county court, necessarily presides over them.

tionable whether the lord-lieutenant represents the crown." That he is, however, the immediate representative, is proved by the operative words of the letters patent appointing a lord-lieutenant:

"Now know you that We [the sovereign] by virtue, &c., Have nominated, made, and appointed, and by these presents Do nominate, make, and appoint, you the said A. Duke of B. Our Lieutenant of and in our County of C., and of and in all Cities, Boroughs, Liberties, Places, incorporated and privileged, and other Places whatsoever within Our said County of C. and the limits and precincts of the same, for and during Our pleasure."

LORD LYTTLETON adds, that he once took some pains to trace the origin of the office of lord-lieutenant, "which is extremely obscure," and that "the title implies a sort of vice-regency," &c.; but into these points I need not further enter for the purpose of the precedence question.

JOHN M. DAVENPORT.

Oxford.

IS KEIRS, CALLED ALSO KIERS, = KERSE
(OFTEN WRITTEN KERS)?

(4th S. v. 579.)

This query cannot be very satisfactorily answered, because there is a *Kerse*, the seat of an early cadet of the Crawfords of Loudon, as early as the reign of Alex. II. which lies in the parish of Dalrymple near Ayr, and in the bailliery of Kyle-regis. And a Keirs, a very extensive tract, lies in the adjoining parish of Straiton to the south, and *in comitatu de Carric*, and which was in the possession, at the beginning of the seventeenth century, of a family, Schaw, who took designation from it—Keirs. It is believed not known that any family of the name of Crawford ever possessed it; but yet having been divided and even subdivided during the seventeenth century, in the course of effecting sales, it is not at all impossible that such a family acquired a part, and was designed from it.

It is held by Robertson (*Ayr. Fam.* ii.), seemingly on good authority, that the male line of the Crawfords of Kerse came to an end on the death of Alex. Crawford of Kerse, which took place about 1703 or 1704, when he was succeeded by his daughter Christian, who, although married, owing to having no issue, conveyed Kerse and other properties, as Skeldon in the same locality, to William Ross of Shandwick, a writer in Edinburgh. On the other hand, a later writer, Paterson (*Hist. of Ayr*, i. "Dalrymple"), contends that two male successors of Alexander Crawford mentioned enjoyed Kerse, &c.; and that it was only on the death of the last, or indeed, of both, without male issue, that Christian, daughter to Alexander, succeeded, in consequence of a special series of heirs having been called in under some tailzied destination. The name of the first of these was John Crawford, who, as alleged, was designed of

Kerse; he occurs in 1723; and the other is William Crawford, also said to be designed of Kerse. He appears in 1732 as having been admitted a burghess of Ayr; but whether these two Crawfords were related to each other, or how they, or either, were to the older Lairds of Kerse has not yet been shown. This William of 1732 possibly may have been the brother of James of Newark and Balsarrah, who executed the entail of 1726, mentioned by LORD GORT. At the same time, it is also possible, the names being so alike, that there may have been a reading by Paterson "of *Kerse*" by mistake for "of *Kears*"; and this must inevitably be assumed if, in the bond of tailzie of 1726 mentioned, the reading "of *Kears*" is undoubtedly correct. LORD GORT seems, therefore, to possess the means of answering the question himself.

Newark, the property of James Crawford, that which he tailzied in 1726, is well known. It is in the Carrick district, on the south side of the Doon, and in the parish of Maybole, as well as contiguous to the Brig o' Doon rendered famous by Burns; and as to Balsarrah, James Crawford's other property, there is one of this name in Kirkoswald parish in Carrick, and another in Kyle-regis. Alloway Kirk, also made famous by Burns, and near his birthplace, is near to, but on the north side of, Doon, in Kyle-regis, and opposite to Newark. James Crawford, of the latter place—a property originally of considerable extent, and probably the granter of the bond of tailzie—obtained in 1696 special permission of the magistrates of Ayr, to whom the kirk of Alloway belonged, to bury a child *within the precincts* of that kirk; and had also, at the same time, conferred the privilege of the *ringing of the bell* (to intimate, shall we suppose, to the inhabitants within hearing of it, the departure of a soul, and to enlist their sympathies and prayers?). The lands of Law, belonging to Alloway Kirk, were acquired from the magistrates in 1673, prior to the death of this child, by him who then was the owner of Newark, in exchange for other lands belonging to Newark, and lying within the two branches of the Doon, which existed at one time immediately above the point where that water reached the sea; and these lands of Law may have entitled James Crawford, although resident in a different parish, to claim and receive a right to bury in Alloway Kirk or its ground.

The Crawfords were long in right of Newark. They were so on the occasion of the murder of the tutor of Cassillis, known as the Auchendrane tragedy, Duncan Crawford being then owner, who, it would seem, was on most friendly terms with John Mure of Auchendrane, the archfiend who contrived the plot, which was put into execution on May 2, 1602, at a little space south of Ayr, when the tutor was on his way to Edinburgh. Sir Walter Scott's tragedy of *Auchendrane* was

founded on this sad occurrence. (*Vide* preface, also Pitcairn's *Hist. of the Kennedies*, p. 59, and appendix.)

LORD GORT, if in possession of original documents or of other information illustrative of the pedigrees of any of the Crawforda, would, in making the import known, be doing most acceptable service.

ESPEDARE.

DEMONIACS.

(4th S. v. 580.)

In attempting to furnish such a list as your correspondent requires, I have separated my collection of treatises on this curious and much-vexed question into two classes. The *first* includes those writers who contend for the more figurative interpretation of the words of Scripture; the *second*, which for the sake of completeness I will append, consists of those who would take a literal view of the subject, and argue for the existence of a personal devil and auxiliary demons. I find that, in bulk and weight, the two heaps into which my collection has thus resolved itself are about equal. I leave others to pronounce as to the comparative value of the contending opinions. The following, then, are the works in which the *figurative* sense of the New Testament narrations is advocated:—

An Enquiry into the Meaning of Demoniacs in the New Testament. By T. P. A. P. O. A. B. I. T. C. O. S. 8vo, London, 1787.

[This treatise was written by the Rev. Arthur Ashley Sykes, D.D. The formidable array of letters under which the authorship of this gentleman was concealed, and which was popularly supposed to represent an Oriental charm against incantations and the power of Satan, are nothing more than the initials of his titular distinction: viz. The Precentor And Prebendary Of Alton Borealis In The Church Of Salisbury. Dr. Sykes was answered by Twells, and published *A Farther Enquiry*—this was also replied to by Twells.]

The discussion also brought forth:—

A Review of the Controversy about the Meaning of Demoniacs in the New Testament, &c. By a Lover of Truth. London, 8vo, 1789, pp. 80.

[I am unable to name the author of this able treatise. In it is reprobated, in a masterly and critical manner, the interpretation of the word *δαίμων* in the sense of a malevolent or maleficent being; while it is shown that, when the epithets *κακός* and *γυναικίος* are annexed to it, they invariably signify the origin or cause of evil in man—a doctrine directly consonant with the philosophy of the Pythagorean school. In corroboration of this representation, the learned reviewer cites the most respectable authors of antiquity who wrote prior to the Evangelists.]

Thomas Bartholini De Morbis Bibliis Commentarius. 8vo, Francof. 1672.

Medica Sacra: sive de Morbis Insignioribus qui in Bibliis memorantur Commentarius. Auctore Richardo Mead, etc. Londini, 8vo, 1749.

[Cap. ix. *De Demoniacis*: in which the author considers the demoniacs of the New Testament to have been lunatics and epileptics, in opposition to the theory of

actual possession. An English translation, with Life of the author, by Stack, appeared London, 8vo, 1755.]

The Case of the Demoniacs mentioned in the New Testament: Four Discourses upon Mark v. 19, with an Appendix for further illustrating the Subject. By Nathaniel Lardner, D.D. London, 8vo, 1758.

An Inquiry into the Nature and Design of Christ's Temptation in the Wilderness. By Hugh Farmer. London, 8vo, 1761.

An Essay on the Demoniacs of the New Testament. By Hugh Farmer. London, 8vo, 1775.

Letters to the Rev. Dr. Worthington, in Answer to his late Publication, intitled "An Impartial Enquiry into the Case of the Gospel Demoniacs." By Hugh Farmer. London, 8vo, 1778.

Joannis Salomonis Semleri, etc. Commentatio de Demoniacis quorum in N. T. fit mentio. Ed. quart. Small 8vo, Halle, 1779, pp. 128.

The Great Apostle Unmasked; or a Reply to the Rev. Mr. Easterbrook's Appeal, in Defence of his Demoniac George Lukins. By Samuel Norman, Surgeon at Yatton. 8vo, Bristol, 1788.

Analytical Investigation of the Scriptural Claims of the Devil, with an Explanation of Sheol, Hades, and Gehenna. By Russell Scott. 8vo, 1822.

An Enquiry into the Existence of a Personal Devil. 8vo, London (Sherwood & Co.), 1848, pp. 96.

[First edition appeared in 1832, under the title *The Devil*, which was objected to "as partaking of ludicrousness," and altered.]

The Devil: Twelve Reasons for Disbelieving his Personal Existence. By Owen Howell. 8vo, London (Constans), N. D. pp. 12.

On Evil: Embracing an Examination of the Popular Notions respecting Satan. In Letters to a Working Man. By a Layman. Small 8vo, London (Chapman), N. D. pp. 96.

Although I have not mentioned as a substantive work the *Sermons* of the learned Rev. Joseph Mede, it must not be forgotten that it was the expression of his opinion upon the "Demoniacs of Scripture" half a century before—that they were "no other than such as we call Madmen and Lunatics"—in his celebrated discourse upon John x. 20, which gave rise to the controversy followed up by Sykes, Twells, and others.

I now pass on to the writers who have contended for the more *literal* interpretation of the words of the New Testament:—

P. Thyrsi De Obsessis à Spiritibus Dæmoniorum Hominibus Liber. 4to, Colonia, 1598.

Traité sur la Magie, le Sortilège, les Possessions, les Obsessions, et les Maléfices. Par M. D***. 12mo, Paris, 1732.

An Account of the Demoniacs, and of the Power of Casting out Demons, both in the New Testament and in the Four First Centuries. Occasioned by a late Pamphlet intitled "An Enquiry into the Meaning of Demoniacs in the New Testament, &c." By William Whiston, M.A. London, 8vo, 1737.

An Essay towards Vindicating the Literal Sense of the Demoniacs in the New Testament; in Answer to a late Enquiry into the Meaning of them. London, 8vo, 1737.

[This was written, in answer to Dr. Sykes, by Thomas Church, M.A., Prebendary of St. Paul's.]

The Usual Interpretation of ΔΑΙΜΟΝΕΣ and ΔΑΙΜΟΝΙΑ in the New Testament asserted: in a Sermon

preached before the University of Oxford, March 5th, 1737-8. By Thomas Hutchinson, B.D., of Hart Hall, and Prebendary of Chichester. Oxford, 8vo, 1738.

An Examination of the "Enquiry into the Meaning of Demoniacks in the New Testament," in a Letter to the Author. By the Rev. Samuel Pegge. 8vo, 1739, pp. 86.

A Dissertation on the Demoniacks of the Gospel. 8vo, London, 1775, pp. 63.

An Impartial Enquiry into the Case of the Gospel Demoniacks. With an Appendix consisting of an Essay on Scripture Demonology. By William Worthington, D.D. London, 8vo, 1777.

Demoniacks. An Enquiry into the Heathen and the Scripture Doctrines of Demons, in which the Hypotheses of the Rev. Mr. Farmer, and others on this subject, are particularly considered. By John Fell. London, 8vo, 1779.

An Appeal to the Public respecting George Lukin, (called the Yatton Demoniac), containing an Account of his Affliction and Deliverance; together with a Variety of Circumstances which tend to exculpate him from the Charge of *Imposture*. By Joseph Easterbrook, Vicar of Temple in the City of Bristol. Bristol, 8vo, 1783, pp. 81.

The Fact; or, An Authentic Instance of Demoniack Possession improved: a Sermon. By the Rev. Edward Burn, Lecturer of St. Mary's, Birmingham. Birmingham, 8vo, 1783, pp. 25.

The Case of Saul, showing that his Disorder was a real Spiritual Possession, and proving (by the learned researches and labours of a strenuous promoter even of the contrary doctrine) that actual Possessions of Spirits were generally acknowledged by the Ancient Writers among the Heathens, as well as among the Jews and Christians, &c. To which is added a Short Tract, wherein the Influence of Demons are (*sic*) farther illustrated by Remarks on 1 Timothy iv. 1-3. By Granville Sharp. Small 8vo, London, 1807.

Demoniack Possessions. Reasons for the Credibility of their Reality, not only as Recorded, but as Exhibited, in the New Testament. London, small 8vo, 1817.

A Letter to the Rev. George Harris, containing an Examination of the Arguments adduced in his Lectures to prove the Non-Existence of the Devil. Liverpool, 8vo, 1820, pp. 51.

[By Dr. Barr, Minister of the Scotch Church, Liverpool.]

The Extraordinary Affliction, and Gracious Relief of a Little Boy; supposed to be the Effects of Spiritual Agency, carefully examined and faithfully related, with Observations on Demoniack Possession, and Animadversions on Superstition. By James Heaton. Second edition, improved and enlarged, small 8vo, Plymouth, 1822.

Farther Observations on Demoniack Possession, and Animadversions on some of the Curious Acts of Superstition, &c. By James Heaton. Small 8vo, Frome, 1822.

[I knew Mr. Heaton, the author of these very curious books, and have conversed with him on the subject. He was a minister of the Methodist body, and died at Birmingham a few years ago at a very advanced age.]

Essay on Evil Spirits; or Reasons to prove their Existence. By William Carlisle. 12mo, 1825.

A Circumstantial Account of a Successful Exorcism, performed at King's Norton, Worcestershire, in the Year 1815; accompanied by Reflections which that extraordinary Event produced in the mind of the Exorcist. By the Rev. E. Peach. Birmingham, 8vo, 1836, pp. 19.

[Reprinted from *The Catholic* for June 1816.]

Satanic Agency and Mesmerism. A Sermon preached at St. Jude's Church, Liverpool, April 10th, 1842, by the Rev. Hugh McNeile, M.A.

[Nos. 599 and 600 of the *Penny Pulpit*.]

The Existence of Evil Spirits proved; and their Agency, particularly in Relation to the Human Race, explained and illustrated. By Walter Scott, President, and Theological Tutor of Airedale College, Bradford, Yorkshire. 2nd edit. London, thick small 8vo, 1845. (Lecture V. "Demoniacks, especially those of the New Testament," pp. 303-365).

I am aware that the foregoing lists, though copious, are far from being exhaustive. I hope to see additions to them from collectors who may possess works which have escaped my own knowledge or research, and trust meantime that your correspondent may glean from them some of the information he asks for.

WILLIAM BATES.

Birmingham.

MR. BOUCHIER is referred to Farmer's Treatise—I forget the title—but a copy is in the National Library, and also in the library of Dr. Williams. The author was a learned dissenting divine.

JAMES HENRY DIXON.

IMPERIAL CONSTANTINIAN ORDER OF SAINT GEORGE.

(4th S. iii. 218; v. 538.)

"Joannes Andreas Angelus Flavius Comnenus" owes his celebrity, such as it is, to the patronage of the Papal Court, and the Abbé Bernard Giustiniani's literary puffing, by which he was enabled, on a fictitious title to the grand-mastership, to sell the order in question, to Francis Farnese, Duke of Parma and Placentia, in 1697. In the perfecting of this imposture, an imaginary statute was interpolated, by virtue of which, "Angelus" was enabled to remove the disqualification of bastardy from the Abbé (who was the natural son of Senator Leonardo Giustiniani and Caterina Corbelli, his mistress), and to confer on him, in return evidently for considerable *substantial* services, the honorary distinction of a grand-cross of the "cleverly manipulated" order.

Having thus settled the matter, the Abbé proceeded to fortify the usurpation by a history* of the Order, and the publication of a fictitious roll of grand-masters, from Constantine the Great, to the *seller* of the Order, and forty-second in descent. And it is worthy of note, that the ages assigned to forty-one of these grand-masters—hereditary recipients of the dignity, and not as mere public servants, receiving an honorary reward, late in life—make in the aggregate, the incredible sum of 2545 years. At the same time, the Order is restricted in the family, in such a way that we are compelled to assume that Constan-

* *Historie Cronologiche dell' Origine degli Ordini Militari e di tutte le Religioni Cavalleresche infino ad hora instituite nel Mondo, etc.* Opera dell' Abbate Bernardo Giustiniani, Cavaliere Gran Croce nell' Ordine Imperiale di S. Giorgio, etc. In Venetia, mdcxciii. in folio.

tine the Great was an "Angelus," and that Constantine XIII. and last reigning Emperor was *not* grand-master of the Byzantine order!

But the roll of supposititious grand-masters contains moreover names unknown to history, and therefore we are obliged to refer to some other authority. The conscientious Du Cange accordingly supplies the desired information (*Familia Augusta Byzantina*, pp. 211-12), and candidly admits* that he is unable to conceive how this (nevertheless respectable) Venetian family of ANZOLI, can claim a descent from the Imperial Byzantine family, seeing that of the great-great-grandfather of "Joannes Andreas Angelus

* Miram ac incredibilem quoad Græcicas familias confusionem peperit attulitque Orientalis Imperii à Turcis invasio. Si qui enim ex nobilioribus, fortunæ injuriâ, nullâ pristinam recuperandi in posterum gloriam spe, in deplorandam prolapsi sunt calamitatem, extitere alii, qui etiam nobilitate aliqua olim revera fulserint, illustria ac indebita assumpserunt nomina, et Ducum vel Principum imaginarias dignitates, tanquam ampla et à parentibus accepta provinciarum ac civitatum patrimonia possiderent, aut aliquando possedissent, pudore omni posito sibi asservere, intercedente interesse nemine qui vanos hosce titulos oppugnaret. Et sanè commiseratione longè potius digni sunt censendi, quàm ut iis quæ premuntur, obijciatur calamitas, cum nihil æquè defendendum, quàm inopiâ laborans vir nobilis, nec magis ridiculum, quàm egens gloriosus vel superbus, cui nullæ suppetunt facultates, quibus generis decus, atque aded ambitionem suam quodammodo fulciat ac tueatur:—

"Commune hoc vitium est, hic vivimus ambitiosâ
Paupertate omnes."—Juvenal, *Sat.* iii.

"Iis accensendi omnino nobiles quidam Italici, ex Græcicorum Angelorum, uti volunt, gente, ANZOLI vulgè cognominati, ex Drivastensi in Albania oppido exorti. Nam etsi fatendum eorum stemma nobilitatis quedam præferre insignia, illud tamen intolerandum videtur, quod Imperatoriarum familiarum cognominibus, ac dignitatibus imaginariis titulis identidem pro libitu commutatis, quas vel ii, nec decessores unquam possidere, corvi instar Æsopici, alienis scilicet pennis, se se adornant, *ructantes Semideum propinquitates*, ut verbis utar Sidonii. (Sidon. in *Narbone*, v. 254.) Quinetiam eò venero frontis, ut militaris perinde S. Georgii Ordinis Magistros supremos se se inscriperint, Milites, Comites, Barones, Notarios, Tabelliones, Poëtas etiam, nobilitandi præterea, *nothos legitimandi*, autream denique et argenteam cudenti monetam jus sibi arrogarint. Militarem porrò hunc Ordinem à Magno Constantino institutum volunt, cum debellato Maxentio crucem in coelo conspexit; instauratum deinde ab Isaacio Angelo Imperatore, qui supremam Ordinis prærogativam Angelis Græcicis ex se nascituris deinceps attribuerit. Quò ejusmodi nœmis posteris illudant, confinxere varia chartarum instrumenta, quæ perspicue falsitatis notam præferunt, etc.

"Jam verò ut Anglicum Drivastense stemma hic describerem, hæc causa potissimum impulit, quòd eorum interesse arbitrarer, qui illustres hosce dignitatum titulos fortasse legerint, quo jure ac fundamento hos sibi adscripserint, statim agnoscat, ne tam facile his se illudi nugis patiantur. Adde quòd extitere in ea gente viri aliquot insignes, quorum sat perhonorifica habetur mentio apud scriptores, ut non omnino relinquatur intacta, etc." (Du Cange, *Familia Augusta Byzantina*, p. 211.)

Flavius Comnenus" nothing whatever is known, but that in his time, swarms of adventurers settled in Italy, the least of whom was scarcely satisfied with the titles of duke or prince.

"Primus igitur" (continues the same writer) "qui dubiæ minis fidei ex hæc gente occurrat, est I. MICHAEL ANGELUS, Nobilis Drivastensis, qui obiit an. MCCCCLXV. Hujus filius fuit II. ANDREAS ANGELUS [and so on]. III. PETRUS ANGELUS. IV. HIERONYMUS ANGELUS, Princeps Thessaliæ, Drivastensis Comes, etc. V. PETRUS ANGELUS FLAVIUS, Princeps Ciliciæ, qui ab Andrea Angelo patruo hæres dictus, eo nomine intercessit, etc. VI. JOANNES-ANDREAS ANGELUS FLAVIUS COMNENUS, Drivasti ac Dyrrachii Dux, Princeps Macedoniæ et Moldaviæ, supremum Ordinis S. Georgii Magistratum, etc. etc. Is est Flavius Angelus, qui Principum genealogias à se contextas Venetiis edi curavit an. MDCCXI. quarum pleraque ab ipso Adamo auspicatur, putidas aded ac falsas, ut mirari liceat viri frontem ac audaciam," etc. etc.

Strange to say, the *founder* of the "Angeli Drivastensis" does not appear to have enjoyed, like his descendants in 1697, the title of "Prince of Macedonia" (or indeed any other), and the first who seems to have had a Byzantine title was Hieronymus Angelus (1559), who is styled "Prince of Thessaly," and "Grand-Master" of the Constantinian order. The titles again vary, until in the person of the sixth and last of the family we have both "Prince of Moldavia and Macedonia." How remarkable that neither these titles nor pretensions should have been heard of *during the first century* after the fall of Constantinople, and during a period when the Palæologi were identified and acknowledged everywhere! Du Cange must be preferred to the interested Giustiniani; but the latter, for obvious reasons, has obtained more attention, and authors have been content to take their information at second-hand in this instance, for in all the absurd literature of the eighteenth century on the Orders of Knighthood, in which we find seriously recorded such "ordres" as "Du Chien et du Coq," "De la Table Ronde," &c., Giustiniani stands as high authority.

As regards the sale of the Order in question, such could not certainly have been legally effected, even if the Order had belonged to "Joannes Andreas Flavius Angelus Comnenus," for an *hereditary* grand-master is but a *locum tenens*, and cannot deprive the natural heir of his blood of inheritance. But with the Papal jealousy of all things Byzantine, and the difficulty of the protest of the representatives of the Palæologi obtaining suitable notice, it is not surprising that this singular transaction should have been credited as the real sale of a *bonâ fide* order of knighthood by a veritable owner.

RHODOCANAKIS.

ST. ALBAN AND FREEMASONRY.

(4th S. vi. 28.)

The story is first told in the *Constitutions* of Anderson, published under the sanction of the Grand Lodge, in 1723, the first book ever published on Freemasonry. Anderson does not give the slightest authority for the assertion, nevertheless the story has been told in almost every work on Freemasonry since that time. However, in 1810, Christ. Krause, a quondam professor at Jena, published a book at Dresden entitled *Die drei ältesten Kunstkunden der Freimaurerbruderschaft*, or in plain English—The three most ancient Masonic documents, and their bearing on the fraternity of Freemasons. The third document of these three purports to be as follows:—

"The Ancient York Constitution, accepted in the year 926, from an original manuscript preserved by the Grand Lodge of York, translated into Latin by an Englishman in 1806, and re-translated from Latin into German by Br. Schneider in Altenberg in 1808, and illustrated with explanatory notes by the editor."

The Englishman who translated this document into Latin was a Br. Stonehouse, and he gives his description of the original manuscript in the following terms:—

"It is composed in the ancient vernacular tongue of the country, written on parchment, and preserved in the archives of the most venerable society of architects (*summa societas architectonica*) of this town, and the contents of which are exactly the same as the Latin translation. This is certified by me. STONEHOUSE. York. Jan. 4. 1806."

In this document is also the story about Carausius, St. Alban, and the Freemasons; and a manuscript of such an age, mentioning such matters, was quoted whole in almost every Masonic work since published. I do not know how many editions the work of Krause went through; mine, however, is the second, published in 1820. For obvious reasons, it was not much known to English antiquaries; but those who did, laughed to scorn a manuscript "composed in the ancient vernacular tongue of the country" as early as 926. The Grand Lodge at Berlin, annoyed at those laughers, opened up a formal inquiry of the Freemason's Lodge at York; and Br. Cowling, a Past Master at York, was deputed to make inquiries and answer the Grand Lodge of Berlin. Br. Cowling reported that he was unable to discover the manuscript; that the name of Br. Stonehouse was not on the roll of the York Freemasons; that he was, even traditionally, unknown there; that in the year 1806 an architectural society did not exist at York, and if by the words "*summa societas architectonica*" he implied a Grand Lodge, that did not exist either.

The German Society of Freemasons did not like to give up their glorious manuscript, so they, in 1804, did not write, but raised money and sent

over a gentleman to York expressly to look for it, but in vain. The original of the manuscript published by Krause, from Shorthouse's translation, was never yet found. There is no mention made of it in the *Fabric Rolls of York Minster*, published at Durham by the Surtees Society; in short, it is simply and plainly another Masonic fraud.

WILLIAM PINKERTON.

CHARLES DICKENS AND THE "LIFE OF GRIMALDI" (4th S. vi. 2.)—A letter which appeared in "N. & Q." of the 2nd July escaped my attention till within a few days. The statement therein made is incorrect in the most material points, and the writer must pardon me for saying that, before he attempted to correct others, he ought to have better informed himself of the facts connected with the *Life of Grimaldi*.

First, the work was *not*, as stated, published by Messrs. Chapman & Hall, but by myself: and

Secondly, I know, and have Mr. Dickens's autograph letters to prove the fact, that he *did* write a good deal of the work; and he speaks of the labour this wearisome task imposed upon him. I placed Mr. Egerton Wilks' *Memoir* in the hands of Mr. Dickens, and whatever is good in it was the result of the correction, alterations, and in many instances the re-writing the narrative. He did everything that was possible to improve it, but it was not possible to make it a book on which he could look with pleasure.

I parted with the copyright many years ago, and therefore can speak on the subject without any interested motive. RICHARD BENTLEY.

STRINGS WORN IN THE EAR (4th S. v. 504; vi. 16.)—At Marske Hall is the portrait of Dorothy Bellasis, wife of Sir Conyers Darcy, the distinguished Royalist, created Lord Darcy and Conyers in 1641:—

"A pretty girlish face, with light hair and brown eyes. She holds a watch in her hand, and is very richly attired in a brown brocaded dress trimmed with lace. Her ear-rings, singularly enough, are attached to the ears with ribands."—*Archæologia Æliensis*, New Ser., v. 25.

PONSONBY A. LYONS.

VICTIMS OF THE GUILLOTINE (4th S. v. 273, 324, 410, 455.)—I am printing at Paris a little book, *Les Français en Amérique*, etc. I have had occasion to cite a curious collection of tracts, roughly bound, and marked "Liste exacte des Guillotines," of which I have given the following note:—

"J'ai pu me procurer une collection de livraisons bimensuelles publiées pendant les terribles années 1792, 1793 et 1794, sous le titre: LISTE GÉNÉRALE et très-exacte des noms, âges, qualités et demeures de tous les conspirateurs condamnés à mort par le tribunal révolutionnaire établi à Paris . . . pour juger tous les ennemis de la patrie. Ce recueil paraissait avec la régularité de l'*Almanach des Muses* et du *Mercurie galant*, et la matière manquait si peu pour

remplir ses trente-deux pages d'impression compacte que des suppléments devenaient souvent nécessaires. Peu de réflexions accompagnaient du reste cette nomenclature aussi froide que le couteau de la guillotine, aussi sèche que les coups des bourreaux. Les éditeurs comprenaient trop bien que les approbations de la veille pouvaient être des critiques du lendemain. Chaque citoyen sentait poiser sur sa tête un glaive dont la moindre imprudence pouvait provoquer la chute.

"Et pourtant, que ce morne silence des publicistes sous le règne prétendu de la liberté est éloquent! Que de pensées dans leurs réticences! Que d'enseignements dans le choix de leurs titres et de leurs qualifications! Lisez cette épigraphe inscrite en tête de chaque bulletin :—

'Vous qui faites tant de victimes,
Ennemis de l'égalité,
Recevez le prix de vos crimes,
Et nous aurons la liberté.'

"Était-ce une apologie ou bien une satire du régime de la Terreur?

"Dans ce même livre, où on lit *l'infâme* Capet, on trouve tour à tour les *infâmes* Girondins, *l'infâme* Robespierre et enfin *l'infâme* Carrier.

"La République y est proclamée avec emphase *sine, indivisible, et IMPÉRISSABLE*.

"Cette impassible nécrologie fait voir au lecteur, comme dans un navrant cauchemar, les massacres de septembre, les mitraillades de Lyon, les noyades de Nantes et ces milliers de têtes fraîchement coupées d'enfants, d'adultes, de vieillards, de jeunes filles, de savants, de magistrats, d'artisans, de soldats, de prêtres, entassées pêle-mêle pour la satisfaction du peuple-roi en délire.

"La lecture de cette *Liste exacte des guillotins* m'a fait faire une remarque que je n'ai vue encore nulle part. C'est que la majorité des victimes appartenait aux classes les plus humbles de la société. Ce furent pour la plupart des ouvriers, des petits bourgeois, des cultivateurs, des employés, qui payèrent de leur vie le triomphe d'une révolution accomplie par eux et pour eux."

I may add that this collection seems from the name lettered on the binding to have been made by a member of the family of one of the sufferers, and is interspersed with numerous, sometimes copious MS. notes concerning them, many of which are taken from books now very scarce or quite unknown. According to this "*Liste exacte*" the number of guillotines largely exceeds Mr. Carlyle's estimate, and as the name, age, birthplace, occupation, residence, &c., of each victim are given, it seems to me entitled to be considered more correct. BALCH.

COINS IN FOUNDATION STONES: MASONS' MEDALS (4th S. vi. 5, 6).—Part of this second note partly answers the first. In France the custom has long obtained, and is still put in practice, of enclosing coins in the foundation stones of public buildings. One was lately found under those of the once so celebrated but now extinct manufactory of Chr. Ph. Oberkampf, at Jouy, near Versailles (Seine-et-Oise). In future ages, should ever the bronze statue of Henry IV. on the Pont Neuf in Paris be destroyed (*quod Deus avertat*) as was the previous one during the Revolution, it will "astonish the natives" to discover in the right arm of the Bearnais a statuette of the first

Napoleon,—a singular freak of the sculptor's at the time of the Restoration. P. A. L.

"THE TEMPTATIONS OF ST. ANTHONY" (4th S. vi. 8).—The line—

"St. Anthony sat on a lowly stool,"

is described as having been written "by the Rev. R. H. Dalton Barham, author of the *Ingoldsby Legends*." Barham, the author of the *Ingoldsby Legends*, wrote his name "The Rev. Richard Harris Barham," and had not the name of Dalton. I think his son has it. W. L.

[This song is attributed to the Rev. R. H. Dalton Barham in the last edition of the *Bentley Ballads*, p. 95; but we have since been informed it is the production of poor Tom Sealey.—Ed.]

NAPOLEON BONAPARTE IN PALESTINE (4th S. v. 580).—I have myself often sought for information on the subject of doubtful points in the history of the first Napoleon—as to his visiting certain cities of classic and historic fame, &c.; but I picked up the other day a book on a Paris bookstall which makes his career very easy to be traced for every day from January, 1792, to the day of his death. It is called—

"Itinéraire général de Napoléon, Chronologie du Consulat et de l'Empire, indiquant Jour par Jour, pendant toute sa Vie, le lieu où était Napoléon, etc. etc., suivi d'un Dictionnaire géographique Napoléonien, contenant tous les lieux parcourus par Napoléon, etc. Par A. M. Perrot. Paris, 1845."

Among the places visited during his career by Napoleon, we look in vain for Rome, Jerusalem, or London. H. H.

Portsmouth.

PROVINCIAL GLOSSARY (4th S. v. 271, 302, 362, 435, 442, 545, 564).—The vocal gamut may be shown thus—

EE AY { EH } AW OH OO.
AH

As it has become necessary in the dilapidated condition of the alphabet to employ two letters to do the work proper for one, extreme criticism of the effect may be spared. LITTERA.

BYRON FAMILY (4th S. v. 558; vi. 15).—A brief genealogical account of the Byron family was compiled by the late John Harland, F.S.A., probably from a couple of pedigrees—one in Baines's *History of Lancashire*, and the other deposited in a miscellaneous collection in the Chetham Library, Manchester; and also from public records, and the many private deeds and documents to which he had access. Mr. Harland's sketch appeared originally in the *Manchester Guardian* in October, 1851, then in Mr. Edwin Waugh's *Sketches of Lancashire Life and Localities* (ed. of 1855, pp. 63-5), and next in the *History of Droyliden* (1859, pp. 37-9), which also contains notices of Clayton Hall, their Lancashire home from 1200 to 1540, and which still exists

(after one or two rebuildings) environed by its ancient moat. Copies of the *History of Droylsden* may be seen at South Kensington and the British Museum. Mr. Harland's deductions may be seen in the *Droylsden Express* of the 18th June, 1870.

JOHN HESON.

Leas, near Oldham.

I have a letter before me of Capt. John Byron, father of the noble poet, which is much in keeping with what is known of his spendthrift life. It has nothing aristocratic about it. The seal, in lieu of a coat of arms, is simply a common wafer stamped with the tube of a watch-key. The letter is addressed from Dieppe (which bears the postmark "Dieppe"), June 23, 1789, to the Paris banker Peregaux, Rue du Sentier, and runs thus:—

"Sir,—I send you a draft at seven days after date, and at the same time beg you will accept it, as I have sent you the same on Sir Robert Herries at sight. I am ashamed to do this, but I am convinced you will excuse it knowing myself and family.

"I am, Sir,

"Your most obt^d servt,

"JOHN BYRON.

P. A. L.

"£25."

LASCELLES FAMILY (4th S. v. 313, 385, 474, 601.)—Having occasion to examine a charter of David I. king of Scotland, who reigned from 1124 to 1153, and which is found in the *Diplomata et Numismata Scotica*, I have had my attention drawn to one of the witnesses, "Rodbertus de Sigillo." Is this a branch of the Lascelles family, who had penetrated to our bleak country and been able to secure a high position? His name appears immediately after the ecclesiastical witnesses, and before such as "Dunecano Comite et Hugone de Morevilla et Malise Comite et Edwardo Cunestabulo et Leod de Brechin et Ranulfo de Sules."

The charter is a grant "Sancte Marie de Hadintune et Ecclesie Sancte Andree Clerchitune," but there is no date to fix the year, though it is probably known from some other source. Malis was Count of Strathern, and formed one of the band of King David (1188), who, according to the chroniclers (I quote from Dr. Hill Burton's *History of Scotland*, ii. 56), was present at the battle of the Standard, and was "scornful about the trust laid on the mail-clad men in the Scots army: he wore none, yet would he advance further against the enemy than those who cased themselves in iron." Is anything known of this branch of the Lascelles family?

CRAUFORD TAIT RAMAGE.

DR. WM. NELSON CLARKE (4th S. vi. 14.)—Who made him a Dr.?

W. L.

UNDERN (4th S. v. 601.)—This word is simply the Saxon for *under*. It does not mean exactly

the hour of nine, but the canonical hour of *tierce*, which is sung at nine o'clock. Now as nine was the usual hour for daily mass, the *tierce* was probably called *undern*, from being sung immediately under, or before mass, and preparatory to it. The corresponding German word *unter* means not only *under*, but *by*, *during*, and *in connexion with*.

F. C. H.

MIRACLE PLAYS IN SPAIN, GERMANY, ETC. (4th S. vi. 4.)—Some fifty years ago, "doing" the borders of the Rhine, with knapsack on back and zigeunerstock in hand, as is customary in German schools during the holidays, I recollect being shown by our cicerone at Mayence, on the stage of the theatre, three crosses intended for the representation that day of the crucifixion on Golgotha, and we were told of a dark tragedy on a similar occasion. The actor who represented our Saviour on the cross, not having been properly fastened, fell heavily on a beautiful weeping Magdalen, who happened to have been the mistress of the sovereign, who was witnessing the performance. Enraged, he leaped down from the stage box, and with his dagger mortally wounded the innocent cause of this misfortune. The poor actor being a general favourite with the public, the spectators were so exasperated that some rushed on to the stage and felled the prince to the ground. Tableau!

P. A. L.

THE LAMBES AND VINCENT NOVELLO (4th S. vi. 3.)—The lines quoted by H. B. from the *Musical Times* have been published in the first volume of the *Complete Correspondence and Works of Charles Lamb*, which was issued in 1868 (Moxon & Co.), the second being only just announced. They appear in a letter to Mrs. Hazlitt, May 24, 1830, with the following introduction:—

"I amused Mrs. Williams with an occurrence on our road to Enfield. We travelled with one of those troublesome fellow-passengers in a stage-coach that is called a well-informed man. For twenty miles we discoursed about the properties of steam, probabilities of carriage by ditto, till all my science, and more than all, was exhausted, and I was thinking of escaping my torment by getting up on the outside, when, getting into Bishop's Stortford, my gentleman, spying some farming land, put an unlucky question to me: 'What sort of a crop of turnips do you think we shall have this year?' Emma's eyes turned to me to know what in the world I could have to say; and she burst into a violent fit of laughter, mangle her pale, serious cheeks, when with the greatest gravity I replied; that 'it depends, I believe, upon boiled legs of mutton.' This clenched our conversation; and my gentleman with a face half wise, half in scorn, troubled us with no more conversation, scientific or philosophical, for the remainder of our journey. Ayrton was here yesterday, and as learned to the full as my fellow traveller. What a pity that he will spoil a wit and a devilish pleasant fellow (as he is) by wisdom. He talked on music, and by having read Hawkins and Burney recently, I was enabled to talk of names and show more knowledge than he suspected I possessed; and in the end he begged

me to shape my thoughts upon paper, which I did after he was gone, and sent him."

Then follow the lines quoted by H. B., so far as Charles is concerned. The addition by Mary Lamb must have been written exclusively in the Album. G. J. DE WILDE.

MACGRUDER, OR M'GRUDDER (4th S. vi. 28).—I am not at present in a position to affirm that persons bearing either of the above names are or are not Macgregors. However, I may remark that, in the published *Retours* of Special and General Services of Heirs in Scotland, it is narrated that on April 21, 1631, John M'Gruder was served heir to his father John M'Grudar in Innerclari in part of the lands of Megor, now called Wester-Quarter; also in the lands of Innercrutak adjacent to the said lands, in the stewartry of Stratherne and county of Perth. And again, that on Sept. 20, 1666, John M'Grudder, in Craigneich, was served heir to his grandfather John M'Grudder of Nether Meigor in part of the lands of Meigor called Middlethird, *alias* Treymanich, with part of the mill; also in part of the lands of Meigor called Wester-Quarter, adjacent to the above, all lying in the parish of Comrie and stewartry of Stratherne. The first of these services was passed about thirty years after the name of M'Gregor was proscribed. If these M'Grudders were really of the clan Gregor, they were fortunate in retaining their lands, which lay between, and not more than two or three miles from, the large possessions of the Campbells of Lawers and the Campbells of Aberuchill—two of the most bitter and unrelenting enemies of the clan. What became of these M'Grudders, I have been unable to learn. We have M'Grouthers, Macgruers, and M'Ruers in Scotland, but I have not yet heard of a M'Grudder. However, my information may be limited in that direction. The tradition of the United States' Magruders may be quite correct, as I have found that some families of M'Gregors, whose forefathers long ago emigrated to America, have a much better knowledge of particular events relating to the clan than most of their namesakes in Scotland. One instance I may mention. They always called Rob Roy's wife *Mary*, whereas M'Gregors in Scotland have been known to name their daughters Helen, in honour as they supposed of her. MR. LEE's statement as to her real name (4th S. vi. 30) will be information to many Macgregors, and to the public in general. He shows that Sir Walter Scott was misinformed when he called her Helen.

CONCRAIG.

CAMP OF HANNIBAL (4th S. vi. 21).—Will MR. RAMAGE kindly explain the difference between the *ilex* and evergreen oak—the latter being generally known as *Quercus ilex*, and commonly called "the evergreen oak"? H. T. ELLACOMBE.

EPIGRAM ON THE WALCHEREN EXPEDITION (4th S. v. 174, 497, 606).—V. S. L. complains that this epigram is incorrectly quoted in Haydn's *Dictionary of Dates*, and asks for a correct version. He is answered by W. at p. 497; but as far back as 1st S. x. 524, I had given what I believed to be the true reading (almost identical with that of W.), on the occasion of the late Lord Derby having both misquoted the epigram and wrongly described the occasion which gave rise to it.

My note called up another (xi. 52) signed C.—a letter indicating, I believe, the late John Wilson Croker. C.'s version differed from that which I had offered, in speaking of Lord Chatham with his sword "undrawn," and C. took occasion to praise this word, as giving a special point to the epigram. Now here I quite differ from C., critic though he was. The object of the epigrammatist was to describe two men perfectly ready for action, and yet hindered by wanting the resolution to begin. Lord Chatham, with his sword "undrawn," would have been unprepared for the onset: to make an exact parallel with Sir Richard "longing to be at 'em," we must surely give a *drawn* sword to his colleague. C. thought the lines had originally appeared in the *Morning Chronicle*. Will some reader of "N. & Q.," who has access to a complete set of that paper, try and find them out, and tell us how they actually stand there? They would probably be found in the volume for 1809-10.

It would be interesting to have the *Morning Chronicle* carefully looked through by a competent person, for the sake of extracting the epigrams and satirical verses that from time to time appeared in its pages. During a long series of years they were the natural outlet for Whig wit, and I fancy a good collection might be gleaned from them. JAYDEE.

FREDERICK PRINCE OF WALES (4th S. vi. 7).—The strong and very unwonted epithets said to have been used by the wife and daughters of George II. towards his first-born appear to have been applied to himself by his own mother, who, writing to Lord Hervey (see his *Memoirs*, i. 275), thus describes him:—

"My dear Lord,—I will give it you under my hand, if you are in any fear of my relapsing: that my dear first-born is the greatest ass, and the greatest liar, and the greatest *canaille*, and the greatest beast, in the whole world, and that I heartily wish he was out of it."

"Who hath observ'd them most, he often finds,
Men turn wild beasts, and beasts have gentle minds."

P. A. L.

BEWICK THE ENGRAVER (4th S. v. 558; vi. 14.) In a list of "New Books printed for Vernon and Hood, 31, Poultry," which list is at the end of a single volume of *The Vicar of Wakefield*, 1803, I find—

"Goldsmith's *History of England Abridged*, with 33 heads of the Kings and Queens, cut in wood by Bewick. Bound, 8s. 6d."

T. J.

CAWNPORE: KHANPUR=KINGSTOWN (4th S. v. 401, 498, 585).—At the last of the above references MR. CHARNOCK enters into an explanation of the word "king" as apropos to Cawnpore, which he renders Khanpur, and translates Kingston. 1. Kanpoor, vulgariter Cawnpore, is not spelt with the letter *khé*, but with a *kaf*; the explanation is therefore not pertinent to the word. 2. *Khan* is not king. The humblest landholder whose house formed the original nucleus of the village, if belonging to a tribe or family using the affix *khan*, would be called by his dependents *khan sahib*, and the name of the village might thus naturally become Khanpoor. B. C. S.

COTTON'S "PISCATORIBUS SACRUM" (4th S. vi. 27).—Yes; Walton and Cotton's fishing-house in Beresford-dale still exists, with their cyphers lovingly intertwined and the date 1674 over its rustic door; but what has become of its paintings, wainscoting, black and white marble pavement, and more especially its large beaufet, who shall say? The Beresford estate was sold on Aug. 10, 1825, for 5,600*l.* (including 750*l.* for timber) to the late Field-marshal Beresford, and from him has descended to Mr. Beresford Hope, M.P., who has pulled down the old hall, religiously preserving every stone and balk with a view to their reinsertion in the contemplated new mansion. He has likewise planted a long avenue as far as the Leek road, but with questionable taste has introduced a quantity of exotic shrubs into this most charming of wooded gorges.

"There is a dell

Where woven shades shut out the eye of day;
While, towering near, the rugged mountains make
Dark background 'gainst the sky."

I may add that Mr. Sleigh published an elaborate pedigree of the Beresford family in a late number of the *Reliquary*, and that the "Izaak Walton" at Ham, and the "Charles Cotton" at Hartington, are two excellent inns for those contemplative pleasure-seekers who shun the noisy haunts of busy man. MOORLAND LAD.

About 1836 or 1837, while on a visit at Ham Hall, I made an excursion in the upper valley of the Dove to the celebrated fishing-house at Beresford. It was at that time in indifferent condition. The fantastic rocks and clear stream that passes this quaint building is, to fishermen at least, classic ground. Beresford Hall became the property of the late Lord Beresford, and has, I believe, passed from him to his wife's son, Mr. Alexander Beresford Hope, and I doubt not so curious and interesting a relic of the ancient sport has met with the attention of so eminent an anti-

quary as the honourable member for the University of Cambridge.

THOMAS E. WINNINGTON.

The *Piscatoribus Sacrum* was standing on its grassy peninsula, formed by a sharp bend of the Dove, in 1859. It had then been carefully repaired, as I saw while walking "All Round the Wrekin," a plain square stone edifice wherein a party of perhaps twenty might find shelter from a hill-country storm. Through one of the windows it could be seen that the interior, furnished with a table and a row of elbow chairs, was as plain as the exterior. The inscription over the door, with the date 1674, and the initials "C. C." and "I. W." curiously interwoven, had been newly cut, and was clear to the eye. I copied it—"Piscatorium Sacrum"—and still believe that was what I saw. But doubts having been suggested, I some two years later asked a friend who was sojourning in the neighbourhood to walk down to the Dale and verify. His answer was—*ibus*.

WALTER WHITE.

SIR WALTER SCOTT'S MISQUOTATIONS (4th S. v. 486, 577; vi. 13).—I was amused to see how MR. BARKLEY (vi. 13), while correcting A BRITHER SCOT's mistake, actually does what he expresses apprehension of doing, and misquotes Sir Walter himself. The story referred to by Lovell is not, as MR. BARKLEY says, "keip this side up," but "keip on this syde," at least in the two editions of *The Antiquary* which I possess. This correspondence has reminded me of a curious mistake which I found some time ago in *The Fortunes of Nigel*, and which may perhaps be thought worth notice in "N. & Q." In chap. vi. Nigel is spoken of as sitting at Heriot's banquet on the right of Aunt Judith, dividing that matron from Margaret Ramsay, whom, a few sentences further on, he is said to have on his left hand. A. M. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Scotland from Agricola's Invasion to the Revolution of 1688. By John Hill Burton. Vols. V. VI., and VII. (Blackwood.)

With these three volumes Mr. Burton brings his valuable contribution to the history of Scotland to a close. The fifth opens with the interregnum which followed the abdication of Mary, and after a sketch of the organisation of the Church, gives an account of the regencies of Murray and Morton, &c. At the opening of the sixth volume, when treating of the execution of Mary, Mr. Burton admits, what we believe to be the fact, that there is little evidence that that sad act excited universal indignation throughout Scotland. This volume carries the reader through the reign of James the Sixth; shows the result of the Union of the two Crowns; and illustrates very fully the state of religious feeling in the country during the earlier part of the reign of his successor. The narrative of this is continued through the earlier

portion of the seventh volume, in which we have clearly indicated the feelings and views of the two parties to the great religious struggle which ended in the firm establishment of the present state of church government in the North. The state of affairs in Scotland during the Commonwealth next occupies Mr. Burton's attention; and with the restoration of Charles the Second, he brings to a close a history on which it is obvious the author has spared neither pains nor research in the accumulation of evidence; while he has displayed good judgment in balancing conflicting statements, and succeeded in laying before his readers the results at which he has arrived in a pleasing and attractive manner. The work is clearly destined to take a permanent place among recognised authorities on the subject of Scottish history.

Essays in Mosaic. By Thomas Ballantyne. (Sampson Low.)

This new volume of the Bayard Series consists of some fifteen Essays, which the Editor describes as "skeleton Lay Sermons containing the best and most earnest and weighty sentences of the most thoughtful writers upon matters which concern us all"; and of Mr. Ballantyne's talent for making such excerpts, we have in the preface to this little volume the express testimony of Thomas Carlyle. After such testimony, any commendation from us would be unnecessary, and might be considered almost impertinent.

On the Vernon Dante. With other Dissertations. By H. C. Barlow, M.D., F.G.S., &c. (Williams & Norgate.)

The late Lord Vernon devoted the energies and studies of a life—and all the resources which his high position and ample means placed at his disposal—to do honour to the great Italian poet; and his labours culminated, as is generally known, in the three splendid folio volumes devoted to the *Divina Commedia* and its illustration, which Lord Vernon printed entirely at his own expense and presented to the chief public libraries of Europe, and to such of his personal friends as shared his admiration and study of Dante. From its very nature this magnificent work, like the smaller ones by which it was preceded, has never been known as it deserves; and Mr. Barlow, himself a most accomplished Dantaphillist, has done good service in the brochure before us by calling attention to them and to the claims which Lord Vernon's memory has to the respect and regard of all scholars.

A Guide to the Study and Arrangement of English Coins, giving a Description of every Issue in Gold, Silver, and Copper from the Conquest to the present Time, with all the latest Discoveries. By Henry William Henfrey, Member of the Numismatic Society of London. With many Illustrations. Parts II. to VI. (J. Russell Smith.)

As all admit the value of numismatic studies as aids to history, the use of a cheap and comprehensive Catalogue of English Gold, Silver, and Copper Coins like the present will at once be recognised. It is certainly the cheapest, and, we believe, one of the best little books that has yet been issued illustrative of our English Coinage.

A Glossary of Cornish Names, Local and Family, Ancient and Modern, Celtic, Teutonic, &c. By the Rev. John Bannister, LL.D. Part IV. (Netherton, Truro.)

The present part gives near 2,000 field names beginning with PARK, &c., and more than 600 other names beginning with P. The author's chief object in massing so many names together, and giving several explanations of very many of these, is to show how much of the old extinct vernacular of the county is still preserved in

its current nomenclature. He gives many names found in other counties as well as in Cornwall, distinguishing Teutonic ones from those he regards of pure Celtic origin. One common feature of the work is the publishing on the wrapper of long lists of names which have baffled Dr. Bannister's ingenuity; and thus soliciting assistance to enable him to discover the derivation and meaning. He promises to give in the supplement an English-Cornish Vocabulary, which has long been a desideratum.

DEATH OF MR. THORPE.—Anglo-Saxon literature has lost one of its most distinguished students in Benjamin Thorpe, F.S.A., the translator of "Rask's Anglo-Saxon Grammar," the well-known editor of the "Anglo-Saxon Laws" published by the Record Commission, the "Homilies of Ælfric," and many works of like character—who died at his residence, The Mall, Chiswick, on Tuesday last, in the eighty-eighth year of his age.

THE ROMANCE OF "KYNGE APOLLYN OF THYRE." Reproduced in facsimile by Edmund Wm. Ashbee, from the unique original, printed by Wynkyn de Worde, 1510, in the library of the Duke of Devonshire is announced for publication. As the impression is to be strictly limited to twenty-one copies, it is obvious that the facsimiles will in a few years become so scarce that they may fairly be expected to realise more than the ten guineas, which is the price at which each will now be issued.

CHAUCER.—Those of our readers who take an interest in Chaucer will do well to consult an article on his Works and Language in the number of *The Edinburgh Review* just issued. It is based on the publications of the Chaucer Society, to which Society it urges all admirers of the Father of English Poetry to subscribe.

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Notices to Correspondents.

G. F. G. (1) We cannot inform you what is the object of the Order of St. John; (2) Consult Hook's Church Dictionary under the head "Church of France"; (3) Apply to the Hon. Sec., H. B. Hooley, Esq. 38, Berners Street, London, W.

F. Our Correspondent has been certainly misinformed when it was stated to him that "pretty witty Nelly Gwyn" was buried in the Savoy Chapel. If he will consult the register of St. Martin-in-the-Fields, Mr. deleez, he will find the following entry: "Buried November 17, 1687, Elinor Gwyn, W." Dr. Tansion, at that time vicar of the church, preached her funeral sermon.

W. G. BROWN. "Gullin the Dictator" and "Numismatic" anticipated. See pp. 16, 38 of the present volume.

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FOR

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No. 135.

SATURDAY, JULY 30, 1870.

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PRESIDENT ELECT.—PROFESSOR HUXLEY, LL.D., F.R.S., F.G.S., President of the Ethnological Society of London.

Notices of Papers proposed to be read at the Meeting should be sent to the Assistant-General Secretary, G. GRIFFITH, Esq., M.A., Harrow.

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Notes.

BALCARRAS PAPERS.

The two letters which follow are in a printed copy of four leaves, and, with a variety of interesting papers, have been bound up in a volume, small 4to, which appeared in a recent catalogue issued by Mr. William Paterson, bookseller, 74, Princes Street.

The title runs thus:—

"Copie de deux lettres trouvées auprès d'un certain nommé Breddie. La première du Roy Jacques adressée au Milord Balcarras, Ecossois, et l'autre du Milord Melfort au dit Balcarras. Du 29 mars 1689."

The brochure is evidently printed abroad, but whether genuine or the reverse, it is difficult to ascertain. In the delightful *Memoirs of the Lindseys*, by the present Earl of Crawford and Balcarras, it is mentioned that certain letters had been directed by the Earl of Melfort to Lord Balcarras, which had been hurtful not only to the Stewart cause, but to his lordship in particular, as they fairly proclaimed that nothing was to be expected upon the king's return "but cruelty and barbarity. These letters were printed both in Scotland and England, and had nearly their designed effect upon me," i. e. Lord Balcarras.*

Whether the present letters were amongst those referred to is uncertain; but the proposal by

Melfort to reward the adherents of James out of the effects of the "Rebels" make it far from improbable that this may have been one of the dangerous epistles.

The Earl of Melfort obtained his peerage from James VII., was his majesty's secretary of state for Scotland, and was attained. By the extinction in the male line of his elder brother, the Earl of Perth, his male representative, the Duc de Melfort in France became representative of the ancient family of Drummond; and the attainder having been reversed, succeeded in establishing his right to the peerage of Perth. His lordship is thus Duc de Melfort in France and Earl of Perth and Melfort in Scotland.

Who the person called Breddie was is uncertain; indeed the French mode of corrupting English proper names makes it generally impossible to make out who was the individual meant.

I.

"Nous avons été informés par Collen, de votre fidélité & affection envers nous; Sur quoi nous nous faisons savoir, que non seulement nous sommes en bon état en ce Royaume, pour le défendre; mais même pour pouvoir vous assister. Nous sommes aussi résolu de vous aller trouver en personne, aussi-tôt que nos affaires nous le pourront permettre. Nous vous envoyons une commission pour lever un Regiment à pié & à cheval. Nous vous enverrons aussi 5000. hommes de pié, 100. Chevaux & 100. Dragons, aussi tôt que nous aurons reçu votre reponse. que nous attendrons le plutôt qu'il sera possible. Faites nous savoir le nombre de nos fidèles Gentilshommes, les lieux où ils s'assemblent, ceux de leur residence, & les moyens par lesquels ils subsistent. Nous avons écrit aux Highlandois, & nous vous enverrons aussi quelques-uns de nos Officiers réglés. Nous trouvons à propos, que fidèles Milords, Evêques, Barons & Citoyens qui sont encore à notre service, soient convoqués ensemble, qu'ils prennent le nom de Convention en notre Nom. Les Presbytériens ont toujours été de mauvais maîtres du Gouvernement, et ils seront maintenant beaucoup plus méchants, que par le passé, à cause de leurs querelles et animosités particulières; mais quant à nous, nous assurons à nos Sujets, la liberté de la Religion Protestante, leurs Loix, et leurs Privilèges. Le parti de ceux, qu'on appelle les anciens Cavaliers, trouvera en effet, qu'il est l'unique base et appui de la monarchie d'Ecosse."

II.

"Mon cher Milord—

"J'ai beaucoup de choses à vous dire, mais je le ferai lors que nous serons ensemble, ce que j'espère devoir être dans peu de tems, pour le service de Sa Majesté. Nous avons ici une belle Armée qui est composée de près de 50,000 hommes. Faites moi savoir en quelle maniere je pourrai vous en envoyer une partie. Ce vous seroit un plaisir singulier de voir la joye en laquelle ils sont, n'ayant pas la moindre crainte, ainsi que l'Armée precedente. Faites moi savoir qui sont nos Amis, et nos Ennemis, afin que nous puissions hasarder une belle chance contre eux. Les biens des Rebelles nous payeront et nous recompenseront.

"L'expérience a appris à notre Noble Maître, qu'il en faut rendre une partie Gabonites ou Ecclaves, comme aussi quelques Grands, que nous savons bien tous l'avoir mérité, afin qu'ils puissent servir d'exemple à d'autres."

J. M.

* *Lives of the Lindseys*, vol. ii. Wigan, 1840, p. 57, privately printed edition.

MISQUOTATIONS.

The articles on Sir Walter Scott's misquotations (*vide* p. 85, *et antè*), and the discussion of the general subject of inaccuracy in literary extracts, has suggested to me to test the Catalogue of the Royal Academy for the present year, as far as I could, to find out the proportion the correct quotations bear to the incorrect. I find there are in all one hundred and nineteen quotations. Of these sixty-nine give no references, and are unknown to me, or else are taken from books to which I have no immediate access. Of the remaining fifty thirty-two are quoted correctly: one (447 in the Catalogue) has been intentionally altered; two (521 and 929) are verses printed as prose; one (909) is prose printed as verse; two (1160 and 1195) have one line of poetry printed as two lines; one (176) has *learned* instead of *learned*; and the remaining eleven are simply misquoted. I give these *in extenso* to justify what I say:—

(805) "Though I should die, yet still I know," should be—

"I wept, tho' I should die, I know."

(346) "And *waved* her love," should be *waft*.

(383) "*Crowden* making doleful face,"

should be *Crowdoro*.

(887) "In teacup times of *hood and hood*,
And when the patch was worn,"

should be—

"In teacup-times of *hood and hoop*,
Or while the patch was worn."

(475) "There is nothing half so sweet in life
As love's young dream,"

should be—

"But *there's* nothing," &c., or else,
"No, *there's* nothing," &c.

(482) "And the dead, steered by the dumb, went up
with the flood,"

should be printed as poetry, thus:—

"And the dead,

Steer'd by the dumb, went *upward* with the flood."

(484) "Sorrow may endure for a night, but joy
cometh in the morning,"

should be *Heaviness* (Prayer-book version), or *Weeping* (Bible version).

(908) "... when the Countess playfully stretched
herself upon a pile of Moorish cushions . . ."

should be *where* and *the*.

(914) "I will rob Tellus of her *weeds*,"

should be *weed*.

(1009) "But, ah! on her spirit within a deeper shadow
had fallen,"

should be—"Ah! on her," &c.

(1130) "... and they cannot but cherish the belief. . . ."

should be—"... and hold fast the belief. . . ."

This last instance may not be a fair one, as the extract may be taken from some other translation of *Undine* than the one I refer to; but as every other word in the passage corresponds, this seems unlikely.

Some of the above errors are unimportant; but surely we ought to be more particular in making quotations without reference, when they are so easily to be verified; and upwards of twenty per cent. pure errors, besides twelve per cent. metrical inaccuracies, is a very large proportion.

W. D. SWEETING.

Peterborough.

"MASTER HUMPHREY'S CLOCK."

The readers of "N. & Q." may be interested in the following communication, which I published a few days ago in the *Daily News*. Such scraps occasionally prove useful to the biographer:—

"TO THE EDITOR OF THE DAILY NEWS."

"Sir,—In 1864, in the course of a tour, I arrived at the town of Barnard Castle, in the county of Durham, late on a winter evening, and put up at the principal hotel, a large, old-fashioned structure, fronting the principal street. At breakfast the following morning I chanced to notice, on the opposite side of the street, a large clock face, with the name Humphrey surrounding it, most conspicuously exhibited in front of a watch and clockmaker's shop. 'How odd,' I exclaimed to a gentleman seated beside me, 'here is Master Humphrey's clock!' 'Of course,' said the gentleman, 'and don't you know that Dickens resided here for some weeks when he was collecting materials for his *Nicholas Nickleby*, and that he chose his title for his next work by observing that big clock face from this window?' After breakfast I stepped across to the watchmaker, and asked him whether I had been correctly informed respecting Mr. Dickens and the clock. The worthy horologist entered into particulars. 'My clock,' said he, 'suggested to Mr. Dickens the title of his book of that name. I have a letter from him stating this, and a copy of the work inscribed with his own hand. For some years we corresponded. I got acquainted with him just by his coming across from the hotel as you have done this morning, and his asking me to inform him about the state of the neighbouring boarding schools.' Mr. Humphrey then entered into many particulars respecting the condition of these schools. Incidentally, he said, he had directed Mr. Dickens and his friend 'Phiz' to the school which the two travellers afterwards rendered infamous by their pen and pencil; but it was, he said, by no means the worst of those institutions. The schoolmaster had been very successful in obtaining pupils, and had become very tyrannical, and even insolent to strangers. He received Mr. Dickens and his companion with extreme hauteur, and did not so much as withdraw his eyes from the operation of pen-making during their interview. But 'Phiz' sketched him on his nail, and reproduced him so exactly, that soon after the appearance of the novel the school fell off, and was ultimately deserted. Since that period the 'Do-the-Boys' description of school had altogether ceased in the district. Mr. Humphrey explained how Mr. Dickens's attention had been called to the subject. He much lauded Mr. Dickens, and in that quiet, genial manner characteristic of an intelligent Englishman. I sincerely hope he still lives to read these lines.—I am, &c.,

"CHARLES ROGERS, LL.D."

"Lewisham, S.E."

RESTORATION OF CHARLES THE SECOND.

About forty years ago the inhabitants of the little village of Wooley, near Bath, observed the 29th of May as a holiday for the children, one of whom was dressed to personate King Charles. He stood in a strong oak bough, and was leader in the following song, his companions, boys and girls, taking up the chorus; the whole under the direction of old Caswall, the parish clerk, who, with his good wife, had taken great pains to drill their scholars. I was very anxious to rescue the old song from oblivion, finding that only those of my own age could remember it, and that very imperfectly. Old Caswall is now more than eighty, but, prompted by his daughter and myself, he recollected the words, and wrote them down, also the notes of the old tune in nine-eight time. The last verse, he told me, he had composed himself. In some places I preserve his orthography, as it rhymes best:—

- "Oh! let us sing of ancient days, and never to forget
The martyrs of our royal race they makes us to regret.
To gratify the Papist race, and to maintain their pride,
The royal King of England they kill'd and sacrafyed.
Now, when the king his father he was condemn'd to dye,
He called for his children and wished them all good bye.
We ne'er forget the tears we shed upon that fatal day;
But Charles the Second came to the crown on the twenty-ninth of May.
So when the king was dead and gone, the prince could not be found
Altho' they searched everywhere in all the country round.
He was preserved in a oak, a royal oak, I say—
So Charles the Second enjoy'd the crown on the twenty-ninth of May.
But when the young prince he began his father's state to rule,
He beat the ruffins on every side, and every place went through;
He made them for to rue the day they did his father slay.
So Charles the Second enjoy'd the crown on the twenty-ninth of May."

Caswall's own Composition.

- "You lads of every station that love your Church and Crown,
Remember the twenty-ninth of May, and see that it's not cast down;
For ever bless the name of Charles, that royal blood, I say—
For Charles the Second enjoy'd the crown on the twenty-ninth of May."

THUS.

ST. DUNSTAN AND THE DEVIL. — This is a very old tale. Sozomen, the Greek ecclesiastical historian, says of one Apelles, an Egyptian monk:—

ὅτι ποτε χαλκεύοντα, τοῦτο γὰρ ἐπετίθει, σύνταρ φάσμα δαιμονίου, ὡς γυνὴ ἐπαρετή;· εἰς σωφροσύνην ἐπέειρα. δὲ δὲ, σιδήρων θεν εἰργάζετο ἐκ τοῦ πυρὸς ἔξερνας,

κατέφλεξε τοῦ δαιμονίου τὸ πρόσωπον· τὸ δὲ, τετραγὼν καὶ ὀλοφύρεμενον ἀπέδρασε.

Dr. Southey's account of the incident in the life of Dunstan will serve as a translation (*Book of the Church*, p. 55, 1848):—

"The devil came one night in a human form to molest him while he was working at his forge, and looking in at the window, began to tempt him with wanton conversation. Dunstan, who had not at first recognised his visitor, bore it till he had heated his tongue sufficiently, and then with the red-hot instrument seized him by the nose. So he is said to have declared to the neighbours who came in the morning to ask what those horrible cries had been which had startled them from their sleep."

EDMUND TEW, M.A.

ASTROLOGY IN LANCASHIRE.—I have recently met with a newspaper slip containing the "Astrological Scheme of the Nativity of Thomas Bird, of Blackbrook, near Warrington." The scheme was inserted in the blank leaf of his pocket Bible, and consisted "of a square within a square, the inner set diamond-wise to the outer, and within the second there is a third square parallel to the outmost." The spaces are then divided,

"So that twelve triangles, all contained within the outer, and encompassing the innermost square, served for the twelve signs of the Zodiac, or the *houses* as they are termed. The innermost square was filled with the following particulars:—'Thomas Bird, Born November the 13 day: hour the 10: min. 21: Past Midnight: 1659. Die Luna, Ira. sub. Lat. 53° 33.' In a later hand has been written the following:—'Dyed Sept. 10. 1734. 4 H. P. M.'"

About seven years before the death of "this native," his son wrote the following on the obverse of this leaf:—

"Seek not by previous means to penetrate
Beyond the curtain of ambiguous fate;
Nor tempt th' allseeing eye of providence,
In seeking things locked up from human sense.
Almighty wisdom so has things ordained,
That future knowledge can no ways be gained;
Then labour not with vain desires to pry
Into the chambers of futurity;
Nor lend an ear to such fallacious art
As still precarious oracles impart;
Such art as with pretences great deceives,
Found out by fools, and practised since by knaves;
But in blest ignorance contented live,
Nor faith nor credit to such fables give.

"THOMAS BIRD, JUN. 1727."

It would appear that the son was much better informed than the father; and his advice may be thought worthy of preservation in "N. & Q."

T. T. W.

BOOK INSCRIPTIONS.—In a *Sallust* in my possession, printed at Wurtzburg (Herbipolis) in 1510, there are the following inscriptions in ancient hands, probably of about the same age as the book:—

"Beneficio historiarum juvenes prestant senibus rerum cognicione ac experientia."

"Cur etate grauis vetulus se plus amat equo
Annis effertur, cansq' sola probat
Preteritos laudat mores oditq' recentes,
Hui' in ore natant que tult ipse puer
Fastidit iuuenes naso suspendit adaneo
Euo que viridi dicta vel acta placeant
An necsit iuuenes pastorum gesta tenentes
Exuperare senes quos latuere rudes."

The book is full from beginning to end of ancient MS. annotations and interlineations in Latin, and evidently belonged some three centuries ago to a careful student. If this description enables any reader of "N. & Q." to identify the volume, I should feel obliged by some account of its history.

JOHN W. BONE.

26, Bedford Place, Russell Square.

ENTRIES IN BURIAL REGISTERS.—Would it not be desirable, in certain cases where entry of the burial of some person of note or distinction is made in a parochial register, to add who and what the person was? As the registers are now filled, you find only the name, residence, date of burial, age, and signature of officiating clergyman. In the old registers it was usual, at least in my parish, to add any distinctive remark: *e.g.* I see in 1755, "Joseph Genge was buried, aged 85; he was parish clerk for 54 years;" while a predecessor of mine, who died about thirty years ago, a worthy man, is merely entered in the modern register, "James Thompson, locality, date of burial, age 64, signature, &c.," while there are other "James Thompsons" as well in the book. In this generation the difference will be known, but not in after ages. There would be no harm in adding within the lines, "Incumbent of this parish for thirty-two years." Such entries would help matters of history as well as genealogy; thus—"Jane Claverton," &c. &c. "She was widow of Sir Montague Claverton, Bart. of — Hall, in this parish, a title now extinct," or "inherited by so-and-so." Whenever I enter the baptism of a child over one year, I always add within the lines, "being now — years old."

R. F. M.

WILLIAM COMBE AND STERNE'S LETTERS.—There has been much in "N. & Q." of late about William Combe's life and writings, but there is still a matter connected with this remarkable man which requires further elucidation. In Horace Smith's biographical notice of his brother James, prefixed to the first volume of *Comic Miscellanies in Prose and Verse by the late James Smith* (2 vols. Colburn, 1841), an account is given of the establishment of the *Pic Nic* newspaper by Colonel Greville in 1802. Combe was Colonel Greville's editor, and James Smith was a contributor to the short-lived journal. In a foot-note to the passage, Horace Smith gives some particulars of Combe, and amongst other things states that—

"If a column or two of the newspaper remained unsupplied at the last moment, an occurrence by no means

unusual, Mr. Combe would sit down in the publisher's back room, and extemporise a letter from Sterne at Cox-would—a forgery so well executed that it never excited suspicion."

These forged letters, as appears from Bohn's edition of *Lowndes*, were subsequently collected and published as Sterne's genuine letters. But here is the point: in the booksellers' edition of Sterne's complete *Works* (10 vols.), published in 1780, the last two volumes contain Sterne's letters to his most intimate friends, as collected and published by his daughter, with a dedication to David Garrick. A foot-note to the preface of this collection states that, "besides the letters printed by Mrs. Medalle, those written by Mr. Sterne to Eliza and a few others are added to the present edition."

Now, collating the date and circumstances of this publication of the complete *Works* (1780) with the date of Combe's forgeries (1802), it is certain that no authentic edition of *Sterne* contains any of the spurious letters. The test of date is, in this case, decisive.

D. BLAIR.

Melbourne.

"CARRYING COALS TO NEWCASTLE."—In a short time it will not be a bull to use this expression in the United States. Newcastle, in the State of Delaware at the head of Delaware Bay, is connected by a railroad of about six miles with Wilmington in the same state. From Wilmington a railroad has recently been finished to a point on the Reading Railroad, which latter road extends from the coal mines in Schuylkill County to Philadelphia. The object of the new road is to convey coal (we do not call it *coals* in this country) from the mines to Newcastle in winter, when the navigation of the Delaware River is generally obstructed by ice.

M. E.

Philadelphia.

MISQUOTATIONS OF THE BIBLE.—It is common to hear persons say, as on the authority of the Bible, "Money is the root of all evil," instead of "The love of money," &c. Our Lord's hearing the doctors in the Temple, and asking them questions, is frequently called his disputing with the doctors. A lady in distress owing to the death of a near relative was visited by the Rev. Dr. — of this city, now of New York. "Ah! my dear sir," said she, "I find that God tempers the wind to the shorn lamb, as Solomon says." "Solomon! my dear madam," said the doctor, "that was not Solomon. It was Tristram Shandy."

UNEDA.

Philadelphia.

ENGLISH CHRONOGRAMS.—Whilst turning over a volume of sermons lately in the library at Lambeth, I chanced to light upon a "fast sermon," preached before the House of Commons in the year 1644, published in London in a small quarto size in the following year. The preacher

is one George Gipps, rector of Elston in Leicestershire, one of the Assembly of Divines. He indicates the date at which his sermon was preached by a chronogram; and as he conveys the date in an English sentence, and as chronograms are not quite so plentiful in English as they are in Latin, I venture to print it in your pages. The sermon was preached, Mr. Gipps informs us, on the title-page—

"At a publike Fast, Novemb. 27, and the yeare
GoD Is oVr refVge, oVr strength, a heLpe
In troVbLes Verle aboVnDant VVe flnDe."

Gathering the numeral letters together, we obtain DDD, LL, VVVVVVV IIII=1644, the year in which the sermon was delivered.

It has just occurred to me that the motto of "N. & Q.," with a brief good wish added, such as will find a ready response in the hearts of all its readers, will also supply a very significant chronogram. Thus,

"When foVnD, Make a note of."—CaptaIn CVtLe.
Long LIve It.

For, once more gathering out the numeral letters, we obtain MDCCLLVIII=1868. Now, 1868 is the year of the commencement of the Fourth Series of "N. & Q." Accept, good Mr. Editor, the happy omen.

W. SPARROW SIMPSON.

Queries.

TYBARIS BARONY.

This barony, in Upper Nithsdale, deriving its name from the castle now known as Tibbers, situated on the end of the spur of a hill overlooking the Nith and washed by the Maar burn, facing Drumlanrig castle, must have been of very considerable size. Are the boundaries known? I ask the question as, if they are, it would assist much in fixing the western limits of "Kylosbern" barony. It seems to have occupied parts of several parishes. The site of the old castle is in the parish of Penpont, and it gave name to a farm Tibbers, now included in Drumlanrig demesne. But some eight to ten miles from this point, I find a part of it in Closeburn. This is shown by an old charter, a fac-simile of which lies before me, granted by "Georgius de Dunbar, comes Marchie et Dominus Mannie," to Thomas de Kyrkepatrick, dated at Dunbar December 9, 1424, about six months after the return of James I. from his captivity in England. It is a charter after resignation of "totas et integras terras nostras de Auchinleck cum pertinenciis et terras nostras de Newton cum pertinenciis intra baroniam nostram de Tybaris intra vicecomitatem de Dumfries." This is the part of Closeburn to the north which was retained by Alexander II.

(1232) in the royal possession. Can the history of this portion of land be traced from A.D. 1232 to A.D. 1424? When were Auchinleck and Newton included in Tibbers barony? By the tax-roll of Nithsdale, 1544, when Queen Mary was twelve years of age, and to which I have already referred, I see its value is fixed at 93*l*. 8*s*. Scots money. There was also a barony of Morton valued in the same roll at 40*l*. Scots; and my difficulty is, how to stretch through the parish of Morton to reach Auchinleck, as it lies directly between these two points. Not unlikely the barony of Morton only included a part of the parish. Is this called? In 1544 the barony of Tibbers, as it is called, was nearly as valuable as the Laird of Drumlanrig's lands, which were 120*l*. Scots. This resignation and new charter from the Earl of March is a confirmation, if it were required, of what Dr. Hill Burton (*History of Scotland*, iii. 116) says of the state of matters in Scotland at that period. He says: "The owners of lands were required to show the charters, or other written titles, by which they held them." When did Auchinleck and this northern part of the parish come into the possession of the Kirkpatricks? The principal witnesses to the charter are—

"Patricio de Dunbar carissimo filio nostro et herede, Adam de Heburne de Halia, Patricio de Dunbar de . . . annulo nostro . . . Gilberto Grerson de Lag, Hugone de Spens secretario nostro, cum multis aliis."

CRAUFURD TAIT RAMAGE.

THE CENTENARIAN BOWMAN.

I believe the case of Bowman, who died when upwards of one hundred and sixteen, has occurred in your paper, but has not elicited any remarks.

Sir George Lewis was ready to admit cases of centenarianism where there was a well evidenced register, and I think you have only excused yourself in doing so by supposing some elder brother of the same name. In Bowman's case there are three evidences, which the world in general would deem satisfactory:—Dr. Barnes, who published an account of him, and who was long the principal physician in Carlisle; Mr. Mouncey, an eminent solicitor at the same period; and the incumbent of the parish. This, I think, would be enough for anybody who believes in registers.

There is, besides, the corroboration of the best possible witnesses:—Mr. Mouncey, the son, also a solicitor; Mr. Saul, the chapter clerk; W. N. Hodgson, Esq., M.P.; Mr. Graham, of Edmund Castle, the great-nephew and heir of the person on whose estate Bowman was born, and who was his landlord. He worked at one time as a labourer in the trenches at Carlisle in 1745; but had acquired money enough to buy a house and small

property near Edmund Castle, in which he died. Mr. Graham often visited him. He used to bring his half-yearly rent of 10*l.* in a stocking to Edmund Castle. The late Mr. Howard of Corby, his son the present proprietor, the Bishop of Chester (Dr. Law), Lord Carlisle, and various others well acquainted with the family, visited him. He had a son who was eighty when he (Bowman) died, and another who was seventy-three. If this case is not to be believed in, it is impossible that any others can. I asked my surgeon, Mr. Page, whose practice reaches from Liverpool to Glasgow, whether there was any doubt about the matter. He said there was not the slightest. His opinion, in my mind, far outweighs that of all the amateur sciolists who think they know something of physiology. But I think you are aware that real physiologists are content to follow Dr. Harvey, as I should think eminent and learned men might be to follow the opinion of Lord Arundel.

I have seen no reason whatever to doubt of the case of Parr. In the case of him and Jenkins, it can be of no use to ask questions of persons in Shropshire and Yorkshire. There is a discrepancy in the case of Jenkins, which I have noted, of seven years; and what is wanted is an accurate copy of a paper said to be preserved in the office of the Queen's Remembrancer, and any other papers which may be there on the subject.

Mr. Page says that a doubt about centenarianism is like a superstition of a London cow-keeper, who said he had kept 999 cows, but that it was impossible to keep 1000.

Mr. Page has conversed with a centenarian of one hundred and four, whose account of himself he considers to be perfectly correct.

The other day he was visiting a family, one of whom died when within two months of one hundred, and he knows numerous instances of longevity. His son visited the other day at Richmond, in Yorkshire, a person who was a centenarian in April, and of whose case there is no doubt. There was no trace of the *arcus senilis* in his eyes.

C. G. V. HARCOURT.

Carlisle.

[Our correspondent is, we think, mistaken in believing that Bowman's case has been discussed in "N. & Q." We shall be glad to receive the evidence to which he refers, but must remind him that, as the case is very exceptional, it can only be established by evidence which will bear the strictest scrutiny.—Ed. "N. & Q."]

BIOGRAPHY.—I shall be much obliged to any one who will give me references to books, &c., from which I may gather particulars concerning the undermentioned:—

Mr. Jefferay, a clergyman of Cambridge and friend of D'Ewes.

Dr. Day (this clergyman I find preaching at St. Faith's in May 1622).

Mr. Gibson (tutor?) of St. John's College, Cambridge.

Sir George Stoughton, Knt., 1622.

A disputation in the same year between Dr. White, Silver (a Jesuit), Dr. Goad, and Musket (a priest). Who were these? Is anything known of this conference?

Mr. or Dr. Sedly, chaplain in the same year to the archbishop (of which province?).

Who was Mr. Lucy, chaplain to the Duke of Buckingham?

WESSEX.

ANNE BOLEYN'S CLOCK.—In Chambers's *Encyclopaedia*, *sub voce* "Horology," is given an engraving of a clock given by Henry VIII. to Anne Boleyn. So great is the resemblance of this in design to a clock presented to myself that I have applied to the manufacturer and designer, who have never heard of the Boleyn clock. I have since applied also to Messrs. Chambers, who have no note of the source of their engraving, but say that the same figure apparently is given in the *Imperial Dictionary*, published by Blackie of Glasgow, and they add that an application to the Horological Society in London might be successful. Perhaps some of your readers may give information about the antique clock in question, or the address of the Secretary to the Horological Society; either would be esteemed a favour by

W. T. M.

DOBLE HAND LE DAME.—In some private accounts of Robert Dudley, Earl of Leicester, to which I have lately had access, there occurs the following entry:—

"18th Dec.—Your l. loste in play the same day at pyghte in Count Morlisses hoye at *Doble hand Le dam*."

What is the meaning of the last name? Is it a game or a place? The earl was at the time off the coast of Holland.

E. H. KNOWLES.

Kenilworth.

T. D. A. GOLDSMITH.—What great London goldsmith had the initials T. D. about the year 1638?

E. H. KNOWLES.

"DRESSING TIME IS MURDERED TIME."—I have searched in vain for the source where to find the celebrated remark attributed to Catharine

[* This conference is noticed in Dodd's *Church History*, edit. 1742 (iii. 98), where it is stated that "George Musket, otherwise called Fisher—the latter seems to have been his true name—was very dexterous in managing personal conferences; and gave a remarkable instance of it April 21, 1621, when he and Fisher, the Jesuit, engaged for two days together with Dr. Featley and Dr. Goad." Consult also Wood's *Athena Oxon.* by Bliss, ii. 296, 391, 597; iii. 161.—Dr. Thomas Goad was chaplain to George Archbishop of Canterbury, Provost of King's College, Cambridge, Dean of Bocking, and a prebendary of Canterbury: he died in 1638.—Ed.]

rine of Arragon, "Dressing time is murdered time." Perhaps you or some of your correspondents will kindly supply this information, and oblige
NEMO.

A FEUD ABOUT GREEN WAX.—The late John Harland, F.S.A., left a small scrap about the above subject, but omitted to offer any explanation of the circumstance. He says:—

"The following curious story will illustrate Lancashire manners and feelings in the fifteenth century. It is taken from the proceedings in Chancery in the troubled reign of Henry VI., and may probably be assigned to the year A.D. 1441, as in that year John Byron was High Sheriff of Lancashire. We have modernised the spelling only:—John Buron, Sheriff of Lancashire, v. Sir John Pilkington, Knt., complaining that the defendant, in consequence of a distress levied for the non-payment of *green wax*, had seized certain cattle belonging to the plaintiff, and maltreated his servants."

Can any explanation be given of this payment, and any account of the feud which arose in consequence of its non-payment?
T. T. W.

"FOREWARNED IS FOREARMED."—Is not the idea in this proverbial expression found in the following passage of Plautus (*Pseudol.* Act I. Sc. 5. l. 101)?—

"Egon' ut cavere nequeam, cui prædicitur?"
(“Could I possibly be unable to be on my guard, who am forewarned?”)

I do not recollect meeting with it in any Greek author. Was it known to the Greeks? I should have expected to have found this idea particularly noted in the *Principe* of Machiavelli, but I do not recollect to have seen it there. Has any one found it in Machiavelli?
CRAUFORD TAIT RAMAGE.

N. F. HAYM.—What became of the MS. of Haym's *History of Music*?
Q.

MODERN PRONUNCIATION OF FRENCH.—

"We have read in some book, but forget where, that the existing mode of speaking French, which has so frittered and clipped it, and rendered its prosody such a puzzle to English readers, is not older than Louis XIV." Leigh Hunt, *The Old Court Suburb*, ch. viii.

Can any correspondent of "N. & Q." supply the reference?
JOHN WILKINS, B.C.L.

PRUCHITURH.*—Did Rāja Pārikshita, by whom this fort would appear to have been founded, belong to the Pāndava branch of the Chandra-vansi dynasty? and was he, the father of Janamejaya, styled Sarpa Satru, of the Harihara eclipse grant,† made in A.D. 1521, or were they different characters?
R. R. W. ELLIS.
Starcross, near Exeter.

QUOTATIONS WANTED.—Will any scholar oblige me with a rendering of the two lines (Virgil, *Georg.* iii. 24, 5):—

* "50 miles N.W. from Kola-pur, 1. 38 S.W. from Satara in the Bombay Presidency."—Thornton's *East India Gazetteer*.

† *Bengal Asiatic Researches*, vol. ix. p. 446.

"Vel scena ut versis discedat frontibus, utque
Purpurea intexti tollant aulæ Britanni?"

MAKROCHEIR.

"Mundus universus exercet histrionem."

Bohn's *Dictionary* ascribes this quotation to Petronius Arbiter, but it is not there. Is it ancient? It looks like a translation of "All the world's a stage." Juvenal, iii. 100, has "Natio comœdia est."
C. P. I.

Where is this couplet to be found? It is quoted before 1628:—

"Who so will the devil's master bee,
Must have a mind more mischievous than he."

A. B. G.

"THE SICK-MAN'S PATHWAY."—A black-letter little volume of about 80 pages, wanting title-page and preface. It is not registered by Hazlitt, Collier, or Lowndes. Who is the author, and what the date of first appearance?
D. BLAIR.

Melbourne.

MINTON'S TILES.—Would any correspondent kindly say how we could restore the colour to Minton's red and black tiles laid down in our church about twenty-five years since? Both are much faded, especially the red, which from being a deep red have become quite a pale pink.
R. F. M.

STREET ARABS.—Who first gave the name of "Street Arabs" to the neglected, ignorant, vicious, dirty, ragged boys of our great cities?
G.

JEREMY TAYLOR AND BACON.—De Quincey says, in his *Confessions of an Opium-Eater*—

"Jeremy Taylor conjectures that it may be as painful to be born as to die: I think it probable."

Where does Jeremy Taylor say this? Because Bacon had previously said ("Essay on Death"):

"It was natural to die as to be 'born; and to a little infant, perhaps, the one is as painful as the other."

Does not De Quincey mistake his reference?
J. WILKINS, B.C.L.

Queries with Answers.

ARCHBISHOP LAUD.—*Lothair* (iii. p. 31). Speaking of Berwick having gained the great object of a churchman's ambition (the cardinalate), the writer adds the following:—

"Which even our own Land was thinking at one time of accepting, although he was to remain a firm Anglican."

What is the authority, or is there any authority, for the above statement?
J. A. K.
Whiteabbey, Belfast.

[This is not the first time Mr. Disraeli has noticed the proposed cardinalate to Abp. Land. In his speech upon Church-rates (*Times*, Dec. 8, 1860) he says: "They should remember that, before this, a cardinal's hat had

been offered to an Anglican archbishop; while there was also a time when a Socinian prelate [Tillotson?] had sat on the episcopal bench." Laud's own *Diary* records the proposal made to him of a cardinal's hat, about the time of his elevation to the Primacy; and his answer is worth noting, as evidencing that, however he might feel the sad disordered state of a divided church, he was satisfied that concessions could not be made by the English Church alone. Hence we find the following remarkable entry in his *Diary*:—"Aug. 17, 1633, Saturday, I had a serious offer made me again to be a cardinal: I was then from court, but so soon as I came thither (which was Wednesday, Aug. 21) I acquainted his Majesty with it. But my answer again was, that somewhat dwelt within me which would not suffer that, till Rome were other than it is." The jubilee which the sacrifice of Laud occasioned at Rome may be read in *The Diary and Correspondence of John Evelyn*, edit. 1852, iii. 341.]

MYLES HOGGARD.—I shall be glad of any information respecting Myles Hoggard, who is referred to in the following scarce work:—

"The Confutation of the mishapen Answer to the misnamed wicked Ballade called the abuse of the Blessed Sacrament of the Aultare by Myles Hoggard." 12mo, 1648. (By R. Crowley.)

Myles Hoggard's ballad is preserved entire in his adversary's pages. F. M. S.

[According to Wood (*Athena Oxon.*, i. 301, ed. 1818), "Miles Hoggard, Hogarda, or Huggard, was a violent writer in defence of the Roman Catholic cause. He dwelt in Pudding Lane, London, which occasioned one of his opponents (Thomas Haukes) at a disputation to tell him 'ye can better skill to eate a pudding, and make a hose, than in Scripture either to answer or to oppose.'" Wood has given a list of his productions. Consult also Foxe, *Acts and Monuments*, edit. 1847, vii. 111, 759; and Dodd, *Church History*, edit. 1787, i. 206. Hoggard was also attacked by William Keth and John Plough.]

JUSTICE OF PEACE, ETC., COCKADES.—J. Y. H. would be glad to know whether a justice of the peace is entitled to wear a cockade in his servant's hat—such justice not being in the army, navy, volunteers, militia, or a deputy-lieutenant, or otherwise entitled than as a simple justice? J. Y. H. would also be glad to hear upon what authority the answer is given.

[We know no authority on which a justice of the peace can be assumed to be entitled to mount a cockade in his servant's hat; but we are bound to add, we know no authority on which that right is assumed by officers of the army, &c. The black cockade, the badge of the House of Hanover, was originally worn by the supporters of that house, as the white cockade was worn by the adherents of the Stuarts. Under the Georges, therefore, the black cockade was assumed by all about the court, and by officers of both services, and no doubt by lords-lieutenant of counties. The fashion of using the cockade has now spread to deputy-lieutenants, officers of militia

and volunteers; and indeed so generally till, like the title of esquire, its origin is lost sight of, and it is often assumed by those who have no legal claim to the distinction. A reference to our Indexes will show how fully this subject has been treated in "N. & Q."]

"CRY BO TO A GOOSE."—What are the origin and meaning of the word *Bo*, used in the phrase "To say Bo to a goose," so often made use of in describing a feeble and inactive individual?

T. C. PETER.

Redruth, Cornwall.

[Like many other popular phrases, the origin of this is very obscure, though its meaning is sufficiently obvious. Johnson tells us, in his *Dictionary* (s. v. *Bo*), on the authority of Temple, that the word *Bo* is from an old northern captain of such fame that his name was used to terrify the enemy, though it is now used as a word to scare children; and shows that the use is old by quoting from *Wily Beguiled* a speech in which Robin Goodfellow says: "I'll cry *Bo!* *Bo!* I'll fray the scholar, I warrant thee." Surely it would be difficult to describe a want of spirit in a man more effectively than by saying he has not courage enough "to cry *Bo* to a goose."]

PRIVATE ACTS OF PARLIAMENT.—Being interested in property the subject of various private Acts of Parliament during the last two hundred and fifty years, where can I find reference to those Acts? or do copies exist in any Record office, or are such Acts supposed entirely to subside within family archives? I know that some of the Acts are not to be found among the title deeds, although referred to in other Acts and in deeds. H. W.

[Our correspondent may consult *An Analytical Table of the Private Statutes*, passed between the 1st George II. (1727) and 4th and 5th William IV. (1834), by George Bramwell, 2 vols. 8vo, 1813, 1835; also, *An Index to the Statutes, Public and Private*, from 41 Geo. III. (1801) to 22 Vict. (1859). All Acts of Parliament, whether public or private, are in the official custody of the Clerk of the Parliaments, and may be consulted on payment of the usual fee at the Parliament Office, House of Lords.]

ST. ELPHIN.—Where can I find any account of this saint? Having searched several works in vain, I should be glad of any information.

W. H. B.

[Probably the St. Elffin noticed in Rees's *Essay on the Welsh Saints* (p. 236), whose grants to the church of Llandaff are recorded in *The Liber Landavensis*, chap. vi.]

Applies.

DOCTRINE OF PROBABILITIES.

(4th S. v. 446, 544, 583.)

A right use of this theory is so important to the public generally, that I will venture to offer some remarks on its misapplication. The formul

used by Marsh (*ante*, 544) is unquestionably wrong, *first*, in using the *powers* of numbers and multiplying the results, instead of using the simple numbers with the sign *plus*, where they represent concurrent readings, and *minus* where the readings vary; *secondly*, in assuming that all the MSS. were entirely independent of one another; and *thirdly*, in referring a question to chance which must be settled by historical evidence exclusively. Milner does not show where Marsh's formula is wrong, and he appears to be wholly unaware of the existence of a Hebrew gospel often mentioned by the Fathers, and which, at least, we have Jerome's assertion that he had seen and had made an extract of two words therefrom. The theory of probabilities furnishes the most important and, strange as it may seem, the most certain results when properly applied and founded on ascertained data; otherwise the result computed is not necessarily that which happens. La Place, to whom the mathematician and astronomer are so largely indebted, has not been exempt from error in treating of probabilities; and I do not think that the probability of the sun rising to-morrow, which is merely the ratio of the number of times he has already risen to the same number *plus* 1*, is the true method, because his next rising does not depend on chance, but on ascertained laws of celestial mechanics which no one understood better than La Place himself. It is one of the distinguishing peculiarities of this doctrine in its practical application, that risk of loss, great when few cases are insured, diminishes as the number of cases increase: in this short sentence is comprised the cause of the ruin and prosperity of underwriters, and of fire and life assurance offices. When the public at large become better acquainted with the principles of this theory, and avail themselves largely of its benefits, which they are beginning to do by clubs for sickness, old age, lack of employment, &c., they will not only by their numbers make success certain, but by their intelligence will control the management when inclined to venture beyond the line of safety.

The theory of probability is properly applicable to *future* events, the causes of which are indeterminate. The attempt to adduce its application to Christian evidences, or any other historical subject, is as little available as an attempt to apply it to a problem in Euclid. In the case of equally competent persons differing in their

* Taking La Place's figures, the probability that the sun will rise to-morrow is $\frac{1826211}{1826212}$ that it will not rise is $\frac{1}{1826212}$.

Then taking these numerators, the odds are 1826211 to 1: the sum of these two fractions is 1 = certainty: the length of the year taken by him is 365.242264 days.

measurements of land or in celestial mechanics, or even in the exact time of transit of a heavenly body, the method of least squares is applied, which is part of the theory; but such is only adopted where no cause can be assigned for their differences. No jury would be justified in applying the test of chance or probability when their verdict should be given solely on the evidence adduced. Nor should any Christian attempt to establish the truth of divine revelation upon other evidence than such as belongs to the sacred books, their preservation, the purity of the text, and the subject matter thus revealed, to the exclusion of all party or dogmatical bias as far as practicable.

T. J. BUCKTON.

TABLET OF ATHANASIUS.

(4th S. vi. 28.)

This, as far as I can make out, is a list of certain heretical bishops of the church of Alexandria. But being on the point of leaving home for awhile, and overwhelmed with preparations, I am not able to go into the subject so fully or to search the Greek ecclesiastical historians and councils so carefully as I could wish and otherwise would have done. What little information I can hurriedly throw together is very much at the service of MR. COOPER and the readers of "N. & Q."

1. Now, supposing *Dioscorides* to be a mistake for *Dioscorus*, we find this latter mentioned by Evagrius as following St. Cyril in the see of Alexandria A.D. 444. He was a favourer of the Eutychian heresy (*Eccles. Hist. lib. i. c. x. Reading*), deposed for his opinions by the Council of Chalcedon A.D. 451, and banished to Langrea in Paphlagonia, where he died in great misery and want.

2. Timotheus, surnamed Elurus, was also an Eutychian, and intruded into the see while Proteus, the rightful bishop, was still alive, and whom he is accused of having incited the people to murder. He was consecrated by two bishops only, and is reputed to have excommunicated Pope Leo, Anatholius, Basil of Antioch, and the whole Council of Chalcedon. He was banished by the Emperor Leon, reinstated by Basiliscus, and at last poisoned himself about A.D. 477. (*Evag. lib. ii. c. 8.*)

3. Peter, called Mongus, was likewise an Eutychian. From the order of deacon he was raised by the suffragans of Alexandria to be bishop of that church. He was a devoted follower of Timotheus Elurus. According to Evagrius he was ordained by two bishops of kindred opinions, but Valesius says by one only—"ab uno episcopo eoque hæretico Mongum ordinatum esse reliqui omnes scribunt." And by whose account he was nothing better than a miserable time-server—*ὁ κόθορνος καὶ παλίμβολος καὶ τοῖς καιροῖς συνδιατιθέμενος*,

ἡμεῖς πρὸς μίαν ἐκτὴν γῆμιν. He is reputed to have died A.D. 490. (*Ibid.* lib. III. cc. ix. and xvii.)

4. Athanasius II. (Celites) succeeded immediately to the vacant throne, held the see six years and two hundred and twenty-three days, and died A.D. 496. He, like his predecessors, was unorthodox in his opinions.

5. John, called Mela or Hemula, governed the church eight years and two hundred and twenty-four days, died A.D. 505, and was followed by another John named Nicæota.

6. Of this one I gather nothing.

7. Theodosius, a Monophysite bishop in the reign of Justinian, symbolised with Anthimus, Bishop of Constantinople. Evagrius says of them, *ἄμφω τε γὰρ τὴν μίαν ἰδοῦσά τ' ἐπὶ φύσιν*.

Of the remaining five I can furnish no information off-hand, and have no time to search. The names of all of them would of course be struck out of the diptychs of the orthodox church, which might have suggested to their followers the expedient of this tablet as the only means to preserve them from dropping into oblivion. Presuming the account I have drawn up to be a correct one, I fear we must dissent from MR. COOPER when he says "there seems every reason to connect this tablet with his exile," for according to the received date of his death, the great Athanasius must have passed away some century or more before the decease of his successor.

EDMUND TEW, M.A.

I am not aware of any list of bishops contemporary with St. Athanasius, and he never had a coadjutor. His contemporaries in the episcopacy must be collected from the history of his own life and times, but I doubt if more than two or three of the names on the tablet would be found among them. There was Dioscorus, one of his successors in the see of Alexandria, who came after St. Cyril in 444. Peter succeeded Theonas in the patriarchate in 300. John may have been the bishop of Antioch from 427 to 436. There was also an Anastasius Bishop of Antioch from 561 to 599. St. Athanasius withdrew into the deserts of Thebais in 363. I know of no other bishops of those times whose names would correspond with those on the tablet.

F. C. H.

REALM.

(4th S. iii. 334, 413, 599; v. 406.)

MR. PAYNE evidently thinks he has entirely demolished my theory,¹ else he would scarcely

¹ When MR. PAYNE attacks a theory, he will do well not to misstate that theory. He talks of my "assertion that *l* was interpolated after the *u*"; whereas, since I believed the *l* to be *radical*, it is evident that I cannot have spoken of it as *interpolated*. If I had used the word *interpolate*, which I did not, I should have used it of the *u*, not of the *l*.

indulge in speculations as to how I was led into error. I can assure MR. PAYNE, however, that, though I was not aware of the frequent interpolation of *l* in French in, say, the sixteenth century, this fact in nowise upsets my theory, but only slightly modifies it in its details. My theory was—that in such words as *royaume*, *chevaux*, &c., the original spelling was *royaulme*, *chevaux*, &c., and that the *l* was never dropped until after the *u* had been introduced. My theory now is—that (a) the *l* was only occasionally preserved until after the introduction of the *u*, but that (b) it was much more commonly dropped before the *u* was introduced.² I still maintain, therefore, as firmly as ever, and indeed more firmly than ever, the great point in my theory—namely, that the *l* in such words has been *dropped*³ and not *changed into u*; whilst MR. PAYNE, in support of MR. SKEAT, and in common, as it would seem, with all those who have directed their attention to the etymology of the French language (for I appear to stand alone), asserts, but without offering any proof, that the "change of *l* into *u* is normal and organic." I hope to be able to show, and this time conclusively, that MR. PAYNE and those whom he defends are wrong.

In the first place, MR. PAYNE upsets his own theory by allowing that the form *royaulme* does, though very rarely, occur in "early French," unless indeed he is prepared to maintain that the conspiracy to interpolate *l* after *u* originated long before the sixteenth century (see note 2.) He refers me to Michel's edition of the *Roman de la Rose* (Paris, 1864), and assures me that I shall not find a "single instance" in it to justify my theory. I have referred, and I do find several instances, although I am willing to allow they are by no means numerous.⁴ Thus, in vol. i. p. 114, I find *mieuulx*, p. 139 *ceulx*, *eulx*, and *saulver*, p. 188 *mieuulx*, p. 259 *eulx*, p. 280 *baulde*, *fauulx*, and *ribaulde*, p. 311 *cheveulx*, p. 319 *loyaulment*, p. 349 *assault*; whilst other examples will be found in vol. ii. pp. 1, 2, 3, 4, 10, &c. It is true that all

² Singularly enough, an example of each of the divisions of my theory (a) and (b) seems to be found in the two words given above, and which I chose haphazard—viz. *royaume* and *chevaux*. For *royaume*, if *royaulme* is found in early French (as admitted by MR. PAYNE), and in early English (as admitted by MR. SKEAT), is an illustration of (a); and *chevaux*, as I do not find *chevaux* in early French, but only *chevals* (or *chevalx*, *chevalz*) and *chevax*, is an illustration of (b).

³ The dropping of the *l* is the essence of my theory; when it was dropped is merely a detail.

⁴ I observe, however, that M. Michel in his preface (p. lxi.) says that "le texte en a été revu avec le plus grand soin, surtout établi d'une manière plus conforme aux règles de notre ancienne langue." I cannot say what he means by *établi*, but I think it very likely that he means he has *altered* the text to suit what he considers to be the rules of old French. If so, he may have suppressed a number of *l*'s.

these instances occur in the brief summaries, or headings, in verse which occur from time to time, and are printed in smaller type; and it may fairly be said that these were perhaps written at a later period. Unfortunately, however, I find *faulx-semblant*, with both *l* and *u*, several times in the text itself; e. g. ll. 12,919, 12,971, 12,996, 13,019, 13,043, &c.

Again, in the *Roman de Rou* (by Robert Wace, ed. Pluquet, Rouen, 1827), written in the twelfth century, and of which the spelling is evidently much older than that of the *Roman de la Rose*, I find, l. 2062, *haulte*, and ll. 499, 2066, 2097, *hault*,⁵ l. 2386 *haulmes*⁶ (helmets, though this is from a Teutonic and not a Latin root), l. 2752 *cheveuls*, and l. 5786 *espaules*.⁷ In the *Roman de Brut* (by the same author, ed. Roux de Lincy, Rouen, 1838), I find, l. 14,438, *eulx*.⁸ And so also in the works of Guillaume de Machault (ed. Tarbé, Paris and Reims, 1849), printed from four MSS. of the fourteenth century (less than 100 years after the *Roman de la Rose*), I find, p. 35 *loyaulx* and *maulx*, p. 52 *maulx* twice, and *maulx* once, p. 53 *maulx* twice, p. 75 *ceulx* twice, and also *ceus* and *ceur*,⁹ and again pp. 130, 136, 137, 139-163, *doulx*¹⁰ many times.

I cannot but come to the conclusion, therefore, that although the *l* may have been introduced in later times by grammarians and others, yet that in many cases where it occurs immediately following a *u*, it cannot be regarded as an interpolation, but must be looked upon as the genuine *l* of the root; and I think it highly probable that, if the grammarians did introduce a supposititious *l*, it was not so much from an idea of their own as from their having noticed the occurrence of *ul* in older writers.

I now come to proposition (b) of my theory, and will endeavour to show that more commonly

the *l* was dropped before the *u* was introduced. MR. PAYNE recommended me to consult earlier French writers than I had consulted, and now, having done so and benefited by the advice, I in my turn recommend him to go farther back than he has yet gone, and to consult the *Roman de Rou* and the *Roman de Brut* quoted above. He will then discover that there are older forms of *chevaux*, *oiseaux* and *beau* (or *beaux*) than the forms *chevaus*, *oisiaus* and *biaus* (or *biaus*) which he gives, and that these older forms are *chevar*,¹¹ *oisiar*¹² and *biar*.¹³ In these forms the *l* has been dropped, and the *u* has not yet been inserted. Similar forms are very common in the *Roman de Rou* and the *Roman de Brut*. Thus, I find *culiars* (cou-teaux), *batiars* (bateaux), *mar*(maux), *mier*(mieux), *vassar* (vassaux), *castiars* (châteaux), *senescar* (sénéchaux), *morsiar* (morceaux), *russiar* (ruisseaux), *monciar* (monceaux), *travar* (travaux), &c. Nor are they wanting in the *Roman de la Rose*, although, as this work is considerably more modern than those just mentioned, they are much less common there. Thus, I find *mier*¹⁴ (mieux) ll. 1082, 1845, and often; *biar*, l. 595; *fos* and *fox* (fou) very often; *as*¹⁵ (aux) ll. 2735, 4504, 5644, 6122, &c.; *ter* and *yer* (yeux) ll. 533, 1202, 2350, &c.; *vier* (vieux) l. 5216; *basme* (baume, from *balsamum*) l. 4384; *cop* (coup) ll. 4437, 16,375, 16,416, 16,437, and I might cite other examples. Indeed, in the *Roman de la Rose*, the *l* is often dropped where in the French of the present time it is retained. Thus, I find *ter* and *tier* (tel or tels) very often, and similarly *quex* (quel or quels); *nus* (nul) very often; *péris* (périls) l. 5203; *charnec* (charnels) l. 5322; *temporiez* (temporels) l. 8916; *mortex* (mortel) l. 18,798; *orguex* (orgueil) ll. 965, 2137; *seus* (seul) l. 2284, &c. See Ampère, *Hist. de la formation de la Lang. franç.*, 2nd edit. Paris 1869, pp. 432, 433.

⁵ In l. 986 there is *halt*, and *halt* also occurs in the *Roman de Brut*, l. 11,635.

⁶ In l. 3982 this word is spelled *healme*.

⁷ The *u* and the *l* in this word have remained up to the present time, and we see that the *l* was not interpolated in the sixteenth century, and that the *u* has not been derived from the change of *l*, but has been inserted.

⁸ Note that this word is also spelled with an *l* in the *Roman de la Rose*.

⁹ Final *s*, both in the sing. and plur., is in old French very frequently replaced by *x* or *z*.

¹⁰ In *doulx* indeed (from the Lat. *dulcis*) it is *o* which has been inserted and not *u*; still the form *doulx* as compared with the modern *doux* is of great importance for my theory, for we see that the *o* was inserted before the *l* dropped; whilst in *doux* the *l* has dropped and not been replaced by *u*. We may compare also *moult* (=very, from *multus*), which occurs hundreds of times in the *Roman de la Rose*. In the *Roman de Rou* it is nearly always spelled *wult*. If the word had survived to the present time it would doubtless have been written *mout*, a form which I once find in the *Roman de Rou*, l. 690, and which is quoted by Ampère (op. cit. lower down, p. 94.)

¹¹ *Roman de Brut*, ll. 12,177, 13,108 *Cevax* occurs, ll. 11,298, 11,800, 11,480, 12,075, 12,105. In the *Roman de Rou*, *chevals* or *chevalz*, which of course is an older form, seems more common.

¹² *Roman de Rou*, ll. 890, 996, 3022, 3054; *Roman de Brut*, l. 14,602.

¹³ *Roman de Rou*, ll. 2384, 3064, 6570, but *bel* and *bels* are much more common. In *biar* the *e* of the Lat. *bellus* has become *ia*, as in *miaz* (=mieux), *Roman de Brut*, ll. 10,797, 10,798, from *melius*; and the *s* has become *z*. See note 9. *Mier* is much more common than *miaz*, for a Lat. *e*, when medial, much more commonly becomes *ie* in French than *ia*.

¹⁴ In *Roman de Rou* frequently *mierz*, e. g. ll. 980, 3547, 3707, 8757, 4027. *Mierz*, therefore, first became *mierz*, and then by the insertion of *u*, *mieux*.

¹⁵ Originally *à les*, then *als*; then, the *l* being dropped, *as*; then, *u* being inserted, *aus* and *aux* (see note 9). *Es=en les* has retained its old form to the present day. Yet Brachet, *Gramm. historique de la Lang. franç.*, 2nd ed. Paris, no date, p. 123, seems to deny that a Lat. *l* has ever been dropped in French, and commits himself (pp. 99, 154, 162) in common with Ampère (op. cit. p. 245 *seq.*) to this catch-the-eye theory of the change of *l* into *u*.

It is very evident then that the *l* was very frequently dropped without in the first instance anything taking its place. The reason that the *u* was commonly inserted afterwards is to be found in the fact that it was not till afterwards that the practice became general of putting *two vowels* in French where there was only *one* in Latin. Wace spells most of his words with a single vowel (as e. g. *tot* and *tos* for *tout* and *tous*); and even in the time of the *Roman de la Rose* the double vowel system had not become thoroughly established. That a *u* was very frequently inserted in French is allowed on all hands. Cf. *nous* (nos), *vous* (vos), *rous* (rota), &c. Only, after a Latin *a*, *u* seems not to have been inserted unless an *l* immediately followed the *a*, and this peculiarity has given rise to the natural and plausible, but erroneous idea that the *l* has become changed into *u*.

F. CHANCE.

ORIGIN OF THE BASQUES.

(4th S. v. 89, 220, 331, 411, 498; vi. 15.)

Having examined the *Basque Problem Solved*, I doubt if any of the Celtic words therein given are from the Basque. That some of them may be etymologically connected is quite possible if we take into account the extent to which the Celtic and Basque languages are indebted to the Greek and Latin. The author of the paper compares the W. *gwyn* with the Basque *maguina*, but both words (the latter by change of *v* into *m*), as well the Gaelic and Irish *faigean*, the Sp. *vaina*, and the Fr. *gaine*, are derived from *vagina*. The Welsh *tipyn* is compared with the Basque *tipia*, but the primitive meaning of *tipyn* is a "point," and the root-word *tip* is found in the Dutch, and is doubtless the same as the Gotho-Teutonic *top*, *topp*, *topf*, *zopf*, which are probably different forms of G. *kopf*, A.-S. *cop*. On the other hand, the Basque words for "point" are *ciertzá*, *musua*, *mutarra*. MR. HOWORTH seems to think Humboldt (Baron C. W.) a great authority on the Basques, and no doubt he is by some considered to be so; but his work on the *Primitive Inhabitants of Spain* does not show much acquaintance with old German and old Celtic roots, a knowledge of which is here necessary; and it contains some very weak attempts at etymology. This remark is especially applicable to river names. It is curious that in trying to refute Bullet (whose Celtic etymologies are, by the bye, usually ridiculous) Humboldt should have pitched upon one in which Bullet was probably right. It refers to the river Astura, which Humboldt says cannot be the same name as Stura. I take it, however, that Astura, Stura, Stour, Stor, Stur, Styr, Stoyer, later, Oyster [mouth], Sterre [beek], Sitter [V]istre, [V]iedre, are all derived from the Celtic *dior* = water, with a prefix sibi-

lant. MR. HOWORTH asks, who are DR. CHARNOCK's Tartars? and then suggests an answer to the question. I used the term "Tartar" in the most extended sense, and I meant to include the Voguls, Cheremisees, Chuvashes, Ostiaks, Yakutes, and Votjaks.

[On Tartar and Finnish-Tartar languages consult Schiefner, Castrén, Gyarmathi, Gabelentz, Ahlquist, Sjögren, Böhntlingk, Strahlenberg, Roehrig, Wiedemann, Xylander, Sajnovics, Schott, Rémusat, Schubert, Klaproth, Pallas.]

MR. HALL says the Silures occupied both shores of the Severn, and he thinks they introduced such river names as Uak and Exe into that quarter. No doubt they did, as it is most probable that they were the same people that gave name to the European rivers Ax, Ox, Yox, Ux, Ix, Os, Ouse, Iais, Oise, &c. It has lately been suggested that the termination *uri* in Siluri (a mistake for *Silures*, *Silurus* being the name of a genus of fishes) is characteristically Euskarian; but if so, why not also the like element found in Liguria, Curium, Etruria, Uria, Urium, Aturius, Duria, Turia, Veturius, Eburini, Eluri? It requires stronger evidence than that in Tacitus to make the Silures Iberians or Basques, and not Celts. The word *Silures* itself is Celtic. R. S. CHARNOCK.

Gray's Inn.

ARMS OF SLAUGHTER: LECHE AND LEAKE FAMILIES.

(4th S. v. 33, 152, 217, 243, 350; vi. 9.)

It may perhaps be interesting to your correspondents MR. C. J. ROBINSON and D. P. to learn that in St. Dunstan's church, Stepney, Middlesex, there is a monument on the east wall to a member of the family of Leche. On it is the following inscription:—

"In memory of Henry Leche, Clerk, late Rector of this Parish, who died June 7th 15th, 1742."

Above it is a shield containing the arms—Ermine, on a chief, indented gules, three crowns or. Over the shield is the helmet of an esquire or gentleman, on which rests the wreath, or, and crest; out of a ducal coronet or, a cubit arm or, grasping a serpent or.

These arms correspond with those which D. P. describes (pp. 152, 153) as being contained in the shield in the third panel of the room in Hopton Sollers Court. The crest, however, being entirely or, differs therein so much from those described by D. P. (p. 152) and H. S. G. (p. 217) that the errors as regards colours have doubtless been committed by the workmen who repaired it since 1742.

The earliest mention I have found of Henry Leche's name in connection with this parish is that as rector on April 23, 1728. He died on June 15, 1742, and, as appears in the register,

was buried in the chancel of the church on the 18th *idem*.

The Leake family is mentioned in connection with the Leches at pp. 153, 217. The following persons of that name are buried in the churchyard of St. Dunstan's church; but as I cannot find any arms, I am unable to identify them with the same family quoted by your correspondents:—

1. Christian Lady Leake, the wife of Admiral Sir John Leake, Knt.

2. Captain Richard Leake, a son of Admiral Sir John Leake, Knt., who died and was buried a few months before his father.

3. The Hon. Sir John Leake, Knt., born at Rotherhithe in 1656; became Admiral and Commander-in-Chief of Queen Anne's fleet, and one of the Lords Commissioners of the Admiralty; was a son of Captain Richard Leake, the Master Gunner of England. He died on the 21st August, 1720, aged 64, and was buried on the 30th *idem*. He had a country seat at Beddington and a small house at Greenwich.

4. Stephen Martin Leake, Esq. He was a captain in the navy and an elder brother of the Trinity House; he was also the author of the *Life of Admiral Sir John Leake, Knt.* He married a sister of Lady Leake, and Sir John made him his heir, in consequence of which he took the name and arms of Leake.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

P.S. I can fully support what your correspondent, MR. C. S. GREAVES, says, that Slater is another way of spelling Slaughter. While looking over some old parish books at Stepney I observe that a Captain Gilbert Slaughter was elected a vestryman for Ratcliff on Jan. 27, 1762, and that wherever his name is subsequently written in those books it is spelt in the same manner, but wherever his original signature occurs he signs himself Slater. I do not know what his arms may have been, so am unable to connect him with the family of Slaughter mentioned by your various correspondents.

On reading over my note at the last reference given above, I perceive that I have by accident omitted to give the correct tinctures of the arms of Leake upon the monument of "Bess of Hardwick" in All Saints' church at Derby. Those arms are, Argent, on a saltier engrailed, sable, nine annulets, or.

CHAS. S. GREAVES.

THE ISLAND OF SCIO.

(4th S. v. 360, 507; vi. 54.)

I have always noticed with greatest satisfaction, and doubtless many of your correspondents have also observed, that the really distinguished in literature, who have passed as a matter of course the most part of their time in the society, as I may say, of the great authors of antiquity, have acquired a peculiar delicacy of expression and courtesy of style in controversy, from that

association, and even when they may not have acquired by early education that refinement. And this is particularly observable when such writers are unwillingly drawn from their retirement in order to discuss some point of interest in the world of letters. They have such a charming manner of establishing the truth and of pointing out error, that they will not make a refutation "more disagreeable than it must be from its own nature,"* and alive to the infirmities of the human mind, they are not regardless of the contingency that the victor of to-day may be the vanquished of to-morrow; if, indeed, the idea of contention ever disturbs such intellects.

And first: your learned correspondent MR. HENRY CROSSLLEY will allow me to draw his attention to the circumstance that the note at the foot of my article relating to the origin of the house of Giustiniani—one of the most illustrious of European houses (and of course, to go back to the origin of the present society, the founders of all the great houses of Europe—those of Rome not excepted—were either brigands or pirates, fortunate soldiery, rich bankers, or "Shylocks," to use the expressive term of your correspondent), was quoted from Sir Bernard Burke's *Peerage*, and so stated; and there I am to blame only, so far as I am aware, for quoting an authority without testing it. But Sir Bernard is perfectly right in stating that the house of Giustiniani is ancient and illustrious, and descends from Theodora, sister of the Emperor Justinian the Great—a fact that MR. HENRY CROSSLLEY would have known, had he been afforded an opportunity of inspecting "documents and MSS. which have been rarely exposed to inspection, and which were apparently unknown to former compilers," instead of relying exclusively on Gibbon and his copyists.

Now it is apparent that the fact of the date 720 being accompanied by the name of the Emperor Flavius Anicius Tiberius, who reigned from 578 to 582, is a glaring misprint; and when the descendants of Theodora, thus expelled, founded the town of Giustinianopoli, built upon the site of one which was the birthplace of their ancestors, and which had previously been destroyed by Attila in 452, considerably before their advent, an accidental inversion of the sentence ought not to have misled a reader thoroughly conversant with the subject.

Certainly the Giustiniani, before adopting that name in consequence of the marriage of their ancestor Benedict with Theodora, sister of the Emperor Justinian, had probably another family name; and as we know that they came to Constantinople from Venice, where they were considered as one of the oldest families, what objec-

* The Premier in reply to Mr. Disraeli, *Times*, July 15, 1870.

tion can be raised to the assertion that their ancestors, on the destruction of their native town by Attila, took refuge on the islets and lagunes of Venice with the rest of the population of Northern Italy, and were amongst the original founders of that capital?

The diploma by which the Giustiniani of that period was created a marquis is dated November 20, 1605. The patent was issued by Paul V.; the date 1603 is evidently a misprint therefore. This pope might indeed have been an enemy of the Venetians from 1605 to 1607; but it does not follow that the *bravellerie* between his Holiness and the republic would have any bearing upon the fortunes of a Genoese nobleman (for such was Giustiniani) exiled in Rome. By a parity of reasoning MR. HENRY CROSSLEY might doubt the fact that the exiled Stuarts were friendly with the pope and French king of their day, because neither of the latter were friendly towards England. But the Giustiniani exiled in Rome was a personal friend of the pope, and connected with the Borghese family. Surely MR. HENRY CROSSLEY does not doubt the authenticity of the creation of a title (fully admitted and in use) only 261 years old. If he does, and is really interested in the question on its historical grounds, let him ask permission to inspect the "bull" now in the possession of the Countess of Newburgh (*née* Princess Giustiniani), the head of the family, and who would doubtless comply with a courteous request.

With regard to the founders of the city of Venice—or, as MR. HENRY CROSSLEY would probably term them, "the mud larks of the lagunes"—there is nothing to show that one was to be preferred to another, and history being silent, and no other origin being assigned to the original Giustiniani, are we not entitled to assume that they were amongst the fugitives of 452 A.D., and consequently amongst the founders of the republic? All analogy points to the same.

What the original name of this family was at a period long before the introduction of surnames in England and elsewhere, of course it would be hard to say. MR. HENRY CROSSLEY may at his leisure inquire into the abstruse question; but it seems to me to be of no more consequence than the name of Attila's grandmother or Rollo's Scandinavian nurse; still, to one who has nothing better to do, it would be an absorbing and probably a protracted course of study.

But, after all, the family name of the Giustiniani, before they adopted the latter, might, for aught that can be shown to the contrary, have been as good as that of the Badoer; and the presumption is, that the one was as good as the other, from the rank that both held when records increased. Moreover, if we accept a knowledge of these two houses to be any test of their rank,

it is probable that thousands are familiar with the name of Giustiniani for the hundreds who know anything of the Badoer. But I say so merely as against MR. HENRY CROSSLEY's observation, and not with any intention of disparaging the later house.

It is to be regretted that the rambling and obscure manner of certain writers, evidently not intimate with old Byzantine historians, should lead to misconception; and I shall be always happy to render them assistance, when the integrity of history appears to be jeopardised by that half knowledge which is sometimes more mischievous and injurious to the cause of truth than no knowledge.

But to return to the immediate subject. In the paper just referred to, there seems to be a sad lack of that consideration for others which distinguishes men of a certain grade; but I gladly attribute the *lache* to the same cause that I have referred the historical incompetency.

I may here remark that there seems to be a clique banded together, who refuse to hear "Ulster's" oft-repeated asseveration, that he has but *compiled* his popular works on genealogy, and in doing so the public fully recognise his great services to that study by providing so valuable a collection for general inspection and criticism, and not as the few somewhat obtusely imagine, as a monument of research. But "Ulster" has been duly appreciated where appreciation is valuable, and wisely abstains from entering the lists with petty cavillers who understand his aim.

In conclusion, I frankly challenge your correspondent to find and prove the slightest error in my list of Greek patriarchs, or submit a better himself.

RHODOCANAKIS.

Park Bank House.

"NESH": "NEB": "BUTTY" (4th S. v. 599; vi. 62.)—These words are not very recondite in their derivation. *Nesh* is the A.-S. *nesc*, tender, soft. *Neb* is more directly from Danish *næbb*, a beak or peak, but *neb* (A.-S.), more properly the face, is also used for the nose or any prominent part. *Butty* is not a native term. It is a slang phrase of modern introduction. It is not generally used in the mere sense of companion or even of fellow-workman, but rather of a co-partner in a job taken by the piece—as an excavation by a gang of navvies. This seems to point to the origin. In the gipsy dialect *booty* is the term for work. *Booty-pal* is fellow-workman (literally work-brother). As usual when a polysyllable is imported into ordinary use, it loses its tail; so *booty-pal*, in the mouths of navvies ignorant of its origin, would soon be cut down to *booty* or *butty*. A good deal of the thieves' slang is derived from the *Romany rakerpen* (gipsy speech), and if it contri-

butes one expression of an industrial character so much the better.

J. A. PICTON.

Sandyknowe, Wavertree, Liverpool.

ANCIENT INVENTORIES OF CHURCH GOODS (4th S. vi. 27.)—If STIRPS will favour me with a direct communication I shall be happy to give him some ancient inventories which are not to be found at the Public Record Office.

H. T. ELLACOMBE.

Clyst St. George, Devon.

THE CROWN OF THORNS (4th S. v. 579; vi. 31.) I much regret having inadvertently taken MR. JONATHAN BOUCHIER's name in vain from the circumstance of his note on "Demoniacs," with the word New Testament following, at the top of the page, close upon that on "The Crown of Thorns," by MR. G. E. (v. 579), which of course struck your learned and venerable correspondent F. C. H. as forcibly and painfully as it did me. A MURTHIAN rightly says, "on the branches where the plant has 'made wood' the twigs are exceedingly brittle, and the thorns are long, sharp, and piercing," but I beg leave to differ from him when he adds, "No crown could have been formed of the woody branches for the reason assigned." The crown I got made and still possess, looking just like those represented by the old masters, is of the old hard woody branches, not of the young green flexible stems of the *Pyrus acanthus*.

P. A. L.

"THEY WISH WAS FATHER, HARRY," ETC. (4th S. iv. 435; v. 106, 609.)—Your correspondent T. S. states that Sir William Hamilton cites two passages in Greek and two in Latin, having parallels to the one of Shakespeare, and different from those which I gave. Would he do me the favour to give a precise reference to the passages? I stated that the earliest trace of the idea that I had discovered was in Demosthenes, but I ought to have known that it is found in Æschylus (*Prometh. Vinc.*, l. 928), as I see it quoted in my Greek volume, *Beautiful Thoughts from Greek Authors*, p. 9:—

Σὺ θνητὸν ἂν χρηΐξαις, ταῦτ' ἐπιγλωσσῇ Διός.

"Thou forsooth art predicting against Jove the things thou wishest."

And it appears again in Arrian, who flourished A.D. 136 (*De Expeditione Alexandri*, l. c. 7):—

Οὐ γνώσκοντες τὰ ὄντα, τὰ μέλιστα καθ' ἡδονὴν σφισιν εἰκαζόν.

"When men are doubtful of the true state of things, their wishes lead them to believe in what is most agreeable."

CRAUFORD TAIT RAMAGE.

LOUIS NAPOLEON'S BIRTHPLACE (4th S. vi. 3.)—Let me assure C. A. W. that the *Daily Telegraph* is quite correct. Of this I have the best proof, because, in the Life of the Emperor pre-

pared for my *Index of Biography*, I had fallen into the common error of supposing that Napoleon III. was born at the Tuileries. A friend of mine submitted a proof to its illustrious original, who then and there made three slight corrections in it with his own hand: one of which was to expunge the word "Tuileries," and to substitute "rue Ceruti (now Lafayette)."

J. BERTRAND PAYNE.

Conservative Club.

INSCRIPTION ON THE GATES OF BANDON (4th S. v. 579).—The information required by H. H. will be found in Bennett's *History of Bandon* (Cork, 1862, pp. 303-4), where also will be found the whole of the lines said have been written by Swift; they are in his worst taste; indeed so coarse are they that I will not offer them to "N. & Q." T.

SETTING THE THAMES ON FIRE (3rd S. vii. 239, 306; 4th S. vi. 39).—Unless I am very much mistaken the antiquaries and the folk-loreists will but waste their time in rummaging among the cobwebs of antiquity for the origin of this phrase. It is to be found in a poem by the second Lord Thurlow (a very simple lord, it would seem) on the Peace of 1814, and dedicated to the Prince Regent. The noble poet goes into raptures over the illuminations and fireworks, some of which were exhibited on the river's bank, and compliments the Regent on having "set the Thames on fire." The absurdly bombastic character of this hyperbole naturally led to his lordship being unmercifully "chafed" in the critical reviews of the day; and "setting the Thames on fire" became as a locution proverbial. I never read Lord Thurlow's poem in its entirety, but I have a perfect remembrance of seeing it criticised and ridiculed in some "monthly" or "British" review, reference to old volumes of which would doubtless confirm that which I have said. It is possible that as to the year I may be mistaken, but to the presence of the line "Set the Thames on fire" I will swear. The parallel expression in French to "he will never set the Thames on fire" is *not* "he will never set the Seine," but "il n'a pas inventé la poudre," a locution obviously of no great antiquity. Of course, if any reference can be found in last century literature to "setting the Thames on fire" my explanation goes for nothing.

GEORGE AUGUSTUS SALA.

I once heard a man say to another, "You'll never be hanged for setting the Thames on fire." "No, nor you either for putting it out," was the reply.

P. A. L.

HOUSEHOLD QUERIES (4th S. v. 174, 322, 405, 510, 590; vi. 58.)—The following list of one of the common lotteries by which many of the newly-built houses got owners in the early years

of the Hanover dynasty shows also the usual means of distributing plate. There is no silver fork amongst so many spoons, tankards, and tea-pots:—

House and Plate Sale in 1721.

"Mr. Osborne, ironmonger, in St. James's Market, will draw his Sale of Houses and Plate on the 31st of this instant Oct. at Tom's Coffee House in St. Martin's Lane. The scheme of the sale is as under:—

1. One house wall finished, with marble chimney-pieces, valued at	£	s.	d.
1. One do. at	1000	0	0
1. One do. at	800	0	0
1. One do. at	250	0	0
1. One silver tea-kettle, lamp, and stand	40	0	0
1. One gold watch and chain	25	0	0
1. One silver Bohemian tea-pot, lamp, and milk-jug	20	0	0
1. One large tankard	12	0	0
1. One do.	9	0	0
1. One large silver	10	0	0
1. Do.	6	0	0
1. Silver mug	5	10	0
1. Silver watch	5	0	0
4. Silver mugs, one in a parcel, at 2l. each	8	0	0
6. Six salvers, one in a parcel, at 2l.	12	0	0
22. 22 pairs of spurs, one in a parcel, at 1l. 15s.	38	10	0
12. 12 wax candlesticks, one in a parcel, at 80s.	18	0	0
10. 10 salvers, one in a parcel, at 25s. each	12	10	0
40. 40 gold rings, one in a parcel, at 1l. each	40	0	0
50. 50 orange strainers, one in a parcel, at 15s.	37	10	0
50. 50 sets of tea-spoons, 6 in a parcel, at 15s. a sett	37	10	0
2500. 2500 spoons, one in a parcel, at 10s. each	1250	0	0
2706	3636	10	0

"Note there are 1600 receipts, which are not five to one, in this sale by 286."

E. C.

The contributors of notes on this subject seem to be unaware of the existence of a work, the title of which I give at length for their benefit:—

"The Spoon: with upwards of One Hundred Illustrations, Primitive, Egyptian, Roman, Mediæval, and Modern. By Habbakuk O. Westman, of the Globe Tavern, formerly Teacher in a Public School. Being a part of the Transactions of the Society of Literary and Scientific Chiffonniers illustrating the Primitive Arts in Domestic Life." Demy 8vo. London (Wiley & Putnam), 1845, pp. 288.

This curious book, which is now become scarce, is of American origin; and I have been led to understand that the name upon the title-page is the pseudonym of Mr. Thomas Ewbank.

WILLIAM BATES.

Birmingham.

Tooth-picks made use of for the sake of cleanliness, can perhaps hardly be called a dirty affectation, although it certainly is a very unseemly and nasty habit. In *Sam Slick the Clock-maker* we have a ludicrous description of the use of tooth-picks—a shabby-genteel fellow lounging

of an afternoon on the steps of a fashionable hotel, with a tooth-pick in his mouth, to make believe he had been dining there! P. A. L.

"THE CARMAGNOLE" (4th S. v. 456).—The following is one verse of this famous song, the words and music of which have been asked for. The tune required the word *carmagnole* to be lengthened into a word of four syllables. I will take an early opportunity to forward the notes of this tune:—

"Madame Vêto avait promis (*bis*)
De faire égorger tout Paris; (*bis*)
Mais son coup a manqué,
Grâce à nos canoniers.
Dansons-nous la car-a-magnole.
La car-a-magnole, la car-a-magnole.
Vive le son
Des canons!"

I have also heard these two English lines to the same tune, whether a version or an imitation I cannot say:—

"The Duke of York with flaming arms (*bis*),
They say, would do us wondrous harms (*bis*)."

UNEDA.

Philadelphia.

DESTRUCTION OF CHURCHES IN DEVONSHIRE IN 1640 (4th S. v. 581; vi. 37).—Although the passage from Trapp's *Commentary* refers, as you state, to the tempest at Widdacombe, yet the circumstance that the printed work mentioned in the margin relates to the accident at St. Anthony will, I conceive, be a sufficient excuse for this additional note.

The following is the full collation of the volume:—

"The Voyce of the Lord in the Temple; or a most strange and wonderfull Relation of God's great Power, Providence, and Mercy, in sending very strange Sounds, Fires, and a Fiery Ball into the Church of Anthony, in Cornwall, near Plimmouth, on Whitsunday last, 1640. To the scorching and astonishing of 14 severall persons who were smitten. And likewise to the great Terror of all the other people then present, being about 200 persons. The truth whereof will be maintained by the Oathes of the same persons: having been examined by Richard Carew, of Anthony, Esquire, and Arthur Bache, Vicar of Anthony. Imprinted at London by T. Paine for Francis Eglesfield, 1640." 4to, pp. 20.

The only copy of this work which I know to be in existence is in the British Museum, whilst the original manuscript is preserved in the library of Queen's College, Oxford. References to the occurrence will be found in *A Looking Glass for all True-hearted Christians*, 1642, p. 16, and *Nehemiah Wallington's Historical Notices*, i. 46-48.

W. PRIDEAUX COURTNEY.

4, Powis Place, W.C.

"PORTA NASCITTUR," ETC.: "NASCIMUR POETE" (4th S. v. 271).—I am enabled to say with certainty that these quotations are not to be found in the best and most complete edition of the

works of Cicero, that of Le Maire, which includes all the fragments. Diogenes Laertius (c. xiii), of the Life of Xenocrates, says:—

"A third was a philosopher, who wrote some very indifferent elegiac poetry; and that is not strange, for when poets take to writing in prose they succeed pretty well; but when prose writers try their hand at poetry, they fail; from which it is plain that the one is a gift of nature, and the other a work of art."

And in his Life of Epicurus (c. 26):—

"The wise man is the only person who can converse correctly about music and poetry; and he can realise poems, but not become a poet."—Yonge's Translation.

Cicero says much the same, *De Oratore* i. c. 25, 28, and 29. Quintilian (ii. 3) says, "Orator non nascitur"; and Coke (*Instit.* ii. 6, 138, 976) "Nemo nascitur artifex." C. I. P.

FRENCH TOWNS IN "-AC" (4th S. v. 464).—There are, no doubt, Basque names in the south-west of France; but there is no reason to suppose that geographical names in other parts of France are derived from the Basque. I take it that modern names ending in *ac* are mostly abbreviated from *acum*, a Latinisation of the original name, in which the last syllable may be *ac* (*ach*), for *aqua*, or the Gaelic *ach*, a field, plain, meadow. MR. HALL seems to think that the proper name Cognac may be derived from Fr. *coing*, a quince; and he says that *cognac* is a liquor extracted from quinces! I have always understood that the liquor is so called as coming (or supposed to come) from Cognac. The original name of the town (which is on the Charente) was *Campiniacum*, *Camponiacum*, *Conniacum*, afterwards corrupted to Cognac, Coignac, and Cognac.

The name Jarn[ac] is probably derived from the Char[ente]. The derivation from *jarnac*, "a short dagger," may be pointed, but is rather far-fetched.

R. S. CHARNOCK.

Gray's Inn.

ELECAMPANE (4th S. v. 595).—The article sold under this name some five-and-forty years ago in London was not a fluid (like that described by G. W. TOMLINSON), but a solid, principally composed of sugar or some other saccharine ingredient, and coloured with cochineal. This, having been melted by heat, was poured into a shallow tin dish and allowed to cool, when it formed a moderately compact, hard, and brittle cake of about the eighth of an inch in thickness. It was not so tough as the kindred compounds, hardbake and toffy, being easily broken either by the hand or a slight pressure of the teeth. I consumed many an ounce of it in my school-days, and it was indeed a general favourite with school-boys. I know not whether it is still manufactured.

W. H. HUSK.

BEN JONSON'S "STILL TO BE NEAT" (4th S. v. 553).—In the *Dramatic Works of Ben Jonson and*

Beaumont and Fletcher, with the Notes of Peter Whaley and George Colman (Lond. 1811, p. 285), the Latin original from which this paraphrase was made, and a note of the subject will be found.

W. G. STONE.

Dorchester.

WILSON'S "TOPOGRAPHICAL DESCRIPTION OF DALKEY," ETC. (4th S. vi. 28).—Before its insertion in the *Gentleman's Magazine* Wilson's letter on Dalkey had appeared in an Irish periodical. Can you or some one of your Irish readers oblige me with a reference to the volume, as I am anxious to see it? Mr. Gaskin's reprint, I may observe, is not very exact. ABHBA.

SIR WALTER SCOTT ON MARY QUEEN OF SCOTS (4th S. vi. 26).—When MR. H. A. KENNEDY noticed "the recent publications of Messrs. Froude and Hosack as having brought again on the *tapis* the question of Queen Mary's innocence or guilt," he should, I think, have noticed the eminently searching and (as appears to me) convincing discussion of the same question which occurs in John Hill Burton's *History of Scotland*. MR. KENNEDY will, I trust, pardon me supplying what appears to me to be an omission. J. H. C.

"VADE MECUM" (4th S. v. 561).—These rules for the purchase of land seem to be a modernized version of some extracted by MR. FURNIVALL from a Lambeth MS. for his *Political, Religious, and Love Poems* (E. E. T. S.), p. 24. They run thus—

1. Fyrst see that the land be cleere,
2. And the tytyle of the sellere,
3. That it stonde in no dawngere
Of no woman's doweere;
4. And whether the lande be bonde or free,
5. And the leese or releese of the feoffe.
6. Se that the seller be of age,
7. And whether it be in any mortgage;
8. Looke if ther-of a tayle be fownde,
9. And whether it stonde in any statute bownde.
10. Consydre what seruyce longyth ther-to,
11. And the quytrent that ther-of owte shall goo:
12. And yf thou may in any wyse
Make thy chartyr on warantyse
To thynne heyres & assyignes alle-so,
This shalle a wyse purchasser doo:
And yn tenne yere, if ye wyse bee,
Ye shalle a-geyne youre sylver seee.

A cheering prediction! Perhaps it may be worth noting that the *Vade Mecum* must have been popular; for the thirteenth edition, 1730, is now lying before me.

W. G. STONE.

Dorchester.

THE TREETOTAL SONG (4th S. v. 589; vi. 33, 34.) I am much gratified by the kind compliment of JAYDEE. If I have sometimes ventured upon religious controversy in "N. & Q." it has not been aggressively, but in defence against some who have taken dishonourable advantage of the exclusion of polemics from these pages. I will only add, that if JAYDEE had clung firmly to the pump-

handle, he would probably have escaped those infirmities which he vainly attempts to remedy by his wine.

MR. DIXON doubts if the song be a genuine *Rechabite ditty*, and questions whether the author does not prefer what he calls *bonum vinum*. I answer that the song is genuine, for I wrote it myself some years ago, though it was never before printed; and I can assure MR. DIXON that I do not prefer wine or any other drink to the "pure crystal stream." I speak from the experience of a long life of good health, without a single faculty impaired by age, during the whole course of which I have never drunk any intoxicating beverage. I have, therefore, ample reason to praise and recommend drinking water, and water only.

Still, like MR. DIXON, I enjoy a good drinking song, not for its sentiments, but its wit and drolery. I send one which I have always admired.

"Le cabaret est mon réduit,
Quand j'y suis, je suis dans mon centre,
Je n'en sors jamais qu'à minuit,
Dès le point du jour j'y rentre.
Dès le point du jour, (*bis*)
Dès le point du jour j'y rentre.

"Grégoire est un brave garçon,
Qui boit et met tout dans son ventre,
Sur son habit il n'y a qu'un bouton,
Sur son nez il y en a bien trente.
Sur son nez, etc.

"Ah ! combien on doit chérir
Ces beaux lieux où on s'enivre,
Vivre sans boire, ah ! c'est mourir,
Mourir en buvant, c'est vivre.
Mourir en buvant, etc.

(*Sa femme, qui entre.*)

"Vilain pilier du cabaret,
Sac à vin, vilain ivrogne !
Tu goûteras de mon chapelet,
Si tu ne fais ta besogne.
Si tu ne fais ta, etc."

F. C. H.

Too much has been written about this song ("Three jolly postboys") already; but as JAYDEE says, "MR. CHAPPELL's emendation (p. 543) would spoil the metre," may I be permitted to reply?—that I had good authority, and that the irregularity of metre is in the song itself.

The tune, and the varied traditional versions of the words, are derived through a duet of the last century, entitled "The Jolly Fellow, for two voices." A copy of this, printed on one side only of the paper, is now before me. Verse 1 begins "Come, let us drink a *bout*"; ver. 2, "Wine cures the gout"; ver. 3 and 4, "He that drinks *all day*." (It has no fifth verse.) Here, then, the second stanza has but three accents (as JAYDEE would have it), and the first, third, and fourth verses have four.

The tune has four accents; and when JAYDEE sings "*Punch* cures the gout," he leaves two notes

of it unsung, and substitutes a pause. (I am sure that he would not sing "gou-ou-out.")

If JAYDEE would like to see the old copy, I will with pleasure send it to him by post.

WM. CHAPPELL.

Heather Down, Ascot.

FRENCH DRINKING-SONG (4th S. vi. 34).—The Abbé de Lattaignant's *chansonnette*, as presented to us in an English dress by MR. JAMES HENRY DIXON, is admirable; so cheery, so jovial, and yet so free from grossness. Will MR. J. H. D. give us the French original, with the full title of the volume in which it is contained? I cannot but fancy him mistaken in supposing that by *Scapin* and *Lais* the reformed church and the church of Rome are intended. The abbé would hardly give both churches a bad name. It seems to me that the obvious meaning is the real one; that under the influence of good wine a rogue may seem to be an honest man, and a whore an honest woman.

A word as to the translation. In the original, I presume, *Scapin* rhymes to *vin*; but surely it is straining a point to Anglicise our old acquaintance's name into *Scapine*, rhyming to *wine*.

"Towards Scapin I incline"

may perhaps serve as a substitute for—

"Honest man seems Scapine,"

until a better line can be found.

I suppose the *chansonnette* begins—

"Quand je bois ce bon vin."

This is more musical than its English equivalent—

"When I drink this good wine."

"When I drink this *old* wine"

would be smoother, and practically as true to the author's meaning.

JAYDEE.

LANCASHIRE TOPOGRAPHY: LUCAS's MSS. (2nd S. vi. 372; 4th S. v. 317, 567; vi. 35).—The only manuscript in the Leeds Library relating to Lancashire is the following:—

"Familie Lancastrienses, or Genealogical Descents of the Nobility and Gentry in the County Palatine of Lancaster, from original Records in several Hands, and the MSS. of Sir John Byron, Sir George Booth, Mr. John Hopkinson, Rich. Thornton, Esq., Recorder of Leeds, Mr. Ralph Thoresby of Leeds, Antiquary, and Mr. John Lucas, a Native of Lancashire, Schoolmaster in Leeds. To which is added a Catalogue of the Lancashire Gentry and their Arms by Captain Booth of Stockport in Cheshire, with Additions by Tho. Wilson, S.S.A. London."

The manuscript is entirely in the handwriting of the above Thomas Wilson, who succeeded John Lucas as master of the Leeds charity school in 1750.

THE LIBRARIAN.

Leeds Library, Commercial Street.

ROBERT BLOOMFIELD (4th S. vi. 41).—In an edition in my possession of *Wild Flowers* by this poet, dated 1806, on the fly-leaf is written in MS. his epitaph, which I have subjoined, thinking it may

interest MR. BATES and others who, like him, appreciate the muse of Robert Bloomfield. He lies buried in the chancel of Campton church, in the county of Bedford, a living consolidated with that of Shefford, in the patronage of Sir George Osborn, Bart. of Chicksands Priory; and the inscription on his grave was cut at the expense of the late Archdeacon Bonney:—

"Here lie the remains of Robert Bloomfield. He was born at Honington in Suffolk, December 3, 1766, and died at Shefford, August 19, 1823.

"Let his wild native wood notes tell the rest."

The edition alluded to is in 12mo size, pp. 132, and is illustrated by eight wood-engravings the size of the page, of an indifferent nature, to which neither the artist or engraver have appended their names. Well do I recollect as a child the delight which was afforded by a perusal of the poems "Abner and the Widow Jones" and "The Horkey." How few ever read Bloomfield in the present day!

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

CHARLES J. WELLS (4th S. v. 154).—The mention of this gentleman's name reminds me that I possess a loose tract of sixteen 8vo pages with the following title: *The Contention of Death and Love: a Poem* (London: E. Moxon, 1837.) The motto to the poem is from Shelley's *Revolt of Islam*—

"I am worn away;

And Death and Love are yet contending for their prey."

It is a fine production, full of the spirit of poetry, and with all Shelley's music of versification. A note is affixed stating that "the name of Wells illustrates this lyric," and adding an invective against the reviewers for overlooking Mr. Wells's "great dramatic poem entitled *Joseph and his Brethren*." The note concludes in these (surely extravagant) terms:—

"Of the noble poem of Mr. Wells, one personally but a stranger to him can say, with a fervid conviction of the truth of his assertion, that to go from the *Paradise Lost*, the *Samson Agonistes*, the *Antony and Cleopatra*, to the finer—and they not few—passages and scenes of *Joseph and his Brethren*, is but to sail in spirit down one and the same stream of subtle, sublime, and unsurpassed poetry."

The specimen before me does certainly not show Mr. Wells to have been superior to Milton and Shakespeare, although it is clearly the production of a very spiritual and graceful minor poet.

D. BLAIR.

Melbourne.

CURIOUS EPITAPH (4th S. vi. 45).—The curious epitaph about which VIATOR inquires may be seen in churchyards along the coasts of Yorkshire, Northumberland, and Cumberland. I do not remember to have met with it in other parts of the kingdom. In my *Month in Yorkshire*, a version is given copied from a tombstone on the shore of Robin Hood's Bay; and as you and your readers

may perhaps like to judge for yourselves as to whether it is a "profane bit of heathenism" or not, here it is *verbatim et literatim*:—

"Tho' boreas blasts and neptune waves
Hath tost'd me too and fro',
By God's decrees you plainly see,
I'm harbour'd here below,
But here I do at anchor ride
With many of our fleet,
And once again I must set sail,
My Saviour Christ to meet."

WALTER WHITE.

"Ratcliff Hamlet.—Here lyeth interred the body of Capt. John Dunch, who departed this life Nov^r 25th, 1696, in the 67th year of his age."—Maitland's *History of London*, p. 752, 1739.

Also in the churchyard of Gamrie, Banffshire, N.B., occurs the same epitaph with very slight alteration in the words, nearly the same date, name forgotten.

I beg to mention these two places where I have found "Tho' Boreas' blasts," &c. It never struck me as profane—merely quaint. It would be interesting to know the date on the tomb at Idle, Yorkshire. Gamrie is on the seacoast.

ISABELLA C. GRANT.

114, Gloucester Terrace, Hyde Park, W.

"Though Boreas' blasts," &c. is quite common on sailors' tombs in the East of England, with variations. The following version is in the Lady Chapel of Selby Abbey church:—

"Tho' Boreas with his blustering blasts
Has tost me to and fro,
Yet by the handy work of God
I'm here inclosed below;
And in this silent bay I lie
With many of our fleet
Until the day that I set sail
My Admiral Christ to meet."

I have also seen it in Lincolnshire village churchyards near the Trent and Humber.

J. T. F.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Complete Works of George Gascoigne: "Tam Marte quam Mercurio." Now first collected and edited from the Early-printed Copies and from MSS., with Memoir and Notes, by W. Carew Hazlitt. In Two Volumes. Vol. II. (Printed for the Roxburghe Library.)

We have here the completion of the first attempt which has as yet been made to collect the works of one who was alike the follower of Mars and the Muses. The first place in the volume is "The Glasse of Government," from the edition of 1575. This is followed by "The Princely Pleasures at the Courte at Kenelwoorth," from the edition of 1576; "The Hermit's Tale," presented to the Queen at Woodstock; Gascoigne's satire of "The Steele Glas," and his "Complaints of Phylomene;" "The Grief of Joye," from the edition of 1576; "Poems from the Noble Art of Venerie or Hunting;" and some miscellaneous poems attributed to Gascoigne. These with an Index and Notes, complete a volume which, no doubt, will

be very acceptable to the subscribers to the Roxburghe Library, and will be read with considerable interest by students of Elizabethan literature.

Notes or Jottings about Aldborough, Suffolk, relating to matters Historical, Antiquarian, Ornithological, and Entomological. By Nicholas Fenwick Hele, Surgeon. (J. Russell Smith.)

An Account of the Township of Ilfey, in the Deanery of Cuddesdon, Oxfordshire, from the earliest Notice. By the Rev. Edward Marshall, M.A. (Parker.)

As the time is at hand when London will be deserted by all those overtaxed brains and jaded bodies warn them to seek a change and rest in other scenes; and as this unhappy war will necessarily close the Continent to thousands of intending tourists, Murray's invaluable Home Handbooks will be eagerly turned over for an answer to the all-important question. Where shall we go? While many who, being desirous to avoid the busy haunts of men, are crying out for a lodge in some sweet wilderness, will gladly have their attention turned to special notices of such quiet nooks as those described in the little volumes whose titles we have just transcribed. To such as have a love for natural history, and desire to vary the enforced idleness of their holiday by dabbling in that interesting branch of study, it is clear from Mr. Hele's pleasant book, that Aldborough presents a fair field for such pursuits. While any tourist who intended to do the Rhine and is now compelled to do the Thames instead—and how few do the Thames and know its beauties!—will find in Mr. Marshall's book the means of passing a day at Ilfey with pleasure and advantage.

MAPS OF THE SEAT OF WAR.—The intense interest excited by this sad and unlooked-for war has led to the publication of numerous maps of the country so soon to be devastated. *The Times* of Monday, the first time we believe of its giving any illustration, introduced a whole page woodcut map of the countries bordering on the Rhine. Mr. Sandford has published a shilling and two shilling map, and Messrs. Letts, for one shilling, a map of Central Europe, arranged as a companion to the daily newspaper, for marking advance of the contending armies, &c., with a packet of indicating dots.

CIVIL LIST PENSIONS.—The following list of all pensions granted during the year ended the 20th June last, and charged upon the Civil List, has been issued to-day:—Mrs. Lucy Sherrard Finley, in consideration of her services to literature, 50*l.*; Mr. William Aillingham, additional pension in recognition of his literary merits as a poet (previous pension of 60*l.* granted 18th June, 1864), 40*l.*; Mr. Augustus De Morgan, in consideration of his distinguished merits as a mathematician, 100*l.*; Mrs. Charlotte J. Thompson, in consideration of the labours of her late husband, Mr. Thurston Thompson, as official photographer to the Science and Art Department, and of his personal services to the late Prince Consort, 40*l.*; Demetrius Count Carno, of the island of Cephalonia, in recognition of his long and faithful services to the British Protectorate in the Ionian Islands, 100*l.*; Mrs. Rachel Robertson Brodie, in recognition of the historical researches and writings of her late husband, Mr. George Brodie, Historiographer Royal of Scotland, 80*l.*; Dame Georgiana Marianne Catherine Mayne, in consideration of the personal services of her late husband, Sir Richard Mayne, to the crown, and of the faithful performance of his duty to the public, 100*l.*; Mr. Robert William Buchanan, in consideration of his literary merits as a poet, 100*l.*; Dame Henrietta Grace Beeden Powell, in consideration of the valuable services to science rendered by her husband during the thirty-three years he held the Savilian Professorship of Geometry and Astronomy at

Oxford, 150*l.*; Miss Margaret Catherine Ffennell, Miss Elizabeth Mark Ffennell, and Mrs. Charlotte Carlisle, formerly Ffennell, wife of Captain Thomas Carlisle, jointly, and to the survivors or survivor of them, 80*l.*; Miss Margaret Catherine Ffennell, 10*l.*; Miss Elizabeth Mark Ffennell, 10*l.*; Miss Charlotte Carlisle, 10*l.*—in recognition of the labours of their father in connection with the salmon fisheries of the United Kingdom; Mrs. Jane Dargan, in recognition of the services of her late husband, Mr. William Dargan, in connection with the Dublin Exhibition of 1858, and other works of public importance in Ireland, 100*l.*; Mrs. Charlotte Christiana Sturt, in consideration of the services rendered by her late husband, Captain Charles Sturt, by his geographical researches in Australia, 80*l.*; William Henry Emmanuel Bleer, Doctor of Philosophy, in recognition of his literary services and in aid of his labours in the department of philology, especially in the study of the South African languages, 150*l.* Total, 1,200*l.*

HOLBEIN EXHIBITION.—It is intended to hold at Dresden, from August 15 to October 15 next, an exhibition of the works of the great painter Hans Holbein. The committee appointed to carry out this object trust that possessors of original works by this master—and it is well known that there are many such in England—will contribute to the exhibition, in order that it may be rendered as complete as possible. Her Majesty is understood to have expressed her intention of lending three of the finest Holbeins in the collection at Windsor. Application for further information should be addressed to Dr. A. Von Zahn, the Secretary of the Committee, 88, Ammonstrasse, Dresden.

DEATH OF MR. ORRIDGE.—We regret to announce the death, on Sunday the 17th, of Mr. B. B. ORRIDGE, a gentleman whose name must be familiar to many of our readers from his laudable exertions, as Chairman of the Library Committee, for the preservation and investigation of the interesting mass of records belonging to the Corporation of London. MR. ORRIDGE, showed the value of these materials by the publication of *The City Friends of Shakespeare, &c.*

THE MURTHIAN BOTANIC SOCIETY will meet at Monthey (Valais) on August 17 and 18. On the 17th, meeting at the Hôtel de Ville at 10 A.M.; dinner at 5. On the 18th mountain excursions to Baths of Morgin. Tourists are invited. The meetings are free to all.

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W. M. T. (Cheltenham.) We shall be very pleased to receive it.

E. H. A. *The portrait of Whitelock Bulstrode, engraved by Cole, is priced at 5s. in the Catalogue of Evans and Stevens.*

C. P. L. *The line "I will tell truth: by grace itself, I swear," occurs in All's Well that Ends Well, act. 1. sc. 1.*

ERRATA.—4th S. VI. p. 63, col. 1. lines 13 and 16 from bottom, for "Ham" read "Ham."

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LONDON, SATURDAY, AUGUST 6, 1870.

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NOTES.

INEDITED LETTER OF HORACE WALPOLE.

I enclose a letter, which I believe to be unpublished, from Horace Walpole to the author of *Braganza*, &c., for which you may perhaps find space in the columns of "N. & Q." As it is without address, I think it right to say I received it, nearly half a century since, as a contribution to a book of autographs from the Rev. John Jephson, nephew and heir to Mr. Robert Jephson, the author of *Braganza* and of many plays and poems. He was master of the horse to Lord Townshend and to subsequent lords-lieutenant. Lord Townshend formed a warm friendship for him, and, along with the then well-known Gerard Hamilton, never lost sight of his interests. Mr. Jephson was of the Literary Club Society in London in its palmy days, and his transference to Dublin brought him into immediate association with the wit, learning, and literature which rendered that city so remarkable during the greater part of the last century; and where, at its little court at Leinster, Charlemont, and Moira Houses, and in its legal circles, the peculiarities of Irish character gave a genial brilliancy to society little known elsewhere, and to which Mr. Robert Jephson and his gifted connections contributed not a little.

AN OLD IRISH LADY.

"Arlington Street, Nov. 8, 1777.

"The justice you do me, sir, in forgiving the liberty I have taken with you from sincere zeal for your glory, is still an uncommon instance of a great poet's bearing to have his works criticized: and the true poets are not frequent, one that can endure the objections of a friend is a greater rarity, and displays as much the coolness of good sense as his writings the warmth of imagination. It was conviction of the torrent of the latter, tho' ignorant of the extent of the former, that made me presume to offer my opinion on your plans before you should let loose your poetry on the execution; thinking you could not be offended at objections to the design, tho' you might be displeased at disapprobation of any of your verses; and indeed liking them too much to be ready to wish them effaced myself. You have convinced me, sir, that I neither understand the latitude of your patience, nor your good nature; and yet I have put both to the proof. I have ventured to try both to the utmost, nor reserved any criticisms in store.

"You will be so good as to observe that there were but two faults I found: improbability in the conduct, and too figurative expression in the dialogue. You have obviated part of the former by the corrections you have condescended to make, and perhaps have condescended too much: for if I alone have made the observations, I am so far from attributing it, as you are so obliging to do, to more penetration, that I doubt it is rather owing to singularity or to the peevishness of age,—and perhaps men who have a little reading, and some experience, are worse judges of a drama that is calculated for everybody than a more informed auditor. An infinitely greater man, Moliere, trusted the feelings of his old housekeeper more than those of Boileau, another man, much greater—I can scarce venture to say than I: for what am I? to name myself at all, looks as if I had some pretensions to something. I assure you I only meant to prefer the housekeeper to myself, but arranged my words so awkwardly that, to my great astonishment, I found myself *à côté de Boileau*. Yet I am not quite modest, nor possess your modesty, sir. I am still a little obstinate on one point, I mean in general; and that is, metaphoric diction in tragedy; and forgive me once more, if I do not submit to your argument in its defence, that Shakespeare's, Beaumont's, Fletcher's, and Massinger's pieces, tho' crowded with figures, are still tasted. I believe the most figurative passages in Shakespeare are not the most admired. Dr. Johnson goes much farther, far beyond truth, and says that that most sublime genius never attempted to be sublime without being bombast,—but indubitably Shakespeare is never so superior to all mankind as where he is most simple and natural. Recollect Constance, Arthur, Juliet, Desdemona, or Hotspur's mockeries of Glendower. What strikes one's soul with horror like Macbeth's account of the two Grooms when he has murdered Duncan? The passage is foolishly ridiculed by Voltaire, because he is incapable of feeling that simplicity is the height of the sublime.

"When he himself can his quietus make

With a bare bodkin";—

Henry IV.'s image of the cabin-boy in a night so rude; and Richard II.'s sensibility to his favourite horse being pleased with the load of Bolinbroke—are texts out of the book of Nature, in comparison of which the works of all other writers in every language that I understand are to me apocryphal.

"But to descend from enthusiasm, which seizes me whenever I name our First of Men, I think there is a plain reason why the metaphoric style of that age is not to be imitated now. In the first place, allow me (and it is a question I must beg) that chastity of criticism was

not known in that age. Therefore, representations were new; whatever the authors pleased to produce was thankfully accepted; and even the most turgid and unintelligible passages of those writers, monthed out emphatically by popular actors, are still received with applause by the multitude. Perhaps I suspect that the natural parts of their plays were what ensured to them permanent approbation. Be that as it may, the tragedies of the four you cite, sir, were received with admiration, and have been handed down to us with that imprimatur. You will grant me that our language is altered since 1625, and many passages in the four were understood then, which are total darkness now—yet are repeated because they are familiar to our ears, tho' lost on our understanding. You will say, I make no distinction between obsolete dictions and metaphor; but all I mean is, that obscurity, being accepted by prescription, cannot be cited as a precedent for any kind of obscurity that is new. Nor if fashion tolerated metaphoric language in that age, can it prove that it is the true taste. It is a general objection to tragedy, that it is an unnatural elevation of nature. Its sentiments are exaggerated; surely if those deviators from nature are amplified by the expression, tragedy wanders still further from its aim—the representation of the passions and conduct of mankind. Of late the world has been forced to accept a mezzotermine, the *Tragedie Bourgeoise*. Kings, heroes, and heroines could not be persuaded to lower their style. Their etiquette would not allow them to be natural. We were forced to descend amongst ourselves, and seek nature where it grovelled yet. I am sensible that our language has not the charming and facile grace of the French for conversation. In dialogue (I do not mean theatrical) we have never succeeded. Lord Shaftesbury meant to attain the majesty of Plato, missed his way, and found himself in the clouds. Yet, what is impossible to genius? *The Man of Mode*, *The Careless Husband*, and *Vanbrugh*, have shown that our tongue can utter the genteel language. *Jane Shore* is a perfect tragedy, both in conduct and language, tho' not a capital one. There are parts of *Oroonoko* and *The Fatal Marriage*, worthy a disciple of Shakespeare. It would look like flattery to name *Braganza*; which I own, tho' I have again examined it very carefully, I prefer to *The Law of Lombardy*. Yet, if not quite content with the latter, you may depend upon it I shall not let my objections be known. Mr. Garrick does not know them, to whom I have returned your play. My observations were those of a sincere friend. Were I insolent enough to think my sentiments a standard, I hope I am honest enough to conceal them but the more carefully. I have ever to my little power made the interests of your fame my own. I ventured my credit with you rather than act a base part, and applaud when I was not satisfied. You have accepted my duty like a man; and I shall willingly give up my judgment as a critic, if you are convinced that I am, sir,

"Your sincere friend,
"HOR. WALPOLE."

"THE MONTHS," BY LEIGH HUNT.

My copy of this elegant little volume formerly belonged to Caroline Bowles, and has her autograph on the title. A few pencilled *marginalia* by this graceful writer, who, I need not remind the reader, afterwards became the wife of the poet Southey, may not be thought uninteresting. The old charge against the school of which Leigh Hunt was the

Coryphæus is not here forgotten: at the very commencement the fair critic has written:—

"A beautiful little work, tho' the Author sometimes betrays the cloven foot of cockneyism."

The same imputation—"cockney taste"—our author brings upon himself, by venturing (page 17) to call attention to the perfection to which the manufacture of artificial flowers was brought, and to suggest—

"That they may be put in pots and glasses like real ones, or hung up in wreaths and crowns over pictures, doorways, or the middle of a pier, where they form at once a summer picture of their own, a memorial of classical times, and a beautiful contrast to the squareness of the compartment."

In his description of the Flora of March, Leigh Hunt enumerates the flowers which then put on their glory:—

"The crown-imperial, the dog-tooth violet, fritillaries, the hyacinth, narcissus (bending its face like its namesake), pilewort, scarlet ranunculus, great snowdrop, tulips (which turned even the Dutch to enthusiasts), and violets, proverbial for their odour, which were perhaps the favorite flowers of Shakspeare."

Upon this passage Miss Bowles remarks:—

"He writes from old gardening books, which give the flowers in season so much earlier than we ever see them now, that it is impossible not to infer that the seasons have retrograded with us."

In April, Hunt tells us, "the nightingale is recognised towards evening, keeping up his inextinguishable song,"—to which the commentator adds, "and all day often."

In May, our author is again too early; his fair critic will not give him the *lychnidea* before "autumn," and the jessamine or jasmin "never till much later"; adding—

"He knows no more of a flower-garden than what he has acquired from nursing up half a dozen flower-pots in a London balcony."

I conclude my excerpts with an antiquarian note on the word "Wassail-bowl," page 130:—

"Wassail=was-hell (Saxon), Health be to you. Geoffrey of Monmouth says Rowena, the daughter of Hengist, presented the cup, with these words, to Vortigern, who answered (as instructed), 'Drinc heil,' Drink the health. Rowena drank, upon which Vortigern took the cup and pledged her. Hence the term and custom."

WILLIAM BATES.

Birmingham.

PLANTS CONNECTED WITH ST. JOHN'S DAY.

In Germany (I am alluding to the northern parts, where, as elsewhere in the north of almost any country, superstitious and hereditary customs, often mixed up with a good deal of poetic conception, keep their ground the longest) it is the custom of the Freemasons to wear three roses—a white, a pink, and a dark red one—on their great

patron's anniversary of sad remembrance. I understand that they denote innocence (white), purity of heart (pink), remembrance of death (dark red). They are almost always tied together with a sky-blue silk ribbon, the emblem of constancy and faithfulness. I have also heard that roses have been taken to the graves of Freemasons on St. John's Day.

Currants (*Ribes*, L.) are called *Johannisbeeren* (St. John's berries) in German, most probably on account of their berries being ripe about this time of the year. And I cannot help but mention here that the black currant, that delicious specific for colds, and that still more delicious ingredient of black-currant gin (*the cordial of all the good Mrs. Primroses in the North of England*), is almost if not totally unknown in Germany. I have heard some ladies—more acute observers than the strong sex—who had seen both the shrub and the fruit, speak of them almost in the same terms as dear old Gerarde mentions the black currant. Being unfortunately, and to my great dismay, but the possessor of many extracts and transcriptions from that most delightful of all "Herbals" and not of a copy itself, I am not able to state the exact words of that dear old friend of mine; but I think he mentions the "naughty savor or smell" exhaled by the young branches and leaves of this shrub, and advises to plant it out of the reach of one's nose.

The plant most particularly connected with St. John's Day is the St. John's wort (*Hypericum*, L.), in German *Johanniskraut*, now no longer "fashionable" as a household medicine, but in former times, the "good old time" of witchcraft and stocks, used with many superstitious forms and usages. Old women (that respectable genus), says Tabernæmontanus—

"Die alte Weiber sagen, dass dies Kraut gut sey für Gespenst, wenn man es bey sich trägt, daher es auch *Fuga Dæmonum* soll genennt werden."—*Tabernæmontani Kräuterbuch*, ed. Casparum Bauhinum, 1625, ii. 539.

"Old women say that this herb is good against ghosts, if people carry it about them, on which account it is said to be called *Fuga Dæmonum*."

It seems to have been used much for wounds, internal bleeding, "pleuritis," to fume women in labour, &c. &c. It is, however, I understand, not the *Herbe Saint-Jean* of the French, theirs being the common wormwood (*Artemisia vulgaris*, L.) Either an old poet or an old saying—so often identical—has—

"Herbe Saint-Jean, tu portes bonne rencontre."

The children's heads in the North of France used to be encircled with wreaths of this *Herbe Saint-Jean* on St. John's Eve, to keep the witches off—

"All good come running in, all ill keep out."

In the northern parts of Germany it is still customary for children, poor people, and old women

(the latter most particularly engaged in and attached to such kind of trade) to carry large basketful of camomile (*Matricaria chamomilla*, L.) and elder-flowers (*Sambucus nigra*, L.) round for sale at this time of the year. Both are tied up in bundles for drying, purported to be gathered either on St. John's Eve or St. John's Day, which constitutes their great efficacy as a remedy. Old women will extol the value of such *Johanniskamillen* and *Johannisholender*; and many a good housewife in the country will be afraid of the "evil-eye" that these weird sisters may be possessed of, and will buy a stock of them to be laid by in case of illness. *Johanniskamillen* (St. John's camomiles) are considered the thing when wanted during the time of childbirth. Most probably some good old herbalist (and dear old creatures they must have been some two or three centuries ago, for there is still an air of quaintness, of gentle, soft placidness around their brethren of the present day even) thought it just the fit time for these flowers and herbs to be cut for medicinal purposes, and superstition took hold of the day to attach a peculiar meaning to such *Herbes Saint-Jean*.

The elder, a sacred flower with the Vandals (*Wenden*, vide Nugent's *History of Vandalia*, 3 vols. London, 1766-73), is still held in great and just repute in the northern peasant's household medicine. Elder-flower tea, not too strong and without sugar, is used as an excellent remedy in colds; foot-baths of (dried) elder-flowers will do wonders in colds in the head; a jam of the berries, of a somewhat sickly taste though, for cookery purposes; the bark of the tender branches boiled in milk furnishes excellent mollifying poultices. Elder-berry wine, of that most excellent quality (don't grudge the brandy in it, ye good farmers' wives!) as "set on" in country homes of dear old England, is scarcely known across the Channel. I have been told, too, that elder-flower water was a wash much used by our great-grandmothers, just as it is at the present time, superseding the equally cooling rose-water, as elder-flower wine, if properly prepared, can only be superseded by the genuine muscadine wines.

HERMANN KINDT.

Germany.

"HAD" AND "WOULD."

In a recent number of *All the Year Round*, which has just come under my notice, there is an article entitled "'Had' and 'Would,'" which treats of the substitution of the former word for the latter in such expressions as "I had rather," "I had as lief," &c. The writer of that article regards the transposition as a defect in the language, and among several instances of its use which he quotes is the celebrated one from *Hamlet*:—

* Middleton.

"If you mouth it, as some of your players do, I had as lief the town-crier spoke my lines."

Of this quotation he says:—

"This last unfortunate expression seems to be the fount and origin of what must be considered a perversion of the word *had* from its true meaning, and which has since spread into literature, and produced other perversions made after its own image. It is a pity that Shakespeare did not correct his proof-sheets: for if such had been his practice, we should have known to which of the two words he lent his great example in this instance."

This seems to imply that the case quoted is the only one in which Shakespeare makes use of the word *had* for *would*—a supposition which is quite incorrect: the fact being, that it is of very frequent occurrence in Shakespeare's works. I can quote some half-dozen instances from memory, *e. g.* somewhere in the *First Part of King Henry IV.*:—

"I had rather be a kitten, and cry—mew,
Than one of these same metre ballad-mongers."

"I had rather live,
With cheese and garlic, in a windmill," &c.

"I had rather hear a brazen canstick turn'd," &c.
Again, in *Julius Cæsar*:—

"I had rather be a dog, and bay the moon,
Than such a Roman."

Again, in *Much Ado about Nothing*:—

"I had rather hear my dog bark at a crow, than a man swear he loves me."

And again, in *Merry Wives of Windsor*:—

"I had rather than forty shillings, I had my book of songs and sonnets here."

Nor is it correct to regard Shakespeare as the "head and fount" of this veteran idiom. It is as old as Chaucer, *e. g.*—

"Alas! that ever I knew Perithous,
For elles had I dwelt with Theous,
Yfettered in his prison evermo';
Then had I been in bliss and not in woe."

The Knight's Tale.

Here is an instance of its use from one of Hugh Latimer's sermons. Speaking of the nativity of Christ being revealed to the shepherds, he says:—

"Now if these shepherdes hadde bene . . . drinking in y^e alehouse all night, as some of our servaunts do now a dayes, surely the Angell *had* not appeared unto them to have tolde them this great ioy and good tidinges."

No, sir, this idiom is too old and too universal to be done away with now. And antiquity is not its only *raison d'être*, but mark its terse sententiousness! Just fancy, instead of saying "You had better," being compelled to say "It would be better that you," or "It would be better for you to," or "It would be better if you were to," &c. &c. And now at this moment a glorious addition to my list of authorities enters my mind, being no less a personage than St. John! Yes, sir, Scriptural authority for this venerable solecism! Look you—"Lord, if thou hadst been here my brother had not died."

Now, infidels, I have ye on the hip! Avaunt, ye reckless innovators! Hide your diminished heads, ye purists! If St. John be for us, who can be against us? J. R.

"OHÉ! LAMBERT!"—Many versions have been published of the origin of this saying in France. The following may be relied upon as the correct one. I was an eye-witness of the circumstance:—

In 1848, after the declaration of the Republic in France, it became the fashion for the National Guards of the larger towns to invite detachments of those of Paris to visit and "fraternise" with them, for the purpose of fellowship and union against the common enemies, the socialists and the reactionary parties (imperialist and royal). The National Guards of Paris were thus invited by those of Havre. At the close of the fête a train awaited the Parisians at the Havre station, wherein most were seated, the departure being delayed to fill the carriages. Just at this period a Parisian National Guard, who had been separated from his friend, ran along the carriages shouting into each as he passed it—"Ohé! Lambert! Es-tu là?" The persistence of his endeavours raised a general laugh, and for some time the cry became popular in the streets, and then "died out," to be revived a year or two ago after being forgotten for many years. JAS. COUPER.

"JOY OF TEARS," ETC.—In the fifth portion of the Corser collection of rare books lately under the hammer of Messrs. Sotheby & Hodge, I find this:—

"Joy of Tears; or, Cordials of Comfort springing up in the Region of Sorrow. Published with the most gracious licence and privilege of God Almighty, King of Heaven and Earth, the penult day of July, Anno Dom. 1635. In Verse, 12mo, unique. Unknown to all Bibliographers, and probably printed at Edinburgh."

As this little curiosity of fourteen pages was sold for the large sum of fourteen pounds, and apparently passed through the hands of many knowing ones in the sale-room as the work of an unknown author, it may be worth while recording in "N. & Q." that it is an anonymous publication of Sir William Moore or Muir of Rowallane. The burning bush upon its title indicates reference to the troubles of the kirk, then drifting into that militant state which three years after culminated in its commitment to the Covenant; and *The Joy of Tears* may be Sir William's foreshadowing of the fruits likely to accrue therefrom.

My authority is *The Historie and Descent of the House of Rowallane*, where the editor, the Rev. W. Muir, says, speaking of Sir William, "His MS. poetry is considerable. Among the larger pieces is a translation of some books of Virgil, a religious poem which he calls *The Joy of Tears*, and another, *The Challenge and Reply*"—all of

which he announces in 1826 as preparing for publication, but which, I think, never appeared.

A. G.

WOODKIRK REGISTER.—I send you a curious entry found at the foot of a page in one of the old registers of Woodkirk, near Wakefield, bearing date 1662-3:—

"All these hitherto I founde confusedly registrede by Isaac Sergeant, sworn Register in diebus Oliver defuncti tyranni, and have digested them into this methode."

"SAM COOPER."

The spelling I have given, I think, faithfully.

J. M. TAYLOR.

THE BYE WELL.—In the middle of this village is a fine perennial spring called the Bye ("town" or "village") Well, and it is said that whoever drinks of it never wishes to leave the place.

J. T. F.

N. Kelsey, Brigg.

"MY RESPECTS TO YOU."—In the Yorkshire dales the country people, instead of saying "Your health, sir!" make use of the above phrase. I suspect that the former is a very old one. Some years ago I knew an "old English gentleman," of an ancient family, who invariably used the form at his hospitable board. He also always took "a dish of tea." He had many other such peculiarities.

STEPHEN JACKSON.

NOTES ON FLY-LEAVES.—

"Non vox sed votum, non musica cherdula sed cor,
Non clamans sed amans, psallit in aure Dei."

"Tis not the voice but vow,
Sound heart, not sounding string,
True zeal, not outward show,
That in God's ear doth ring."

Not a bad motto for a school-book:—

"Terar dum prosim."

E. H. A.

"BROILERED," "FOSSICKING," AND "DUCK-SHOVING."—Three words to be added to the next edition of the *Vulgar Dictionary*. The first is used in the sense of "done up" or "cleaned out" by Dick Dashall, in Morton's comedy of *The Way to Get Married* (see the copy in Inchbald's *British Theatre*, vol. xxvi.) The second word is used by our goldminers to express searching about for scattered alluvial gold on the surface. It may possibly be a popular corruption of the word *surfacing*, which is also used in the same sense. The third word is the term used by our Melbourne cabmen to express the unprofessional trick of breaking the rank, in order to push past the cabman on the stand for the purpose of picking up a stray passenger or so.

Melbourne.

D. BLAIR.

THE WELSH NAME OF HULL.—The Welsh name of Hull is *Caerffynidwydd*, which may be translated the "town of fir-trees." This name

would seem to allude to the forest which at one time covered the banks of the Humber and adjacent country eastward of the town.

J. A. HARRIS.

PARALLEL PASSAGES.—

"The Italians say that he who offends never forgives"—*The Menagiana*.

"Forgiveness to the injured doth belong.

But they ne'er pardon who commit the wrong."

Dryden.

UNEDA.

Philadelphia.

OFFICIAL WIT.—Forty or fifty years ago a person connected with one of the executive departments at Washington City wrote to the postmaster at Mobile, Alabama, inquiring how far the river Tombigby ran up into the State of Alabama. The postmaster replied, "The river Tombigby does not run up at all in the State of Alabama. All the rivers in Alabama run down." The next mail which left Washington City after the receipt of this reply carried an appointment of some one else as postmaster at Mobile.

BAR-POINT.

Philadelphia.

"PIERS PLOUGHMAN."—In *Piers Ploughman* the word *diapension* is represented by Mr. Craik as still "unknown" in the passage—

"May no sugar nor sweet thing

Assuage my swelling!

Ne no *diapension*

Drive it fro miné heart!"

This word, I consider, should be written *diapension*, evidently an invented term to represent "a little drinking match," from *diapirene*, used by Herodotus (v. 18, ix. 16), Plato (*Rep.* iv. 1, 420 B), and by Hedylus (in Athenæus, xi. 71); together with the diminutive termination *-idion*, as in *γῆιδιον*, *διδιδιον*, *οικιδιον*, *ρησιδιον*, *κυνιδιον*, *σκαπιδιον*, *βελιδιον*, *χειριδιον*, *Σακκαριδιον*, &c. There is no classical authority for the compound word. As a parallel to this formation Shelley uses the word *epipsychidion*, from *ἐπιψύχω*, to cool. Drayton's *Nymphidia* is an original Greek compound of the same class of diminutives. See Matthiæ, *Gr. Gr.*, § 102.

T. J. BUCKTON.

Queries.

ARMS AND BADGE WANTED.—I have lately seen the arms of Courtenay, now Earl of Devon, impaled with quarterly 1 & 4, sable, a fess fuilly ermine, 2 & 3, azure, a chevron between three chaplets (P crescents or annulets) or. Date 1744. Whose coat is this?

Is a horse in front of a huret of trees one of the badges of the Courtenays? if not, to what family does it belong?

G. W. M.

BAPTISM.—In the novel of *East Lynne*, chap. xlv., the following dialogue occurs:—

"It is not christened," said Lady Isabel.
 "Only baptised. We should have had it christened before now, but for William's death."

What difference is supposed, in England, to exist between baptism and christening? In this country the words are considered synonymous.

BAR-POINT.

Philadelphia.

BIOGRAPHY. — Wanted information on (1) "Maister Edward Cope of Edon"; (2) the "Worshipfull John Stafford of Bletherwicke Esqier," to whom Humfrey Gifford addresses "Epistles Dedicatory" in his priceless *Poësie of Gilloflowers* (1580.) I put the "Poësie" to press speedily as one of my Fuller Worthies' Miscellanies, and regret that thus far I am without biographical materials on Gifford. The most seeming-trivial notices will be acceptable. Where were Edon and Bletherwicke above? Gifford was "in the service" of Cope.

A. B. GROSART.

St. George's, Blackburn.

WILLIAM COUCHE, Roman Catholic priest, was born at Tolfrey, Feb. 5, 1792, and died at Liège Feb. 23, 1753. Father Ralph Hoskins is said to have written his life under the following title: — *De Vita Virtutibusque Gulielmi Couche*. Where is a copy of this book to be found?

GEO. C. BOASE.

CUTHBERT OF CASTLEHILL.—Is there any legal evidence that the Colberts of France are descended from the ancient family of Cuthbert of Castlehill, in the county of Inverness? In the *British Magazine*, or *London and Edinburgh Intelligencer* for 1748, 8vo, there is the following entry in the month of January: "George Cuthbert of Castlehill; from whose family the Cuthberts in France are descended."

An entry of the date of 1748 in a magazine which appears to have been respectably conducted is assuredly more important than the speculations of pedigree manufacturers of the present date, and may be entitled to some consideration.

J. M.

WAS JAMES, SEVENTH EARL OF DERBY, CREATED A DUKE?—In a MS. History of the Isle of Man, written about the middle of the seventeenth century, and referred to by the Rev. Canon Raines in his elaborate *Memoirs of the Earl*, the writer observes:—

"The earl, as I was informed, was by patent, by our King Charles the Second, created duke; but the patent in the broyal at Worcester, anno 1651, miscarried, and we since hear no more of it."

What was the foundation of this statement, and is there any record of the fact?

M. P.

HISTORY OF ENGLAND ILLUSTRATED.—I shall be obliged for the title of a history of England in which there is a plate of the arms of the English

and Welsh counties, and of England, Scotland, and Ireland, and on which plate the arms of Cornwall consist of two shields with nine castles.

JOHN THOMAS BLIGHT, F.S.A.

FREEHOLDERS IN 1561.—The fifth volume of the Lansdowne MSS. in the British Museum contains lists of freeholders for various counties taken in or about 1561. For what purpose were they drawn up? Are they complete catalogues of the *liberi tenentes*, or only a few names set down for each hundred as a guide to the government of the day in appointing justices of peace and commissioners of drainage, &c.

ANON.

GENTLEMAN JERRY.—Can any of your readers give me any information as to who was "Gentleman Jerry?" He lived in and about the neighbourhood of Norwich, county Norfolk, from 1830 to 1837. His visible means of livelihood appeared to be in selling laces, bodkins, and needles. He was a young man dressed in rage and tatters and very dirty when hawking; but he appeared on various occasions as a perfect gentleman, both as regards ability and dress. It was currently rumoured at the time that he was a young nobleman who had made a wager to hawk in a ragged state for seven years. It was also believed that he was on very intimate terms with several aristocratic families in the neighbourhood.

J. PERRY.

Waltham Abbey.

HENDRIK GRAAUWHART.—A Dutch engraver, and author of two curious little books of religious and moral emblems. The first bears date Amsterdam, 1704; the second, the same place, 1725. Where to find any particulars of Graauwhart?

D. BLAIR.

Melbourne.

HYMN TUNES.—A correspondent of the *Sunday Times*, May, 1870, referring to the dispute about performing secular music in the parks on Sundays, states that many hymns presently in use were sung to tunes composed for secular melodies, and gives as one instance the famous Advent hymn beginning "Lo! he comes with clouds descending." "This," the writer says—

"Was composed as a hornpipe for a Miss Catline, who danced in a pantomime called *Harlequin Tom Thumb*, and played at Covent Garden (long before it was the R. I. O. many years ago.) To be told this would shock the nerves of many a steady-going churchman while he listens to the beautiful hymn as it rolls forth from the organ in slow common time."

This curious piece of information is signed E. Willis Fletcher, Islington, April 28, 1870.

By "Miss Catline" probably Miss Catley was meant. There is no notice of any pantomime called *Tom Thumb* mentioned in the *Biographia*; and although Miss Catley was a charming singer, and was celebrated for her appearance in Dr.

Arne's delightful opera of *Comus*, I was certainly surprised by finding her brought forward as a dancer. Is there any truth at all in this curious statement? J. M.

KIRKPATRICK CHURCH IN CLOSEBURN.—ANGLO-SCOTUS, whom, as well as ESPERDARE, I have to thank for so readily placing his vast stores of antiquarian lore at my service, states (4th S. vi. 53) that "Roger de Kyrkepatric" is witness to a charter somewhere about 1141, and therefore in the reign of David I., in which five churches in Annandale, including Kirkpatrick, were granted to the canons of Gyseburne. It was my intention some time ago to have inquired whether it was known at what period Kirkpatrick Chapel in Closeburn was dedicated to St. Patrick (born A.D. 373), and I now ask whether any trace of its early history has come across any of your readers? The chapel in Closeburn, I do not doubt, was the original chapel in Dumfriesshire, giving name to the historical family, and therefore never having an *agnomen* to it. We have Kirkpatrick-Fleming and Kirkpatrick-Juxta, in Annandale, and therefore the chapels referred to by ANGLO-SCOTUS may be one of these. Is ANGLO-SCOTUS able to determine this point? We have also Kirkpatrick-Durham in the Stewartry. The church and churchyard in Closeburn no longer exist, but their site is well known on the declivity of a hill known as Kirkpatrick Hill, and giving name at its foot to a small clachan farm town. I would ask at the same time whether anything is known of Croll or Crole Chapel, also in Closeburn, which is within a few hundred yards of the old Castle? The name is the only reminiscence of its existence, but a few years ago a large collection of coins (David II. and Edward III.), of which the best are now in the Antiquarian Museum, Edinburgh, was found at the spot. The ecclesiastics of old had a firm hold of the best lands in Closeburn. Even the Knights Templars had a footing in the parish. Is anything known of their possessions in Closeburn, and to whom they were gifted when they were suppressed A.D. 1312, at the time that Robert Bruce was contending for the kingdom? CRAWFURD TAIT RAMAGE.

CHARLES LAMB.—Did he write any of the stories in *Mrs. Leicester's School*, the greater part of which was written by his sister Mary? If so, which of the stories are by him? UNEDA. Philadelphia.

LYCANTHROPY.—There was printed at Louvain in 1596 a

"Dialogue de la Lycanthropie, ou Transformation d'Hommes en Loups, vulgairement dit Loups-garoux, et si celle se peut faire. Auquel on discourant est traicté de la manière de se contregarder des enchantemens et sorcelleries, ensemble de plusieurs abus et superstitions lesquelles se commettent en ce temps. Par F. Claude

Prieur, natif de Laval au Mayne et religieux de l'ordre des frères mineurs de l'observance."

The only other copy of this strange book which came under my notice was in the library of the late C. R. Sharpe, Esq., the friend of Scott. It realised when his curious collection was brought to the hammer the large sum of seven guineas, and was purchased, it was asserted, by Lady John Scott.

The copy before me is in the original old morocco binding. On one side stamped in gilt letters is "F. Gaudentius, Saybanti"; on the other "Veronensis, 1596." It is dedicated to the "Pasteur. Baillif, Eschevins et Magistrat de Wavre," with a coloured engraving of the arms of the town prefixed. There are four commendatory verses, of which three are in Latin and one in French. Is there any account of the author to be found, or is anything known of its original possessor, F. Laurentius Saybanti of Verona? It is not alluded to, I understand, in the prefatory remarks in Lord Cawdor's private publication for the Roxburghe Club of the old romance of *William and the Werwolf*, London, 1832. J. M.

NOVA-SCOTIA GARDENS.—In the notice of Miss Angela Georgiana Burdett Coutts (vide *Men of the Time*, London, 1868, 8vo, p. 207), in speaking of Spitalfields, this passage occurs:—

"One of the black spots of London, in that neighbourhood once known to and dreaded by the police as *Nova-Scotia Gardens*, was bought by Miss Coutts, and upon that large area of squalor and refuse she erected the magnificent model dwellings called *Columbia Square*."

Is the origin of this strange name for a part of London known, which was changed to that of *Columbia Square* lately? And also the original date of this appellation of *Nova-Scotia Gardens*, if known, will much oblige. W. T.

"REFORM, RETRENCHMENT, PEACE."—Will you kindly inform me by whom and on what occasion these words were first used as a party cry? The author of *Ambitious Dream* (entitled "a poem," but more properly, I think, what a reviewer calls a politico-social essay done into marvellously facile rhyme) refers them to the date of the first Reform Bill in 1832. I have a dim recollection of hearing them attributed to the late Earl Grey in a conference with William IV., but cannot lay my hand on a printed authority, and should be glad of a reference. OLIM.

SCOTCH HERALDRY.—Wanted, the arms of Reid of Aikenhead, Clackmannan, of which family was Robert Bishop of Orkney; Schanwell; Clerk of Balbirnie, co. Fife; Arnot of Balbarton; Johnston of Elphinstone; Dundas of Fingask; Dunbar of Quhittinghame. EDMUND M. BOYLE.

SERMONS OF ST. CHRYSOSTOM.—I have recently seen, in this city, a small folio volume, of 198 pages, containing twenty-five sermons of St. Chrysostom. Only the leaves are numbered, and the

capital letters at the beginning of paragraphs are red, apparently done with a brush. The title-page is missing, but on the inside of one of the covers a manuscript note states that it was printed "Romæ in S. Eusebii monasterio circa 1470."

Can any information be now obtained respecting the monastery of St. Eusebius at Rome, and what was the date of the book? A completer copy may contain the title-page.*
UNEDA.
Philadelphia.

COLONEL ARCHIBALD STRACHAN.—I am anxious to discover the date and place of death of the well-known Colonel Archibald Strachan, who defeated Montrose at Corbiesdale in 1651, and Lambert at Musselburg the same year. After receiving the thanks of the Scottish Parliament for his services, he soon after joined Cromwell, and was excommunicated by his countrymen in consequence. Carlyle (*Life and Letters of Cromwell*) states that he died soon afterwards; but beyond some stray allusions to "unquhile Colonel Archibald Strachane" in the Acts of the Scotch Parliament, I have not succeeded in discovering any account of his death. Is there any portrait of Strachan in existence?
F. M. S.

WILL'S COFFEE HOUSE.—Can any reader of "N. & Q." inform me at what date Will's coffee house in Covent Garden was closed? A reference to any authority on the subject will oblige.
S. W. T.

Queries with Answers.

HEARTH MONEY: SUBSIDY TO CHARLES II.—In turning over some old papers, I found two receipts: one for 16s. hearth duty for sixteen hearths at Winterslow, in Wilts, paid by Alexander Thisthwayte, date 1683; another for 10s. paid by the same as a voluntary contribution to a fund formed for Charles II., date 1661. Qu. When was the hearth duty abolished, and what the history of the subscription which seems to have been raised by Act of Parliament as a voluntary (P) subscription?
Y. O.

[Hearth money was established by the 13 and 14 Charles II. cap. 10, whereby a hereditary revenue of 2s. for every hearth, in all houses paying the church and poor rates, was granted to the king. It was abolished at the Revolution by the 1 William and Mary, st. 1. c. 10. The subsidy referred to was granted by the 13 Charles II. cap. iv., entitled "An Act for a Free and Voluntary Present to the King,"—which, however, contained this salutary proviso: "And be it hereby declared, that no commission or aids of this nature can be issued out or levied

but by authority of Parliament, and that this Act, and the supply hereby granted, shall not be drawn into example for the time to come."]

CARDINAL POLE.—What is Dr. Hook's authority for the statement that—

"The place where was laid the body of the last of our primates who had any connection with Rome, is denoted by these words: '*Depositu[m] Cardinalis Poli*'?"*

I have been to his tomb, but could see no trace of any inscription whatever.

It would be a graceful act on the part of the Dean and Chapter of Canterbury to place some slight inscription over the last Archbishop of Canterbury, whose body rests within the walls of his own cathedral. At present Pole may almost be said to be unburied. The coffin seems to have been placed against the cathedral wall, and then built round the exposed sides and over the top. This brick or stone work has been coarsely plastered, perhaps since; but its condition now is, to say the least, discreditable.
J. M. C.

[Dean Hook's authority for the inscription on the tomb of Cardinal Pole is Dart's *History of Canterbury*, p. 171; *Duncombe's Canterbury Cathedral*, ed. 1788, p. 47; and "N. & Q." 8th S. xii. 409.]

WITCH BOTTLE.—During the recent alterations of a house in King Street, Saffron Walden, Essex, the workmen came upon an old witch bottle embedded about eighteen inches below the floor, and very near to the fire-place. It contained some water, about forty horse-nails, and twenty thorns. It is supposed to be upwards of two centuries old. Also some curious old carvings on stone and oak were discovered—probably of the Elizabethan period. Can any readers of "N. & Q." favour me with an account of the meaning and use of this mystical bottle with its contents?
W. WINTERS.

Waltham Abbey.

[In "N. & Q." 1st S. vi. 271, will be found a notice of another witch jug discovered at Saffron Walden embedded in the chalk. It is there stated that it was customary about the year 1610 to place under the entrance door a jug filled with horse-shoe nails, to prevent the entrance of witches.]

CALVES'-HEAD ROLL.—What is the origin of the item "To calves'-head" in the bills of the old "battles" of the Middle Temple?

JOHN HOPLEY.

[In former times the chief cook of this renowned society gave every Easter Term a calves'-head breakfast to the whole fraternity, for which every gentleman paid at least one shilling. In the 11th year of James I. (1618) this breakfast was turned into a dinner, and appointed to be on the first and second Monday at every Easter Term.

* This volume of Sermons is described by Denis, *Annuaire Typographicorum Maittaire Supplementum*, p. 538, and by Panzer, *Annales Typographici*, ii. 523.—En.]

[* *Lives of the Archbishops of Canterbury*, iii. 445 New Series.]

The price per head was regularly fixed, and to be paid by the whole society, as well absent as present. The sum thus collected, instead of belonging solely to the cooks, was divided among all the domestics of the house. *Vide* Herbert's *Antiquities of the Inns of Court and Chancery*, 8vo, 1804, p. 227.]

Replies.

THE AUTOMATON CHESS-PLAYER.

(4th S. v. 402, 509, 583; vi. 49.)

MR. TOMLINSON, in his interesting article on the above, endeavours to prove the conceivable possibility of constructing a machine to play chess. He founds his argument (and is obliged to do so, in order to exclude the element of choice, which would, of course, be fatal to the machine theory) on the assumption that from the beginning of the game there exists only *one* series of *best* moves on each side, which shall lead to the termination of the game (either a mate or draw, probably a draw) in a fewer number of moves than could be arrived at by any other mode of play. This assumption can be shown, I think, in all probability to be untrue; and if so, the machine idea, at least that of one machine, will necessarily become impossible. The question to be decided, and on which the whole argument hinges, is, whether there exists a *set* of *best* games, or only *one best* game. First, let us suppose there exists only one best game; and, I think, we shall easily arrive at an absurdity. This one best game will be the solution of a perfectly constructed or faultless chess problem—the problem being in White to play and mate or draw (unknown which, but probably draw) in *x* (an unknown but fixed) number of moves. Now every problem composer knows how extremely difficult it is to construct a position so as to exclude all mates but the one desired in the same number of moves, and this difficulty increases with the number of moves assigned to the mate, and the number of pieces employed. But if such difficulty be the case, where the composer has this one solution for his aim, with only the action of a few pieces to consider during a limited number of moves (seldom exceeding five), how can it be said with anything like probability, much less certainty, that the primitive position of the pieces at the commencement of the game is a faultless problem, when very likely the principal governing idea aimed at in constructing the position, and powers of the pieces, was the imitation of an actual battle. The equality of position and force on each will surely not warrant, in any way, the original assumption. The absurdity arrived at, then, is this, that granting there is only one solution to the game of chess, one must also admit that the inventor of

the game was a problem composer of gigantic powers—in fact, absolutely infallible—and that he must himself have thoroughly understood the laws which must govern the proposed machine, and known the solution, but, out of kindness to the world, left it for successive ages gradually to determine. This is manifestly absurd, but seems a necessary consequence of the machine doctrine. If, however, it be absurd to say there is one best game, it follows from the finite nature of the game that there must exist a certain number of best games—all different, but limited to the same number of moves. This conclusion is also in harmony with the analysis of the game as far as it is at present carried.

The value of this discussion is, as MR. TOMLINSON justly observes, to determine the general ruling principle which shall assist us to evolve the best move, or, as I have it, set of best moves, from the commencement throughout each set of best games. As chess is purely mathematical, some such general law must before long be discovered (the idea of equations mentioned by MR. TOMLINSON had also occurred to me, but appeared too fanciful), and that enunciated by MR. TOMLINSON, viz. that the player who can first occupy or govern most of the board will win, appears sound; but perhaps it points to a too diffusive action of the pieces; perhaps it would be more correct to say, that the player who can first concentrate most force against the weakest point of his enemy, generally the King, will win. I should like to know the opinion of other chess-players on this and the main point in dispute.

W. T. PIERCE.

Roehampton.

MR. TOMLINSON expresses an opinion (p. 49) that the construction of a chess-playing machine, however improbable, is not absolutely impossible. He rightly admits that this cannot be effected until chess becomes a science, in which all the best moves can be deduced from general laws or principles. The game, beautiful as it is, certainly has not yet attained such a stage. The so-called "laws" of chess are only rules or regulations adopted by players for convenience, but having no necessary fixity of character. So far I agree with MR. TOMLINSON; but I cannot quite admit the analogy he draws between a supposed chess-playing machine and the calculating or analytical machines of Babbage and Scheutz. These ingenious contrivances, and others by Colmar, Baranowski, Staffel, Slovinski, Roth, and other inventors, are (or were) intended to do work which depends on a few general and clearly-defined laws of numbers, ratios, quantities, magnitudes, and the like, necessarily and invariably true. In chess, on the contrary, the quantities and properties are purely conventional, depending on no natural laws, and

accepted only because players agree to accept them.

Even if every chess-piece had a power definitely and uniformly limited, the difficulty would be almost insuperable; but no mechanism, I apprehend, could take into account the numerous divergences from uniformity observable in the game. The King, for instance, has certain powers of moving, but he must not exercise those powers if by so doing he would place himself in check. He may perform the manoeuvre called "castling," but not if by so doing he would pass over a docked square, nor if he has moved previously. The Queen, Rook, Bishop, and Knight have certain defined powers, each of its own kind, but must not exercise those powers in such a way as to expose the allied King to check. The Rook, in assisting the King to "castle," must not do so if he has already been moved; and moreover the mode of castling is not alike in all countries. The Pawn moves straight forwards, but when he captures he moves diagonally only. He generally moves one square only at a time, but at starting he may move either one or two squares; he may, under certain exigencies of the game, be subjected to the peculiar assault of capture *en passant* while making this preliminary move of two squares. Lastly, he may demand exchange for a superior piece when he has reached the eighth square. Now it would be hopeless to expect wheels and axles, levers and springs, to grapple with these numerous disturbing forces. Even if a machine could play a game when the chess-pieces have uniform powers, each having its own defined range of regular moves, it assuredly could not do so when so many "dislocations of continuity" are permitted.

That there is at every stage of a game some one move which is better than all others, and which may be regarded as *the* move, is possible; indeed players seem to feel instinctively that there must be such a preferential move. There are, however, no means either of proving or disproving the correctness of the opinion, nor shall we obtain such success until chess becomes a science of general principles. When Mr. Buckle, after his two or three hours' consideration, made a particular move, he was not quite correct in saying that he *knew* it to be the right move. What he did know was that, after a long search, he *could not hit upon a better*; but he was unable to demonstrate from any general law or principle that there was no better move on the board. In billiards the case is different; the game is so completely a composition and resolution of forces, mass multiplied into velocity and direction, that the right stroke at the right time may be sought for on something like definite ground.

If, as MR. TOMLINSON suggests, a draught-playing machine is possible, its construction would be

an excellent preparative for the far more complex requirements of a machine for chess-play. By the way, who invented the machine adverted to for playing at noughts and crosses? Did it succeed or fail? Has it been described in any published work? G. D.

CLAN GREGOR TARTAN.

(4th S. vi. 27.)

The scarlet and black check known by the name of the Rob Roy tartan is not the true and proper tartan of the clan Gregor. Consequently there has been a great blunder made in clothing with such a tartan the Macgregor represented in the magnificent work published under the auspices of Her Majesty. Members of the clan who have taken an interest in this matter acquit the celebrated artist, Mr. K. Macleay, of all blame, believing that in so doing he only followed his instructions. There are, no doubt, several persons who assert that the Rob Roy is the clan tartan, and state that what has been generally considered the proper tartan of the clan is spurious, and was invented or designed by the late Sir Evan Murray Macgregor to clothe his fifty retainers when George IV. visited Scotland in 1822. Although this is certainly rather a queer story, still it is quite possible and probable that Sir Evan designed a special tartan for his followers in particular, but not for the clan in general, as at the period in question there were, according to Logan,* many spurious tartans brought out. If what is considered the old tartan of the clan was designed by Sir Evan, it is somewhat strange that Logan, who had the valuable assistance of Captain Mackenzie of Gruinard, a very competent authority on tartans, should not have known or mentioned the fact in his work published only nine years after the king's visit. Another reason given in support of the Rob Roy being the ancient tartan of the clan is, that it is a very simple combination of colours, and was made before the inventive genius of the clan had arrived at maturity. Well, to say the least, this assertion implies that either the clan had a tartan long anterior to the other clans, or that the Macgregors were of a lower degree of intelligence than other clans. According to Logan's book, to *M'Ian's Costumes of the Clans of the Scottish Highlands*, and to Smith of Mauchline's work on the clan tartans, the clan Gregor tartan is quite different from the Rob Roy. Moreover, the dicta of first-class manufacturers and dealers in tartans who have been consulted is, that the Rob Roy is only a fancy one, and has no claim to be considered the true and proper tartan of the clan. One of the first authorities on the subject of tartan has in

* *The Scottish Gael*, &c., by James Logan, Fellow of the Society of Antiquaries of Scotland. London, 1831.

Inverness a piece of hard Macgregor clan tartan upwards of two hundred years old, which he says is quite genuine, and somewhat older than the tartan said to have been designed in 1822. The mistake of the tartan is unfortunately not the only thing that the Macgregors have to complain of in Mr. Macleay's splendid work. In the account of the clan, errors and blunders continually occur, and it appears to have been written more with a view of the laudation of a particular family than anything else. Regret has been generally expressed that the letterpress of such a historical work had not been confided to and corrected by gentlemen well known as being capable of giving the public an impartial and authentic condensed history of each clan. Besides, it has been asked: Could not some better specimen of the clan Gregor have been found to sit to the artist Mr. K. Macleay?

ONE OF THE CLAN.

CHAUCEUR QUERIES: No. I. "QUINIBLE."

(4th S. v. 223.)

In collecting the loose numbers of "N. & Q." for the binder, I find a forgotten memorandum to answer the query upon Chaucer's line in *The Miller's Tale*:—

"Ther-to he sang som tyme a lowde quynible."

This word has been a crux to musician, as well as to commentator, from the quible not having been one of the usual parts of descant. The word occurs in Chilton's treatise on musical proportions (Lansdowne MS. 763, fifteenth century):—

"The same proportion that is betwene twoe smale numeris, the same is betwene doubles and treblis, and quatreblis and quyniblis, and so forth endlessly."

But the treatises on ancient harmony, called descant, stop at the third and fourth parts, the treble and quatreble. Lionel Power says:—

"Whoso wil syng *mannerli* or *musikili*, he may not lepe to the *fifteenth* in no maner of discant, for it 'longith to no man's voya."

Although he may not "leap" to it, yet Power assigns the fifteenth, or double octave above the plain song, to the quatreble voice, as its highest range.

In ancient descant the plain song was sung in long-drawn notes, while the higher voices sang two, three, or more notes to its one. The mean was the intermediate voice between the plain song or tenor (called "tenor" from its *holding* on the notes, and not from its being a high voice part) and the treble. The mean began and ended a fifth above the plain song. The treble (*i. e.* third voice) began and ended an octave above the plain song. The quatreble began and ended a twelfth above, and the quible a fifteenth. So quatreble and quible were respectively an octave higher than mean and treble.

Chaucer's use of the word *quible*, may therefore be paraphrased as at the extreme pitch of the voice, and neither "mannerly nor musicaly."

One word upon Tyrwhitt's note. He supposed Chaucer to refer to the musical instrument called the *quinterna*. But, in the first place, Chaucer speaks of singing and not of playing upon an instrument; and, in the second place, *quinterna* means a gittern, to which Chaucer would have given its English name, as he does elsewhere. *Quinterna* and *guinterna* are interchangeable names for it. In G. Draudius's *Bibliotheca Classica* (ii. 1625) are "*Guinternæ pulsandæ Modi*," and on the title of that division of the work, "*Selectissima Carmina ludenda in Quinterna, cum Tripudiis*" &c. In *Promptorium Parvulorum* (p. 196), "*Quinterna, a gyterne*."

Chaucer's "burdoun" was the fa burden of descant:—

"This Sompnour bär to him a stif *burdoun*,
Was never trompe of half so gret a soun."

The fa burden sang note for note, as to time, with the plain song and below it. It was to sing sixths below, and in time with, the plain song (several sixths in succession), and occasionally to vary them by the octave below, or by unison with, the plain song. Such are the directions given in treatises on descant, to the recent reading of which I am here indebted.

WM. CHAPPELL.

HENRY MASERS DE LA TUDE'S ESCAPE FROM THE BASTILLE.

(4th S. vi. 46.)

If the name of Latude is not to be met with in the "*Répertoire de la Bastille*," possibly that of D'Aubrespy could there be found. I have a long autograph letter addressed to Louis XV., in the well-known close and neat handwriting of Henry Masers. It is signed:—

"De votre Majesté le très-humble et très-fidèle et très-obéissant serviteur et sujet Henry Masers d'Aubrespy, natif de Montagnac en Languedoc, prisonnier à la Bastille le 15 aoust 1762."

In a P.S. it is again signed Masers d'Aubrespy, not Latude, and yet it is by this latter name that he is known. I have a clever engraving, which was given me in 1840 by the late Col. Morin, who had so curious a collection of objects connected with the French Revolution. He owned the oil picture, as well as a copper-plate, on which you read, "*Henri Masers de la Tude, peint et gravé par Vestier, peintre de l'Académie*"; with a short description of his long incarceration and wonderful escape by means of the ladder which, by dint of ingenuity, patience, and perseverance, he managed to make. At Col. Morin's I saw and handled this famous ladder; on which, in the

picture, Latude, in the uniform of Royal Engineers, is seen leaning, pointing to the Bastille, seen in the background being demolished. On the ladder is a label:—

"Paraphé par le Sr Chevalier Major de la Bastille, au-dessous de notre procès-verbal de l'ordre du Roi, de ce jour d'hui, vingt-huit février 1756.

"CHEVALIER DE ROCHEBRUNE."

In the letter before me Masers, who had been at Fontenoy, proposes to the king a new mode of breaking through the enemy's lines. He says:—

"Sire, je sai (*sic*) qu'il n'est point permis à un homme de se vanter lui-même, mais il y a certains cas où il doit se faire connoître lui-même par ce qu'il a fait; or j'ai donné plusieurs fois des preuves de mon esprit, la première fois c'est d'avoir échappé de la Tour de Vincennes, la seconde fois c'est d'avoir échappé de la Bastille," etc.

And he ends by saying:—

"Sire, souvenez-vous de la colonne du Duc de Cumberland, de la bataille de Fontenoy, il ne fallut pas moins que la présence de votre Majesté pour pouvoir le vaincre; celle que voilà à la même force, moyennant un seul bataillon. Il me reste encore mon coup d'esprit, pour forcer vos soldats à vaincre ou à mourir.

"MASERS D'AUBRESPY."

He has unfortunately omitted to give us this last *trait d'esprit*: it might have proved useful at the present moment. In a book containing portraits of celebrated men, with short biographical notes, I read on that of Henri Masers:—

"J'ai entendu de sa bouche même le récit de ses aventures, et l'on a vu à Paris, à l'exposition des tableaux du Louvre, la fameuse échelle qui avoit favorisé son évasion des prisons de la Bastille."

In a small MS. relative to the once celebrated manufactory of Chr. Ph. Oberkamp at Jouy, near Versailles, I find the following note:—

"Latude (H^r Mazers de), né à Montagnac en Languedoc, en 1726. Enfermé sous Louis XV, à 24 ans, pour avoir donné de faux avis à M^{me} de Pompadour sur un prétendu complot formé contre sa vie. Cette supercherie punie par une longue et cruelle détention à Vincennes, à Bicêtre et à la Bastille pendant 35 ans, finit par son évasion au moyen d'une échelle en bois et corde qu'il avait faite lui-même. Ce fut en 1784 que Latude s'échappa. Il publia des mémoires curieux et intéressans. Il a été dans la maison de Monsieur Oberkamp à Jouy, où M^{...} écrivit ses mémoires. Il mourut à Paris en 1805, âgé de 80 ans."

P. A. L.

LORD MACAULAY AND NAPOLEON.

(4th S. v. 531; vi. 59.)

I am sorry I have so grieved your correspondent CLARRY's soul by my note on Macaulay. Let me hasten to assure him that I have a very warm and sincere admiration for the great historian and brilliant essayist, to whose writings I owe a large intellectual debt. But I cannot therefore be blind to his faults, and surely no unprejudiced reader can deny that Macaulay has two great

faults. In the first place he is most unfair, I may say unjust, towards any one against whom he conceives a dislike; and in the second, his love of "sparkling antithesis and epigrammatic effect" (to quote my last letter on this subject), which he possesses in a greater degree than any writer with whom I am acquainted, frequently leads him to much exaggeration. CLARRY's explanation of Napoleon's being, according to Macaulay, scarcely five feet high, when he was in reality five feet and a half, is eminently unsatisfactory. As Macaulay was an English writer, writing for the most part for English readers, surely one cannot be blamed for assuming that, when he says five feet, he means five English feet. Had he meant French feet, ought he not to have said so? But I do not believe he did mean French feet. Notwithstanding CLARRY's ingenious defence, I still hold my former opinion that the passage, brilliant as it is, is one of Macaulay's epigrammatic effects, of which any one well acquainted with the *Essays* could, I am sure, point out several instances. I will mention another; but here I do not speak quite so confidently, it only appears to me a great exaggeration. In his essay on Lord Byron, he states that the poet "had a head which statuary loved to copy, and a foot the deformity of which the beggars in the street mimicked." Now I feel hardly any doubt that, on inquiry, this would be found to resolve itself into the fact that a beggar once insulted Byron on account of his lameness; but Macaulay, unable to resist so golden an opportunity for a brilliant antithesis—handsome head, deformed foot—speaks as though it was quite a common occurrence for beggars to annoy Byron in the street by personal mockery. If CLARRY or any other correspondent can point out Macaulay's authority for this fact, I am, of course, quite open to conviction. Again, is not the well-known phrase, "Every schoolboy knows," although allowable enough in conversation, rather unworthy of a great writer? Yet Macaulay brings this same schoolboy (who is decidedly what Macaulay himself calls Sir Richard Blackmore, namely, a "portentous bore") into court, I am afraid to say how many times. A clever and humorous writer in this month's (July) *Macmillan* has even managed to write a biography of him, compiled from Macaulay's perpetual statements of what the schoolboy knows and reads. It may be safely affirmed that not one schoolboy in five hundred ever heard of half the subjects Macaulay says every schoolboy is acquainted with.

I have no desire to "fling" at Macaulay. I only point out a few flaws in his armour. As a writer of English prose Macaulay is *nulli secundus*, and his delightful *Essays* are a vast storehouse of literary and political knowledge.

JONATHAN BOUCHIER.

2, Stanley Villas, Bexley Heath, S.E.

DOG.

(4th S. vi. 46.)

The word *dog*, in terms relating to the sea, and to trade and domestic purposes, has been sometimes used from a fancied resemblance to a dog's head or to a dog's fang. The old andirons formerly had on the top the figure of a dog's head. The term *dog* is applied to the short iron bar with a fang or with teeth at one end, used for a purchase. (*Dogs*, in the culinary style, the andirons, fire-dogs—Ash; *dog*, a toaster of wood or iron made in the form of a dog—North, Halliwell.) Jal (*Gloss. Naut.* Paris, 1848), speaking of the *dogue d'amure* (the holes in chess-trees), says:—

"Le dogue d'amure a été supprimé. L'amure passe aujourd'hui dans une poulie aiguilletée contre le bord, sur le gaillard d'avant. Le trou dont nous venons de parler avait à son orifice extérieur un masque de chien aboyant; c'est de là qu'il avait pris le nom de dogue."

See plates of frigates and other vessels in *Dict. d'Aubin* (1702); *L'Art de bâtir des Vaisseaux* (Amsterd. 1719); and *L'Hydrographie*, par P. Tournier. Dryden says "dog" is sometimes used for "male," as *dog-fox*; *dog-otter*. Conf. also the provincial *dog-bee*, a drone or male bee; and Johnson says *dog* is applied to words denoting what is mean, degenerate, or worthless, as *dog-rose*. Conf. also the provincial words *dog-whipper*, a church-beadle (North); *dog-leech*, i. e. dog-doctor, *dog-cheap*, *dog-Latin*, *dog's-nose*, a cordial; the French *faire le chien*, to cringe; *chien de repas*; *mener une vie de chien*. I query Johnson's example of "*dog-rose*," the term being a translation of *κυνροσος* [*kyvrosatos*], which may have been so called for a different reason. Pliny (lib. viii. 63) says:—

"A morsu vero (i. e. canis rabidi) unicum remedium oraculo quodam nuper repertum, radix sylvestris rose que cynorrhodos appellatur."

(See also lib. xxv. 6.) Besides the places mentioned by your correspondent, there are *Dog-den* Moss, co. Berwick, and *Dog-town* in Fife. *Dog Row* is the name of a small street in the town of Renfrew, which is said to be on the site of an ancient kennel. *The Statistical Account of Scotland* says:—

"The original name of this parish [Westruther] was *Wolfsruther*. In the old glossaries *struther* is defined to be a naked and swampy place, so that the parish appears to have anciently been an extensive marsh, occupied by wild animals, especially wolves. As these animals disappeared, the first part of the original name fell gradually into disuse, and gave place to the prefix 'West,' to distinguish this from another morass to the eastward, called East Anstruther, now *Dogden Moss*."

Geographical names compounded of *dog* may sometimes be derived from a river name. Llandough or Llan-Dôch, in Glamorgan, would seem to have the last part of its name from the river *Dhaw* (i. e. Taw, Tau), near which it is situated.

R. S. CHARNOCK.

In the rigid economy of word-invention, the terms cat, dog, horse, &c. have been compounded with other words chiefly in a sense of depreciation. This explains the name of the small cannons, of the dog-rose, dog-bolt, dog-cabbage, dog-Latin, &c. The word *dog*, as applied to the animal, is, I conceive, originally derived from the Sanscrit *dach* (= दक्ष), to cut, to bite,* and in this sense it applies to the catch or clutch for machinery, the iron rod used by sawyers, and the andiron, also to the terms dogged, dog's-ear (corner of a bookleaf turned down), dog-head (that which bites or holds the gun-flint), &c. The application of "dog" to towns or places, as the Isle of Dogs, Canaries (= islands of dogs), is analogous to Buckton, near Bridlington (= goat town), Oxford, Kineton in Warwickshire (= kine or cows town), Cowbridge in Glamorganshire, Shipeton (= sheep town), Puerto de Cavallos in North America (= port of horses), Craigengower in Ayrshire (= mountain of goats), Craig-y-dgrin in Cardiganshire (= mountain of birds), Sierra Leone (= mountain of lions), &c.

T. J. BUCKTON.

I have always supposed this word, when used in a technical sense, to indicate a tool employed to hold something, and to have been so called in allusion to the strength of the dog's jaws. Thus the "dog-head" mentioned by A. F. holds the flint between its jaws. The same idea is expressed in French, where the "cock," as we call it, is rendered by *chien*, whose *machoires* hold the flint. For further information on this subject see an article on "Scientific Nomenclature" in the *Mechanics' Magazine*, November 1867, pp. 341, 356.

R. B. P.

THORNTON AS A LOCAL NAME (4th S. v. 467, 521, 588.)—The *Survey Booke of Norham*, in mentioning "one tower in the towneship of Torne-ton," clearly indicates the origin of some of the many Thorntons scattered over England. The original form was the Danish *Taarn* (pronounced nearly like our participle *torn*) meaning tower. Thornton, therefore, simply signifies Tower-ton. The Norman equivalent is *Tourville*: e. g. Acton Turville, in Gloucestershire. OUTIS.

Risely, Beda.

* From this root came, according to Eichhoff and Kaltschmidt, the Greek *δάκν*, *δάκνω*, the Gothic *tahia*, German *zacke*, and English *tack* (small nail), as well as the German *ticken*, *tuecken*, *stechen*, *stechen*, *stauchen*, and *stochern*. From *dach*, a cut, the Greek *δῆξις*, and from *dachan*, ten, the Greek *δέκα*, Latin *decem*, Gothic *taihun*, and Lithuanian *deszimt*. The last derivation implies that the number ten corresponded with our Custom-house *tally*, from the French *tallier*, to cut, and with the Sanscrit meaning of *dach*.

RIPLINGHAM FAMILY (4th S. iii. 507, 559).—There was a family of this name residing at Ripplingham, near Beverley in Yorkshire, about the year 1100, and a marriage with one of the female members is given in Wilson's MS. pedigrees in the Leeds Library. Does Alice Ripplingham belong to that family; if so, what arms did they bear, and where can I see a pedigree of them?

JAMES RUSBY.

34, Manor Road, Wickham Park, S.E.

CELTIC REMAINS AT ADDINGTON, CO. KENT (4th S. vi. 5, 36, 60).—MR. DUNKIN will find considerable information about this truly remarkable group in Wright's *The Celt, the Roman, and the Saxon*. The cromlech at Addington, which I have seen, stands on the side of a low but very steep bank, the huge upright stones rising above the top of the bank. On the top of the bank, and close to the cromlech, is a circle of stones—all prostrate, but ranged in order. As I stood looking at it, a labourer about fifty years old came up, and told me: "When I was a boy, some people come and grubbed (under the *cromlech*) and found a rare lot of bones." The cromlech stands on Coldrum farm; and although in Addington, it is easier reached by passing through the village of Trotterscliffe (pronounced Trowaley). It is about four miles from Meopham, on the railway to Rochester.

C. W. BARKLEY.

S. LUDOVICO DE PISSIAO (4th S. vi. 46).—This saint was of course St. Louis IX., king of France, who, from the place of his baptism, often signed his letters "Louis of Poissy." Many churches were dedicated in his name, but what particular church is here alluded to I know not. The response in the Litany, "Ora pro ea," occurs perhaps in the Litany for a soul departing or departed, in which cases it is common enough.

F. C. H.

JUDAISM IN DAMASCUS: PALMYRA AND DAMASCUS (4th S. v. 525, 590; vi. 36).—I approached your correspondent with the humility of a petitioner, and deserved a beggar's dues; but I impugned no text, as besides its inspiration, which is perhaps too high a subject for casual reference, I believe no narrative is so true and detailed of the manners and actions of the time.

There is no harm in believing that the Jewish priesthood did not particularly wish the Christians to be continually persecuted, either at Jerusalem, where their power was weak, or at Damascus, where, even under the Roman government, it could not be strong, and probably did not exist at all. But as the mission described in the Acts advanced towards Damascus, it might learn that Aretas, the Idumean chief and a great enemy of the Jews, had succeeded the Roman power; and some of those on the expedition who knew the country would not fail to comprehend the immediate hopelessness and danger to be incurred

by the prosecution of their design. We have not the exact dates, even in months, of these occurrences; but coincidences of a striking character often concur in fixing the destiny of great religious or political agents.

SALATHIEL.

THE SPURS OF ROBERT BRUCE (4th S. v. 505, 584, 609; vi. 55).—From the description, these spurs must be of the type in vogue in Europe in the seventeenth century, and still largely manufactured in Staffordshire for exportation to Mexico and Brazil. I do not believe that a rowel of any kind was known in Scotland or England in the days of the Bruce, but that the prick spear was universally used. I am convinced that these supposed spurs of the Bruce are of the same family as those of Ripon, photographs of which I once saw in a shop in that town. Knowing that the spurrier's craft has been long extinct there, and believing the only memorial thereof to be the gigantic rowel set on the top of the obelisk in the market place, I yet walked into the shop to make inquiries, though I at once recognised the portrait as that of a pair of huge Mexican spurs, of modern workmanship. Still I was curious for information, thinking that perhaps these things had crept into some local museum, and had got accredited as remarkable specimens of the ancient staple of the place. The shopkeeper, however, very fairly told me that the originals were the property of a travelling photographer, who had taken many views of the Minster, and having a fancy for his spurs, had taken their likeness as well, coolly printing below, "Ye Spurs of Ripon," thinking the "carte" would sell. I did not buy it, however, for I have a spur which might have sat for the same portrait, and have seen hundreds of others of not the slightest interest to the archaeologist, though dealers are constantly trying to pass them off as ancient.

W. J. BERNHARD SMITH.

Temple.

To criticise a book before the critic has read it is a novelty, and as *ANGLO-SCOTUS* allows that he "has not seen" the report to the Court of Exchequer, he should do so before he says more. If he shall find that it does not justify his animadversions or his sneers, his candour will, of course, induce him to retract them. At present any further discussion of the subject would be useless.

G.

Edinburgh.

THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE-NAMES (4th S. v. 559; vi. 61).—I had not overlooked the fact that "the vocable *-ing* is not always a patronymic." By employing the term "patronymic *-ing*" I had sought to obviate such reminders as R. S. CHARNOCK's. If I find *-ing* suffixed to a name unquestionably or demonstrably personal, I assume it to be, in at least ninety-nine

cases per cent., patronymic. I confess I am very doubtful as to MR. CHARNOCK's doctrine, at least if intended to apply to genuine place-names—that *ing* "more frequently has no meaning whatever." I can only say I have met with no instance of the sort so far, and, knowing the value and importance of genuine suffixes, I should suspect error or corruption in any instance apparently occurring. Merely glancing at the fact that "New" exists, or has existed (in its appropriate forms) in English, Old German, Modern German, &c., as a personal name—affording, consequently, a natural origin for "Newen" or "Newing"—I venture to ask for proof that "Newetun becomes Newton, and then Newington." J. C. ATKINSON.

Danby in Cleveland.

DONKEY (4th S. vi. 27).—This is said to be a provincialism. There is, however, no such word in Halliwell for "an ass." It occurs in Webster, and Latham's Johnson. Dr. Latham derives the word from German, *dickkopf* = thick-head. It may possibly mean the "little dun-coloured animal" (*dun-ke, key*). The name for the ass in Hebrew is חמור, "so called," says Gesenius, "from the reddish colour which in southern countries belongs not only to the wild ass, but also to the common or domestic ass, from which it is called in Spanish *burro*, *burrico*. It might even be formed from a diminutive of *bvos*, with *ð* prefixed: thus, *bvos*, *ðvxoð*, *ðvnxoð*."

R. S. CHARNOCK.

Gray's Inn.

P.S. There may be something in Dr. Latham's suggestion, *dicky* being used in several dialects for a donkey, and in the North *dickass* for a jack-ass. *Dicky* would easily corrupt to *dinky*, and then to *donkey*.

LORD PALMERSTON'S DISMISSAL FROM OFFICE IN 1852 (4th S. v. 576; vi. 38).—I am sorry to see this ugly affair revived in "N. & Q." No Englishman can other than regretfully look back on one of our most popular and most trusted ministers in an office so peculiarly important in its relations with foreign states, *rendering himself an accessory before the fact* to the sworn chief of the French republic's arranged infraction (I use the gentlest term) of his oath, and *privately communicating* the intended *coup* to its ambassador in London. The whole transaction is so opposite to Lord Palmerston's general manner and character, that my reluctance to accept this disreputable charge almost amounts to its rejection. But I do utterly repudiate "the feeling or suspicion" alluded to by MR. AUBREY of that wise, honourable, and truthful man, the late Prince Consort, as having had the slightest recognition of—much less co-operation in—an act wherewith, unless (as is now-a-days studiously inculcated) there are two kinds of morality, *social* and *political*, no

honest man would offend his own good name or his conscience. E. L. S.

ORDERS OF KNIGHTHOOD (4th S. v. 360, 472, 512, 541, 607).—I have read with much interest Dr. Bigsby's book on the *quasi*-English Langue of the "Order of St. John of Jerusalem," and I have also read the pamphlet published at Woolwich on the "Bailiwick of Brandenburg," &c. Both are written with earnestness, but fail to convince the impartial reader that it is not a case of special pleading. My own impression is—(1) that the English Langue was successfully extinguished by Henry VIII., and that no *proof* of a continuation down to the present time can be given; (2) that there being no *head* to the order, and the body corporate having ceased, no self-constituted *limb* (so to speak) can carry on its functions; (3) that having no *hereditary* rights when the corporation of Hospitallers lost their *business* and their *property*, the *then* members died out as *annuitants* of their nominal honours, and could not perpetuate their order or their claims by any knightly formality, nor could strangers, going out of their own way, adopt their corporate inheritance by any act analogous to that by which apostolic succession is supposed to be kept up; (4) that there is no use for such a body now-a-days, and that their presence or absence would cause no greater variation on the political temperature than does the heat of the moon affect the thermometer; (5) that the present "association" should resolve itself into a "club," and not disturb a question which was so effectually settled by that eminently practical genius the first Napoleon, who at once detected the political anachronism.

The French (the "Rohan" *idea*), Bavarian, Roman, Russian, Prussian, and other imputed *revivals* are surely but examples of important trifling. Sp.

BETTING LIGHT (4th S. vi. 45).—Halliwell in his *Dict. of Archaic and Provincial Words* says the *betting-candle* was a candle made of resin and pitch. See old accounts quoted in Sharp's *Coventry Mysteries*, p. 187. MR. WALCOTT's derivation from *betan*, to pray, is, I should think, very improbable. There is A.-S. *bete*, to amend or abate, which Mr. Halliwell says is frequently applied to fire in the sense of to mend it, and in the provincial dialects to light or make a fire. Kennet says *bet* in Kent is applied to the supplying a kiln with straw for the drying of malt. See *Reliq. Antig.* ii. 278, and *Towneley Mysteries*, p. 49.

JOHN FIBBOT, JUN.

"PILGRIMS AND THE PEASE" (4th S. v. 422, 519, 605).—Is not the delivrance from "pease in our brogues" classed with that from "arbitrary power," "brass money," "warming-pans," "wooden shoes," and sundry others—in one of

the forms of the Orange toast? I have always heard so.
W. J. BERNHARD SMITH.
Temple.

"WHERE ARE YOU GOING, MY PRETTY MAID?" (4th S. v. 402, 600; vi. 62.)—I have known this ballad more than sixty years, and well remember the tune. I first heard it sung by a youth from Monmouthshire, who gave it as follows:—

"Where are you going, my pretty maid?
I'm going a milking, sir, she said:
Sir, she said, sir, she said,
I'm going a-milking, sir, she said.

"What is your fortune, my pretty maid?
My face is my fortune, sir, she said:
Sir, she said, sir, she said,
My face is my fortune, sir, she said.

"Then I won't marry you, my pretty maid;
Nobody asked you, sir, she said:
Sir, she said, sir, she said,
Nobody asked you, sir, she said.

"Then I must leave you, my pretty maid;
The sooner the better, sir, she said:
Sir, she said, sir, she said,
The sooner the better, sir, she said."

I think the arch *saute* of the maid's answers worth far more than the nonsense about "dew" and "strawberry leaves."

Since writing the above, I have recollected an old woman who was born more than a century ago, who used to sing the above song, which she most probably learned in her childhood.

F. C. H.

BONAPARTE'S PORTRAIT (4th S. vi. 45).—Nearly thirty years ago I fell in with an engraving with the following title which was printed and pasted on the backing of the frame:—

"N. BONAPARTE.
After an original picture painted from life by A. Appiani of Milan."

The figure is of three-quarters' length, and measures in the engraving about twelve and three-quarter inches. Some years afterwards I obtained a reduced engraving of the same portrait representing half-length, and measuring four inches.

There is shown in the larger of the two a wide silken sash, tied in a large knot on the left hand.

L.

SIR WILLIAM SANDERSON (4th S. vi. 48).—In my query he was called "Dr." by mistake, and the particulars which are given in "answer" are so full and interesting as to make it surprising indeed that his name should not appear in our biographical dictionaries. I have a fine copy of his portrait by Faithorne, at the foot of which is engraved:—

"Gulielmus Sandersonus ætat. suæ 68.
Etsi se necit quod senescit
Tamen cupit dissolvi. 1658."

But it appears that he lived till he was ninety. This does not quite agree with the above dates.

He is said to have died in 1676, when (if he was sixty-eight in 1658) his age would have been eighty-six.
W. M. T.

SPURIOUS RELICS (4th S. v. 584; vi. 36).—The Rev. F. TRENCH has got hold of a very old jest-book anecdote. It may be true, or it may not. The following I can vouch for:—A Mr. William Pattinson, a lead-miner, of Grassington (who emigrated to America many years ago) had a family group, painted by an itinerant artist, in which Lord Brougham (then M.P. for the West Riding) was introduced.

"Why! Bill!" said a spectator, "Mr. *Bruffam** isn't yan o' yowr stock! Wot's he bin putten there for?"

"Why!" said Mr. P., "he's a great favourite, and if he wasn't by when t' picture was made, he *might have been*!"

As Mr. Pattinson was a very serious Dissenter, and never read such naughty books as *Joe Miller* and *Wit and Wisdom*, it may be presumed that the remark was "original."

STEPHEN JACKSON.

The Flatts, Malham Moor, Craven.

May I remind MR. FRANCIS TRENCH that the capital story of Balaam's sword occurs in the notes to *Guy Mannering*? JONATHAN BOUCHIER.

BEWICK THE ENGRAVER (4th S. v. 568; vi. 14, 84.)—The *Bewick Collector*, and *Supplement*, by the Rev. Thomas Hugo, M.A., F.R.S.L., F.S.A., &c. (London, 1866 and 1868), contain the following notices:—

"(3783.) 24. The History of England and Scotland, from the Invasion of Julius Cæsar to the Conclusion of the War with France in the Year 1801. Abridged from Hume, Smollett, Robertson, Heron, and other Continuator. In four Volumes.

"Newcastle-upon-Tyne: Printed by and for M. Angus and Son, in the Side. 1801.

"8vo. With a few trifling tailpieces and large portraits of the kings and queens, which, although considered by some persons to be the work of Thomas Bewick, are very inferior to those which embellish the various editions of Dr. Goldsmith's Abridgement, and are known to have been executed by him."

"(4125.) 95. The History of England and Scotland, [etc.] Abridged from Hume, Smollett, Robertson, Heron, and other Continuator. In Four Volumes.

"Newcastle-upon-Tyne: Printed by and for M. Angus and Son, in the Side. 1801."

"8vo: With vignette on the title, which I believe to be by Thomas Bewick."

"(4152.) 119. The History of England, from the Invasion of Julius Cæsar to the Abdication of James the Second. By David Hume, Esq. With the Author's Last Corrections. In Eight Volumes. Embellished with Portraits.

"Edinburgh: Printed by Oliver and Co. for T. Brown, Bookseller, North Bridge, and T. Oliver, Netherbow, 1808.

"8 vols. 12mo. With a few tailpieces in the 1st, 3rd,

* This is the Craven pronunciation of Brougham.

4th, 5th, and 8th Volumes, some of which I believe to be by Thomas Bewick."

CHARLES VIVIAN.

41, Eccleston Square, S.W.

"AS I WENT DOWN BY YON CASTLE WALL" (4th S. v. 24, 351; vi. 60).—Speaking to an intimate friend on this subject, he elucidated the mystery of the riddle as it was told to him by his mother between fifty and sixty years ago. It was one from a long *répertoire* of tales told by the good old dame on rare occasions, generally at Christmas. My friend still believes it to be true, as his mother did before him, and that it occurred in the neighbourhood of Ely, co. Cambridge. I am inclined to think that it is merely traditional. This version (*infra*) differs materially from D. BLAIR'S, although I believe it springs from the same source. It is as follows:—

Edgar Fox and Matilda —, two lovers, agreed to meet under a certain tree the next evening at a stated hour, to name the day on which they should be married; but Matilda, having had a strange dream, hastened to the spot some two hours before the appointed time of meeting. She then climbed up the tree, hiding herself among the foliage. Scarcely had she concealed herself, when her lover made his appearance, with a spade upon his shoulders. He then immediately began to dig by the roots of the tree. After he had finished, he waited impatiently for the approach of his intended victim; but finding that "she came not," he filled in the grave and went home. The next evening he visited her, and began to reproach her for not keeping "tryst," when she asked him the following riddle, *i. e.*—

"Riddle me, riddle me right,
Where was I last Saturday night?
Up a high tree.
The winds blew,
The cocks crew,
There was an old fox under the tree,
Digging a hole to bury me."

There was also another version extant in parts of Lincolnshire about the same period, which runs thus:—

"Riddle me, riddle me right,
Where was I last Saturday night?
The winds blew,
The cocks crew,
The leaves did shake,
My heart did ache,
To see the hole
The 'fox' did make."

J. PERRY.

Waltham Abbey.

NEWSPAPERS OF THE LAST TWO CENTURIES (4th S. v. 531, 591; vi. 63).—The following newspapers are in the British Museum library:—

"The Post Angel, or Universal Entertainment." Vols. I.-IV. London, 1701-1702. Monthly.

"The Whipping Post, at a New Session of Oyer and

Termines. For the Scribblers." No. 5. Tuesday, July 16, 1705.

Ireland.

"The St. James's Evening Post." Dublin, Friday, July 8, 1719.

"The Postman and the Historical Account." No. 146. Dublin, Monday, June 23, 1718.

"The Flying-Post, or the Post-Boy." Dublin, Thursday, October 20, 1715.

"The Post-Boy." Dublin, Monday, June 23, 1718.

CHARLES VIVIAN.

41, Eccleston Square, S.W.

OATEN PIPES, ETC. (4th S. 147, 237, 570).—Enclosed is a quotation from Edmund Spenser's *Faerie Queene*, London, 1866, p. 1:—

"Lo! I, the man whose muse whylome did maske,
As time her taught, in lowly shepherds weeds,
Am now enforst, a farre unfitter taske,
For trumpets sterne to chaunge mine *oaten reeds*,
And sing of knights and ladies gentle deeds."

The following is an extract from a letter I received from James Henry, Esq., M.D., Dalkey, Ireland:—

"It may interest you perhaps to hear that, on a foot tour in Germany only a year ago, I was attracted by the sound of sweet music; and following the sound, came to [a] flock of sheep tended by a shepherd, who, leaning against the trunk of a tree, was playing very pleasing airs on an instrument held between his lips. On being asked what instrument it was, he took it from between his lips and handed it to me. It was a simple leaf. I asked him of what tree (?). He replied of the tree under which he was standing—a pear tree. He said also that any leaf would answer equally well, and that many other shepherds of his acquaintance played on such leaves as well as he, while others could not play on them at all. J. H."

"June 5, 1870."

Are not the bird-whistles hawked about the streets of London a renovation of the oaten pipes?

CHARLES VIVIAN.

41, Eccleston Square, S.W.

P.S. Since writing my extract from Mr. James Henry's letter, I have found the following in G. Chaucer's *Canterbury Tales: The Knightes Tale*, Gilfillan edit., Edinburgh, 1860:—

"He must go pipen in an ivy leaf."

Note.—He may go whistling.

"KIND REGARDS" (4th S. v. 599; vi. 53).—

"They are all I have to send except the truest regards of Brynbelie to Putney . . . Mr. Piozzi unites with me in regards and compliments."

These extracts are taken from letters written by Mrs. Piozzi to the Rev. D. Lysons in 1796 and 1802. They may be seen in her autobiography by Hayward, ii. 83, 86. J. WILKINS, B.C.L.

MACKRABIE FAMILY (4th S. v. 533).—Some of Francis's letters are dated Sandy End (now Sands End), Fulham. This hamlet is at the end of the King's Road, lying between Eelbrook Common and the gas works of the Imperial Company. The only house of any antiquity is a beershop called

the "Old Rose," said to have been a publichouse since the reign of Henry VIII. A house of some age, belonging to the Harwood family, once stood at Sand's End, and was pulled down a few years ago.
J. WILKINS, B.C.L.

"JOKEBY" (2nd S. vi. 257; 4th S. v. 480, 570; vi. 39, 64.)—MR. J. WILLIAM TEGG is a gentleman for whom I have every respect; but really in his reply to what I wrote (4th S. v. 570) he is acting a part in "much ado about nothing," and raising a veritable "storm in a teapot." I alluded to the rumour that the late Mr. Tegg was the author of *Jokeby*. This rumour MR. J. W. TEGG does not deny; on the contrary he says—"I have heard my late father positively assert that he never wrote a line in the book." *Why* did he so "assert"?

As to the remarks in MR. TEGG's second paragraph, I answer thus: The late Mr. Tegg was in his youth a "London 'prentice." By talent, perseverance, and honourable conduct, he became a common councilman and the recipient of other civic honours. Had his life been spared, I believe that he would have obtained the highest City distinction. As a man of intelligence and acute observation, he had, no doubt, a perfect knowledge of what was passing around him, and was sufficiently cognisant of "low London life and localities" to have written *Jokeby*. Surely an author may correctly describe "Giles's lads so brave and gay" and "Sweet Hockley in the Hole" without being considered a low person!

The anecdote about the introduction at Abbotsford I gave on the authority of my friend Doctor Robert Chambers. It is in his brief but interesting memoir of Sir Walter Scott. If the story is apocryphal, MR. TEGG must discuss the subject with Dr. Chambers, and not with me.

There is a little variance about the "introduction." Dr. Chambers states that the late Mr. Tegg was introduced to Sir Walter at *Abbotsford*, whereas MR. J. W. TEGG asserts that Sir Walter had, *previously* to the Abbotsford visit, called on Mr. Tegg in London.

If MR. J. W. TEGG, instead of finding insults where nothing disrespectful was intended, would say who *really* was the author of one of the best burlesques that ever issued from the press, his communication would be much more interesting and important to "N. & Q." and to myself than the one which has elicited these remarks.

JAMES HENRY DIXON, LL.D.

Vevey, Suisse.

"FRENCH SONG: 'QUI VEUT SAVOIR'" (4th S. vi. 73.)—I can give R. M. some notion of the song he inquires for. I learnt it more than eighty years ago from l'Abbé Viellard, who was engaged to teach me French, and have never heard of it since. A couple of stanzas will do perhaps:—

"Qui veut oïr,
Qui veut savoir
Comment les filles aiment?
Elles aiment si modestement,
Ce sont de si modestes gens,
Qu'on les entend toujours disant :

[*Spoken.*] "Fi donc, monsieur! ne soyez pas si pressant.

"Qui veut oïr,
Qui veut savoir
Comment les docteurs aiment?
Ils aiment si pompeusement,
Ce sont de si pompeuses gens,
Qu'on les entend toujours disant :

[*Spoken.*] "Madame, à votre loisir; en attendant, je vais lire la gazette."

My tutor made several stanzas for my amusement; several were very good. F. C. P.

BEDFORD (4th S. v. 532; vi. 52.)—Your learned correspondent J. C. ATKINSON has kindly taken the trouble to reply to my inquiry as to the origin of the name of Bedford. While grateful for his courtesy, I venture to remark that the question is still *sub judice*. Admitting, as I willingly do, that "the name was given by one in whose tongue *ford* was still a living word," I doubt the correctness of the inference, "in other words by a Saxon," inasmuch as *ford* is as good Celtic as Saxon.

That the initial Wether, in Wetherthorp, Wetherby, &c. *may be* a proper name, is true enough, just as the initial Cow in Cowley, Horse in Horseforth, Sheep in Shipley, *may be* also proper names, but I doubt their being so. Fen, in the sense of *marsh*, has doubtless given a name to many places in England, but I am equally convinced that Fenlock, Fencotes, &c., are Danish, and that the syllable Fen in these names means *cattle*.

OUTIS.

Risely, Beds.

WARDEN PIE (4th S. vi. 76.)—

"Quinby was asked of his friends what he would eat, who said his stomach was gone for all meat except it were a warden pie. 'Ye shall have it,' quoth they. 'I would have,' said he again, 'but two wardens baked, I mean our warden of Oxford and our warden of Winchester, for such a warden pie might do me and the church good, whereas other wardens of the tree can do me no good at all.'" (See my *Wykeham and his Colleges*, 835.)

Warden Abbey, Beds, bore a pastoral staff between three Warden pears, for which its orchards were famous.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

The Warden pears used for making the famous pies of the Middle Ages are so called from the Cistercian abbey of Warden in Bedfordshire, the monks of which foundation cultivated it at an early period. Bishop Tanner says the arms of the abbey were Ar. three Warden pears or, two and one, but the counter-seal appended to the deed of surrender bears a demi-crozier between three Warden pears. It is astonishing how these

pies have been misunderstood. Our historical novelists frequently describe them as made of venison, and Mr. Loudon tells us that the pear was called Warden from its *property of keeping*. Mr. J. Hudson Turner, in a passage on "Horticulture in England in the Middle Ages" (*Archæological Journal*, v. 301), quotes Lawson's *New Orchard and Garden*, published in 1697, which states that "hard winter fruit and Wardens" are not fit to gather until some time after Michaelmas. In *The Husbandman's fruitfull Orchard*, published about the same time, the author remarks, "Wardens are to be gathered, carried, packt, and laid as winter peares are." The improved sort grown now is Uvedale's Warden, or Uvedale's St. Germain. The first is often of enormous size. JOHN PIGGOT, JUN., F.S.A.

THE KERLOCK (4th S. vi. 6, 60).—Scotticé, skelloch, skeldock, skellie (*vide* Jamieson). The late Hector Macneill, of whom there is favourable mention in an early volume of *Blackwood*, and, not to be omitted, in "N. & Q." 4th S. iii. 468, 603, in his poem *The Links of Forth*, speaks of—

"The skelloch bright 'mang corn sae green,
The purpled pea, and speckled bean,
A fragrant store";

and an East Lothian farmer told me that the mustard, as they call it, is still well known, and is quite distinct from "the other sort called runches."

J. MANUEL.

Newcastle-on-Tyne.

P.S. In *The Dialect of Craven* the plant is called kellock, wild turnip, *charlock* (*Sinapis arvensis*).

TRANSFER OF ARMS (4th S. v. 610; vi. 63).—T., quoting a special grant by John de Whellesburgh of his arms to Thomas Purefey, remarks that "a gentleman in former days seems to have considered himself entitled to grant away his coat of arms to another in the same way as he could his estate," and asks, "What do the College of Heralds say to this?" The learned College may probably vouchsafe no reply to T.'s query. But the custom of so disposing of one's armorial bearings was unquestionably not an unusual proceeding in the "former days" spoken of by T. For in an earlier year (the fifteenth) of the very same monarch, Richard II., on November 22, "Thomas Grendall of Fenton, cousin and heyre to John Beaumeys sometime of Sawtrey," in a deed of gift of that date, after reciting "as the arms of the auncestors of the saide John Beaumeys, since the day of his death, by lawe and right of inheritance are escheated unto mee as the next heyre of his linage," proceeds thus:—

"Know yee that I the aforesaide Thomas have given and granted by these presents the whole armes aforesaide, with their appurtenances, unto Sir William Moigne,

knight, which armes are, Argent on a cross azure five garbes or. To have and to hold the saide armes with their appurtenances to the said Sir William and his heyres and assignes for ever."

No consideration is mentioned as moving the grantor to the execution of the deed, and the grant being not only to the grantee and "his heyres," but also to his "assignes for ever," it would appear that Sir William and his successors had in like manner the power of alienating the same arms to whomsoever he or they might choose.

Montague, in his *Guide to the Study of Heraldry* (4to, London, 1840), who extracts the above deed from the Harl. MS. 1179, states also that "Arms were sometimes made a matter of testamentary bequest, as may be seen by a deed printed in Naylor's *Gloucestershire Families*."

HENRY CAMPBELL, F.S.A.

Reform Club.

"SEEK NOT BY PREVIOUS MEANS," ETC. (4th S. vi. 89).—The verses commencing thus are clearly a paraphrase, not a translation, of the ode of Horace which commences—

"Tu ne quaesieris, scire nefas."

E. WALFORD, M.A.

Hampstead.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of England from the Fall of Wolsey to the Defeat of the Spanish Armada. By James Augustus Froude, M.A., late Fellow of Exeter College, Oxford. Vols. III. and IV. (Longmans.)

If, according to the proverb a great book is a great evil, the attempt to compress the materials of a great volume into a small one by the use of diminutive type is scarcely less an evil. This objection does not apply to this re-issue of Mr. Froude's great work, which is printed in a manner singularly clear and distinct; and of which the third and fourth volumes are now before us. The third volume opens with Cardinal Pole's mission from Rome, when the Pope was led to believe that a re-action had set in, and England was about to return to the paths she had forsaken. The fourth volume carries us through the remainder of Henry's reign, records the accession of Edward, and concludes with the Fall of the Protectorate and the establishment of the Reformed Administration. Let us take this opportunity of supplying an omission in our notice of Mr. Froude's first and second volumes when we had intended to call special attention to the "New Evidence about Anne Boleyn" which is printed in the Appendix to the second volume, and which will be found as striking and interesting as it is novel.

The Ammergau Passion Play (Reprinted by permission from The Times). With some introductory Remarks on the Origin and Development of Miracle Plays, and some Practical Hints for the use of intending Visitors. By the Rev. Malcolm Mc Coll, M.A., Chaplain to the Right Hon. Lord Napier, K.T. (Rivingtons.)

How great has been the interest taken in this country in the *Ober-Ammergau Passions-Spiel* since public attention

was directed to it some year or two ago has been shown by the fact that its representation this year was attended by correspondents from all the principal London journals. The interesting account which the Rev. Mr. McColl contributed to *The Times* has, by permission of the proprietors of that journal, been reprinted in the present little volume, where it is preceded by an introduction, in which the author treats of the original development of dramatic exhibitions of this character, and furnishes much useful information for the guidance of those who may desire to visit Ammergau, and witness the play themselves—a thing not to be done this autumn by the bye, Joseph Mair, the principal actor, and some four-and-twenty of his associates, having been called upon to join the Army Reserve. If any of our readers doubt the good effect which these religious plays must have exercised in the good old times upon those who witnessed them, let them read Mr. McColl's account (p. 82) of the manner in which its recent performance affected him.

THE GROSVENOR GALLERY.—The Marquis of Westminster has allowed the authorities of the South Kensington Museum to select for exhibition any pictures from the Grosvenor Gallery for which space can be found. Many of the finest works have been accordingly removed, and will be exhibited in a few days.

DEATH OF EDWARD FOSS, ESQ., F.S.A.—It is with very deep regret that we announce the death of one of the earliest contributors to and supporters of "N. & Q." Mr. Foss, who was in his day one of the most eminent solicitors in London, had long retired from his profession, and, in the spirit which led him some sixty years since, to publish *The Beauties of Massinger*, devoted his leisure to literary pursuits. How successful he was in this career his *Lives of the Judges*—a standard authority on legal biography—affords sufficient proof. Mr. Foss, who had been for many years a Fellow of the Society of Antiquaries, and a Member of the Council of the Camden Society and the Kentish Archeological Society, died at his residence, Trensham House, Croydon, on Wednesday, the 27th ult., in the eighty-third year of his age, deeply regretted by a large circle of friends, to whom he was endeared by his many sterling qualities.

LORD ERSKINE'S SPEECHES AT THE BAR.—It has been left to the enterprise of an American publishing firm to undertake this work, which is shortly to appear in four volumes octavo. We borrow from the *Law Times* the following extract from the advertisement of Messrs. Callaghan and Cockcroft, the publishers in question:—

"The want of a convenient and complete edition of the Speeches of Lord Erskine has been frequently felt by lawyers desirous of consulting those master-pieces of forensic eloquence comprised in his efforts at the bar. Standing, as he does, the first of English advocates, Erskine's arguments at the bar must for ever remain as models of style and diction for the student of oratory and the student of laws. Impressed with these views, we have undertaken the publication of Lord Erskine's Speeches in such form as to be within the reach of every lawyer. We have, with great difficulty, succeeded in collecting all of those Speeches that have been preserved, many of which have never before appeared in any collection."

WESTMINSTER PLAY.—We understand that, in consequence of certain alterations which are to be carried out in College during the present vacation, there will be no Westminster Play this year.

The essays contributed by the late Dean Milman to the *Quarterlies* are about to be republished in a collective form by Mr. Murray.

THE LONDON LIBRARY.—Mr. Carlyle, to whom this institution in a great measure owes its origin, has succeeded the late Lord Clarendon as President of the London Library in St. James's Square; and Lord Lyttelton has become a Trustee of the same institution.

THE HOLBEIN EXHIBITION.—We regret, but are not surprised to learn that, owing to the disturbed state of the Continent, it has been decided to postpone the proposed exhibition of the works of Hans Holbein, the younger, at Dresden, till next year. Her Majesty the Queen had graciously promised to contribute a number of original paintings and drawings from the collection at Windsor Castle, and other possessors of genuine works of Holbein in England had also signified their willingness to lend them. It is hoped that the delay will result in the formation of a much more important series of works than would have been possible had the undertaking been carried out as proposed. A committee will, it is understood, be eventually formed in London to co-operate with the promoters of the exhibition in Germany.

ATTENTION has been drawn more than once to the perilous situation of that remarkable pile of rocks, six or seven miles north of the town of Liskeard, in Cornwall, and known as the Wringshoe or Cheesewring. Of late years this hill has been so extensively quarried for granite that the workmen are now within a few paces of the Cheesewring itself. When a lease of the ground was first granted, it was stipulated that no stone should be removed within a certain distance of this well-known land-mark, so as to prevent any possibility of its being destroyed. Now, however, the boundaries of the quarry have been so extended that powerful blasting operations are continually being carried on within a short distance of it, not without very great risk to the whole structure. In fact, it is on the eve of being destroyed, unless a vigorous and powerful attempt be made to save it.

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Wanted by Mr. Thomas Bee, Bookseller, 15, Conduit Street,

Bond Street, London, W.

Notices to Correspondents.

F. C. H. The editorial note (anth. p. 98) appears to have escaped the notice of our valued Correspondent.

SAMUEL INNES. Penny boys were a class of boys who attended the markets for the purpose of driving to the slaughter-houses the animals purchased by the butcher, receiving one penny per head as remuneration. They were also called "amble-beaters," from their driving the animals with one wattle, and beating them on the legs to avoid stopping or bruising the flesh.

ERRATUM.—4th S. vi. p. 100, col. ii. line 33, for "un-stand" read "misunderstand."

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Puzzles.

THE KINGDOM OF TZOBAB.

The subject of the present portion of my inquiries into the extent of Solomon's dominions will be the kingdom of Tzobah. With this the investigation terminates.

Tzobah must be admitted to be one of the greatest puzzles of Hebrew geography. Both Saul and David carried on wars with this state, and David seems to have effected a temporary conquest of it towards the middle of his reign. After that time we hear no more of Tzobah; it vanishes completely from the scene, and all the conjectures which have been hitherto made about its whereabouts are palpably absurd.

Yet Tzobah was no trivial or unimportant state. As Chamath-Rabbah was the chief of all the Canaanite kingdoms to the north of Israel, so the King of Tzobah was certainly the chief of all the Aramean (or Syrian) monarchs to the west of the Euphrates. Several petty Syrian kings were subject to his suzerain sway, and felt honoured by the title of his *'abadym* or vassals. Among these seem to have been the kings of Aram Maachah, Aram Beth-rehob, and Ishtob. The people of Damascus appear to have been his subjects, or if not, were among his closest and most intimate allies.

His armies were large. Among the prisoners taken by David in a battle with Tzobah, in which he was victor, were said to have been seven

hundred horsemen and twenty thousand foot soldiers. Besides these, one thousand chariots were among the spoils gained by the victor.

The principal officers of Hadadezer, king of Tzobah, were decorated with *shelatym* (which is supposed to mean *shields*) of gold. In short, there is all the evidence that the King of Tzobah was equally wealthy and powerful.

One would suppose that the site of such a kingdom could not possibly be among the historical secrets which have baffled the critics of twenty centuries. Yet such is really the case. Conspicuous in the early part of the reign of David, after that time it vanishes like a mist from the stage of history. Never did even the locality of the kingdom of Prester John, so anxiously sought for during the Middle Ages, give birth to wilder or more various conjectures than have been made, in a long series of ages, both by Jews and Christians, as to the site of Tzobah.

Josephus seeks to identify Tzobah with Sophene, a trans-Euphratic province to the south of Armenia.

The Syrian Christians in Mesopotamia strenuously contend that Tzobah was the city named Nisibis by the Romans, and now called Nisibin, in Northern Mesopotamia. Michaelis (not ordinarily so credulous) was induced, by his taste for Syriac literature, to adopt this opinion, which he supported in two egregious dissertations, *De Syria Sobad* and *De bello Nisibeno*.

Some of the Jewish rabbins suppose Tzobah to have been on the site of the modern Aleppo. This opinion was adopted by that laughable traveller (or no traveller, for the fact is disputed) Benjamin of Tudela, who, in speaking of Aleppo, says:—

"The name of this city, as well as that of the territory belonging to it, was formerly Aram Tzobah. Here the king Noraldin (Nur ed-dyn) has a palace surrounded by a high wall."

Bochart, comparing and misunderstanding the texts 1 Kings ix. 17, 18, and 2 Chron. viii. 3—5, falls into the extravagant error of asserting that "Palmyra and the neighbouring cities, which Solomon built in the desert" (among which he seems to number Gezer, Beth-horon the Nether, and Baalath!), "were situated in Hamath Tzobah." On which he complacently observes, "ut jam Syriæ Soba situs non possit ignorari." (Phaleg, lib. ii. cap. 6.)

Every one of these opinions is palpably wrong.

1. Tzobah could not possibly have been to the east of the Euphrates. When this kingdom was about to be invaded by David, Hadadezer, king of Tzobah, sent for and brought out to his assistance the Syrians from beyond the river (*את־ארם אשר מעבר הנהר*); so that it is perfectly clear that Tzobah was on this side of the Euphrates.

2. Tzobah could not possibly have been to the north of Damascus.

When David attacked the King of Tzobah, the Syrians of Damascus came to his succour with such large forces that, according to 2 Sam. viii. 5, David slew of them twenty-two thousand men. Now, if Tzobah had been situated anywhere to the north or north-east of Damascus, it is quite clear that David would not have ventured to attack Tzobah until he had first effected the conquest of Damascus. But, according to 2 Samuel, he first conquered Tzobah, and then proceeded to attack Damascus.

It is evident, therefore, that Tzobah must have been to the south of Damascus.

The accuracy of this conclusion is confirmed by 1 Sam. xiv. 47, in speaking of the wars of Saul—

“And Saul took the office of king over Israel, and fought with all his enemies round about (כְּסָבִי), with Moab, and the children of Ammon, and with Edom, and with the kings of Tzobah, and with the Philistines.”

Ammon, Moab, Edom, and the Philistines were all nations bordering on Israel; and it is evident that Tzobah is here joined with them as one of the nations, כְּסָבִי (round about) the Israelitic border.

If its situation had been more distant, Saul, encompassed at home by enemies on every side, could not possibly, leaving his own dominions unguarded, have marched to attack it; and if the king of a distant country had invaded Israel, he would (with poor hopes of gaining much spoil from an exhausted country) have engaged, after a long and tedious march, in a war not only with Saul but with all the surrounding nations, all of whom (especially the Philistines) at this time regarded Israel as their peculiar prey.

We are justified, therefore, in concluding that Tzobah was not only to the south of Damascus, but adjoining to the north-east border of Israel; for in no other part of the country (כְּסָבִי, Israel) is it possible to place it.

On this side of Israel was the extensive plain of the Hauran (חֲרָד, Heb.; حوران, Arab.), which even in the time of Ezekiel (xlvi. 16, 18) had obtained that appellation. This was the great corn country of Syria. Possessing an excellent soil, it became the granary of Tyre and Damascus. We may easily conceive, therefore, that the king of such a country may have been sufficiently powerful to warrant the description given in the Hebrew books of his riches and military forces.

In the modern Arabic names of places in the eastern portion of the Hauran we appear to find the vestiges of the names of some of Hadadezer's cities.

Tzobah (צֹבָה) I should identify with Shohba (شوحبة), which Burckhardt describes as for-

merly one of the chief cities in this district. It is situated near the eastern extremity of the Hauran, and at the foot of an eminence called Tell Shohba. Here are the ruins of a theatre, baths, and aqueduct of the Roman period.

Berothai (בִּרְתַּי) may probably be traced in the name of Bureikah, and Kun (כּוּן) may be found in Kuneiwat (كنوات), a city whose ruins are described as two or three miles in circuit.

If we assume the correctness of these identifications (and it is impossible to place the kingdom of Tzobah elsewhere than in the Hauran by any theory not exposed to insurmountable objections) the wars of Saul and David with Tzobah become perfectly intelligible.

Tzobah, bordering on the Oriental Manassites, might be tempted to encroach on the territories of that half-tribe. These aggressions would lead to the wars which Saul and David carried on with Tzobah.

About the year B.C. 1037 the people of Ammon, apprehending a war with David, sent to request assistance from the King of Tzobah and the petty princes his tributaries. Supposing Tzobah to be in the Hauran, this application was perfectly natural, for Tzobah would be the nearest neighbour to Ammon on the north.

The Syrian princes, all interested in repelling the aggressions of David, readily agreed to send auxiliary forces, the expenses of the war being paid by Ammon. The united forces of the Syrians and Ammon were, however, defeated in a great battle by Joab and Abishai.

Hadadezer, king of Tzobah, then easily foresaw that his own dominions would be the next object of attack, and not relying on his own forces, though large, he sent for assistance from the Syrians of Mesopotamia, who dispatched a large force to his aid, doubtless by the way of Thapsacus, Palmyra, and Damascus, at that time the ordinary route.

In this war Hadadezer was also assisted by a large force from Damascus, the people of which (as I have before observed) were either his subjects or close allies.

In this last effort Hadadezer was defeated. His kingdom for a short time remained in David's power, and David, then pursuing his conquests northward, attacked the people of Damascus, and put garrisons in their territory.

Rezin (one of the chief officers of Hadadezer) soon regained Damascus, of which he made himself king; and, choosing this as the capital of his dominions, he founded the powerful kingdom of Syria, of which the kingdom of Tzobah soon became a part; and thus, merged in the Syrian dominions, it from henceforth disappears from the page of history as a separate state.

That Tzobah never formed part of the dominions

of Solomon is evident from Solomon's conquest of Chamath, one of the cities of Tzobah situated (as I shall afterwards show) in the west of the Hauran. If the kingdom of Tzobah had belonged to Solomon there would have been no occasion for him to attack Chamath, which would have been one of his cities.

Finding the north-eastern border of Israel (belonging to the oriental half of the tribe of Manasseh) exposed to incursions from Damascus, Solomon was compelled to strengthen it by a line of fortified cities amply supplied with the munitions of war (2 Chron. viii. 4.) For this purpose he fortified Chatzor, the modern Hazury, on the southern brow of the Antilebanon range; and for this purpose he undertook and accomplished the conquest of Chamath-Tzobah, a city formerly of the kingdom of Tzobah to the south of Chatzor, and to the east of the city called Paneas by the Romans, and now known as Baneas. The situation of Chamath-Tzobah made its acquisition of the utmost importance to secure Israel against attacks from Damascus.

But it may be inquired, "What proof is there that Chamath-Tzobah was situated to the south of Chatzor and east of Paneas?"

The answer is easy: the eastern border of Israel, as originally marked out by Moses (Numb. xxxiv. 10, 11), commenced on the north at Chatzor-Eynon ('Ayn el-Hazury). From thence it descended southward, *through Riblah*, to the eastern side of the Sea of Chinnereth (the Lake of Gennesareth). Riblah, therefore, must necessarily have been to the south-east of Paneas.

It was a favourite resting-place for the kings, both of Babylon and Egypt, on their way from Damascus to Israel, or from Israel to Damascus (2 Kings xxiii. 33 and xxv. 6).^{*} This is easily accounted for, as the country to the east of Paneas is described as "very beautiful, richly wooded, and abounding in game."

Riblah, the favourite loitering-place of powerful monarchs, was itself in the *land of Chamath* (2 Kings xxiii. 33 and Jerem. xxxix. 5), by which is of course meant Chamath-Tzobah, as this is the only Chamath which could possibly have been in the neighbourhood of Paneas.

Chamath-Tzobah, therefore, was a place of the utmost importance to the security of Solomon's north-eastern border, and would form one of a line of fortresses and store-cities, extending from Chatzor eastward, by which this border was to be protected.

^{*} There is a modern town of the name of Riblah situated on the Orontes, about half way between Homs and Baalbek. This Riblah has been supposed to represent the city mentioned in the texts cited above. But as the ordinary route from the east of the Euphrates to Palestine was by Palmyra and Damascus, it is evident that Riblah on the Orontes would have been far out of the proper track.

It evidently bounded Solomon's dominions to the north-east, so that the rest of the former kingdom of Tzobah must be assigned to Rezin, king of Damascus, and not to Solomon.

One point only remains to be considered before I close these remarks.

The error of the writers who place Tzobah near to or beyond the Euphrates appears to have originated in a passage in 2 Samuel, which has been incorrectly understood, and which stands as follows in our English translation:—

"David smote also Hadadezer, the son of Rehob, king of Tzobah, as he went to recover his border at the river Euphrates."—2 Sam. viii. 3.

On this two observations present themselves:—

1. The Hebrew words translated "to recover his border" are *le-hashyb * yad-o*. The proper meaning of this part of the sentence seems to be "when he went to turn his hand" [i. e. to turn his arms in war]. There is no authority in any part of the Hebrew Scriptures for treating the word *yad* [hand] as synonymous with *gebul* [border].

In the parallel passage in 1 Chron. xviii. 3, *le-hatzyb* is improperly substituted for *le-hashyb*. But whichever of the two readings we adopt (*le-hashyb* or *le-hatzyb*), or in whatever manner we translate either phrase, is of comparatively minor importance. The real *gist* (as the lawyers say) of the passage is in the word בְּנָהָר.

2. There is no mention of the *Euphrates* in the Hebrew text of 1 Samuel. Its introduction into the English version is rash and unauthorised. The Euphrates was of course intended, but it is so common in Scripture history to speak of the Euphrates simply as "the river," that there was no necessity for supplying the ellipsis. That it is actually supplied by mentioning the Euphrates in 1 Chron. xviii. 3 is only a proof (if any were wanting) that the books of Chronicles were composed in an age when the pure Hebrew phraseology was in some measure forgotten.

I believe that "the river" is used in this passage merely to signify "the east," as *yam* (sea) is familiarly used in Hebrew to signify "the west." The Euphrates was the great boundary of Syria on the east, as the Mediterranean westward. The river, therefore, was as naturally used for the east as the sea for the west; and בְּנָהָר (river-ward) is merely used in the sense of eastward. It is scarcely necessary to observe that בָּ, when prefixed to a noun signifying one of the points of the compass, is used in the sense of *versus*, towards.

The entire passage simply signifies that David

^{*} In this and other Hebrew words printed in Roman characters I have paid very little attention to the presence or absence of the *Dagesh lene*. Its use is regulated by fixed rules. These are familiar to every Hebrew scholar; and to the mere English reader it is of very little importance whether any particular letter be aspirated or not.

smote Hadadezer when he [David] went to turn his arms in war eastward [after the conquest of Ammon].*

Here, then, I may close the series of dissertations in which I have endeavoured to show how great is the vulgar error as to the extent of Solomon's dominions.

HENRY CROSSLEY.

FOLK LORE.

FOLK LORE: NAILS.—In Germany it is considered unlucky to cut babies' nails till they are a year old. They have to be bitten off; and if this advice be not followed, the children will grow up to stammer!

HERMANN KINDT.

POLITICAL FOLK LORE.—

"When Cæsar presented a new law on the days of the Comitia, Bibulus contented himself with protesting, and with sending by his lictors to say that he was observing the sky, and that consequently all deliberation was illegal.—(Note. The consuls, prætors, and generally all those who presided at an assembly of the people, or even who attended in quality of magistrates, had a right of veto, founded on popular superstition. This right was exercised by declaring that a celestial phenomenon had been observed by them, and that it was no longer permitted to deliberate. *Jupiter darting thunder or rain, all treating on affairs with the people must be stopped:* such was the text of the law, religious or political, published in 597. It was not necessary that it should thunder or rain in fact, the affirmation of a magistrate qualified to observe the sky being enough.)

Cæsar was far from yielding to this religious scruple, which indeed had lost its authority. At this very time Lucretius wrote a bold poem against the popular credulity, and for some time the observation of the auspices had been regarded as a puerile superstition; two centuries and a half before, a great captain had given a remarkable proof of this. Hannibal, then a refugee at the court of King Prusias, engaged the latter to accept his plans of campaign against the Romans. The king refused, because the auspices had not been favourable. 'What,' cried Hannibal, 'have you more confidence in a miserable calf's liver, than in the experience of an old general like me?' (Valerius Maximus, III. vii. 6.)—*History of Julius Cæsar*, by Napoleon III.

"If any one announced that he had observed an unfavourable omen in the sky, or perceived thunder or lightning, the assembly was immediately broken up. The same was done on the sudden appearance of rain, the shock of an earthquake, or such-like natural phenomena, which were called *διοσημια* (Aristoph. *Thesmoph.* v. 375). These omens might be declared, not merely by the magistrates, as among the Romans, but by private

* There are doubtless passages in Scripture where a promise was made that the Euphrates should be the eastern border of Israel, as in Gen. xv. 18; and in Josh. i. 4 a similar promise is made, though the text here appears to be corrupt.

But there are other promises in Scripture made in terms equally explicit, which (like the above) were never fulfilled. All such promises must be understood as made upon a condition which, though not expressed, was necessarily understood that the persons included in the promise should in all respects continue obedient to the will of Jehovah. The condition not being duly performed, the promise, of course, never took effect. (Josh. ii. 21.)

individuals also, of which we have an example in *Dicæopolis*, in Aristophanes:—

ἀλλ' ἀπαγορεύω μὴ ποτεὶν ἐκκλησίαν
τοῖς Θράξιν περὶ μισθοῦ· λέγεις δ' ὅμιν ὅτι
διοσημια ἔστι, καὶ πανὶς βέβληκε μέν.

Acharn. 168."

From *A Dissertation on the Assemblies of the Athenians*, by G. F. Schomann, Cambridge, 1838, p. 147.

The consternation so beautifully described by Coleridge may have been suggested by this superstition. See *The Friend*, i. 2-5.

BIBLIOTHECAR. CRETHER.

FOLK LORE: ST. SWITHIN AND APPLES.—Talking to-day (July 15, St. Swithin's) with a Huntingdonshire cottager, the old man, pointing to an apple-tree in his little garden said, "I shall get a few o' them codlins for a dumpling for my Sabbath dinner. I never taste an apple till the Sabbath after St. Swithun, for there's an old saying—

"Till Swithun's Day be past,
The apples be not fit to taste."

The old man repeated this as though it were a rhyming couplet. I am not aware if this connection of St. Swithin and apples has been recorded.

CUTHBERT BEDD.

FOLK LORE.—I was told by an old woman the other day that if a corpse remained warm and "limmack" (i. e. flexible) longer than usual, it was a sign that there would soon be another death in the house or family.

J. T. F.

North Kelsey, Brigg.

CHARMS FOR WARTS (4th S. vi. 69.)—These wart-charmers appear to have been very popular a few years since, and were looked upon by the credulous and cured as a people of rare ability, though perhaps scarcely able to read or write! I heard the following from a man who was personally acquainted with one of them. I give it verbatim:—

"My daughter Phoebe had got a terrible lot o' warts on both of her hands, so I said to her: 'Why dont you go to Joe Dains * and get rid of 'em?' So she went; and he asked her to count 'em, which she did, telling him the number. 'That'll do, young 'ooman,' ses he; 'I know enow.' A few weeks after that she met him again, quite accidental; and he then asked her how was her warts, and when she looked there wasn't one."

My informant furthermore told me that his daughter had tried "rubbing the warts with the

* This worthy man was a carpenter by trade, and lived in the village of Eaton, about two miles from Norwich. He was for many years in the employ of Miles Bloomfield, Esq., miller, Eaton; and afterwards employed by Hudson Gurney, Esq., of Reswick in the same county. He was alive fourteen years ago, but whether he is so now I cannot say.

inside of a broadbean shell," also that she had laid the shell on a rafter to rot, but it was of no use. So I should think. J. PERRY.

Waltham Abbey.

TEETH FOLK LORE (4th S. vi. 68.)—The following may be interesting to MR. TULLY:—

"When children (in South Sweden) cast their teeth, the said teeth are thrown into the fire, as a species of offering (*såsom ett slags offer*)."—Hylten Cavallius' *Wärend och Wirdarne*.

Mr. Cavallius looks upon fire as unquestionably one of the symbols of the sun, in the times of our remote Gothic ancestors, and as such not only invested with a kind of personality in extremely ancient times, but receiving and continuing for many ages to receive much observance, even reverence and worship. Remnants of the same observance continue to the present day (as in so many like cases), and among them is mentioned this "offering" of the teeth. J. C. ATKINSON.

Danby in Cleveland.

Throwing a tooth into the fire when extracted is not exclusively a Lancashire custom. It is a general practice in many villages of Norfolk. The following case in point came under my notice a short time since: *i. e.* a young woman placed a tooth on a piece of paper, then sprinkled it over with salt; and folding it up very carefully, threw it into the fire. I asked her the reason for so doing, when she replied: "No fear o' my havin' dog's teeth then. If a dog was to swallow my tooth, there would be great danger; and my mother always did it; so do I." J. PERRY.

Waltham Abbey.

I have seen Swiss women on different occasions wrap an extracted tooth carefully in paper, enclosing a little salt with it, and then throw it in the fire. It was undoubtedly a superstitious usage, but I do not know what meaning was attached to it. M. S.

When a boy I remember being told, both in Lancashire and in Yorkshire, that the penalty for not burning an extracted tooth is to search for it in a pail of blood in hell after death.

S. N. A. I. X.

PROVERBS IN RHYME.—I have never seen the following in print. The first was current in Yorkshire about a hundred years ago:—

"Don't change a clout
Till May is out;
If you change in June,
'Twill be too soon."

"Eggs, apples, and nuts,
You may eat after sluts."

Philadelphia.

UNEDA.

EXTRACT FROM MIDDLEHAM REGISTER.

The church of Middleham in Wensleydale was made collegiate and a deanery by Richard Duke of Gloucester in 1478, afterwards Richard III., but his death at Bosworth Field in 1485 hindered his intention being carried out of adequately endowing the collegiate establishment. From its foundation until the death of Dr. Wood in 1856 the title of Dean was used, and its holders claimed exemption from episcopal visitation and supervision, and also the privilege of solemnizing marriages either from it or any other parish in England without licence or publication of banns. There occurs in the Register the following singular sentence by the Very Rev. R. B. Nickolls, LL.B., who was Dean of Middleham from 1785 to 1814, which is certainly one of the most unique things ever recorded:—

"Burials, October 29th, 1792.

"I enter under the head of burials as spiritually dead, the names of JOHN SADLER, Clerk to Mr. John Breare, Attorney-at-Law, of this place: and CHRISTOPHER FELTON, Clerk to Mr. Luke Yarker, Attorney-at-Law, of this place: first for irreverent behaviour in church a second time, after public reproof on a former occasion of the same sort; and secondly, when mildly admonished by me not to repeat the same, they both made use of the most scandalous and insolent words concerning myself, for which I thought proper to pass a public censure upon them after sermon (though they were wilfully absent), in the face of the congregation; and enter the mention of the same in this book, that the names of those insolent young men may go down to posterity as void of all reverence to God and his ministers. Witness my hand,

"ROBT. B. NICKOLLS, Dean.

"Witness, ROGR. DAWSON, Regt."

On a recent visit to Middleham I made inquiry concerning the burial-place of Edward Plantagenet, the only child of Richard III., who was born in 1473, and died in 1484 within the walls of its ancient castle, but could not obtain any information. The remains of the room in which he is traditionally said to have died are still shown, and probability would point either to the chapel in the castle or to the collegiate church at Middleham, or perhaps to the beautiful Cistercian abbey of Jervaulx only four miles distant, as his sepulchre.

A query of mine inserted in "N. & Q." (4th S. v. 89) on this subject, has, rather to my surprise, yet remained unanswered. Proudly overlooking the little town stands the castle, majestic in decay, but I was sorry to find that the beautiful ivy which once mantled its hoary walls had been entirely removed, as the owner* feared the castle would be pulled down by it. Can anyone imagine a ruined castle or abbey without the addition of the closely-clinging ivy? Fancy such ruins as Kenilworth and Tintern, Raglan and Rievaulx,

* General Wood, of High Littleton, near Chertsey, is the present owner of Middleham Castle.

denuded of their wreathing mantles and verdant chaplets of ivy. No, rather let us hope, as Aristophanes phrases it—

κύκλα δὲ περὶ σὲ κισσοῖς
ἐπὶ τῆς αἰχμῆς ἔλκει βάλλει.

Theophrastus, v. 999.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

ANTIEN CHURCH INVENTORY AND ACCOUNTS.

In the parish chest at Stoke Edith, Herefordshire, is preserved an old volume, somewhat tattered at the beginning and end, the contents of which may interest your readers. Some of the words are illegible, and a few (which are printed in italics) are to me unintelligible:—

The Inventory of goods of the church of Stoke Edith delyu'd to John Takyns and to John fryer church-wardens In the yere of owre lorde God A thousande fyve hundred thyrty and iiij.

In primis vj pecys of eydens.

It. A sute of vestymetts of Red sylke and gold of the Salutation of owr Lady.

It. a cope of whyte vustyan & a peyr of vestymetts of the same & ij tenacles (tunicles?).

It. a cope of *dornex* Red and

It. a peyr of vestymetts of

It. a chesaple of fustyan.

It. ij copys and ij albys for chylidren.

Page 2:—

It. delyvrd to y^e seyde wardens.

It. a palle of sylke.

It. ij fryngs of sylk dyapre wark.

It. a mytre of sylk.

It. vij towells.

It. ix Auterclothys of y^e wth v be dyapre and iiij playn cloths.

It. iiij pentyd cloths for autres in the lenth.

It. ij pentyd cloths of whytt and blew for ij ymag^e of owr Lady.

It. a clothe for y^e trynyle.

It. a clothe for y^e Rode.

It. a clothe wth a crosse for the Ressureccyon.

Page 3:—

It. delyvrd to y^e wardens ij corpores (corporals?) the casys felveytt and sylke and wrought wth gold.

It. a nother corpores for any day (scratched through).

Page 4:—

The Account made by Rychard ffryer and John Boge wardens of Stoke Edythe in the yere of owre lorde god A thousande fyve hundred thyrty and two.

In primis Recuyd for Rentt, viij^e iiij^d.

It. of the Rest of petye Pens, vj^d.

It. of Henry Collyns for Rentt, vij^d.

It. for the Est^r tapur, iiij^e v^d.

It. recenyd for waxe money, xj^e iiij^d.

It. recenyd at y^e Church Ale, x vij^d.

It. recenyd ij bushells of wheytt, ij^e viij^d.

Paymetts.

It. payd for reparcyons of bokes, vj vij^d.

It. for bell by assys, ij^e vj^d.

It. for tyle to pave y^e church, xij^e 1^d.

It. the pavyng, v^d.

It. for waxe, xij^e vj^d.

It. for makynge, ij^e x^d.

It. for oyle in y^e glasse, xxj^d.

It. for y^e makynge of y^e *Seyntuary*, iiij^d.

The chief items in the expenditure seem to have been "mending of the clocke, lampe oyle, frankincense and bell ropes."

On the last page:—

The duty of euerye of the deacons of Stoke Edyth. ffurst and spetially to be obedyant and to gyve entendans to the pson or to y^e pson's depute at all tymes necessary as well at *evystyme* as at *mastyme* dayly wyckdays.

It. to ryng curue nyghtly all the yere (excepte nyghts of obyts) at a convenyent heure and usuable custom. therefore.

It. to ryng daybell dayly weekedays at a conuenyent heure and usuable custom therefore between the natyvyte and y^e auncyacion of owr lady.

It. to intend y^e queyr and kepe the clocke always so y^e *pesch* do repayr hym in all thynggs to y^e seyde clocke beyng nedeful.

It. to syng none at all fests in usable and to helpe y^e clerke to ryng

The rest torn off or illegible.

CHARLES J. ROBINSON.

Norton Canon Vicarage.

CHR. PH. OBERKAMPF, 1738-1815.—In my note on "Foundation Stones" ("N. & Q." 4th S. vi. 82) I mentioned the venerated name of Oberkampff, of whom, when Napoleon (in 1809) visited this great and good man with the Empress Josephine at Jouy, the worthy old curate, who knew Mr. Oberkampff well, said—"Sire, c'est le plus homme de bien qu'il m'ait été donné de connaître," to which Napoleon responded, "Il est le vrai seigneur du village."

On this occasion the emperor, surprised that the celebrated manufacturer (on whom Lewis XVI. had conferred letters of nobility many years previous) was not even knight of the Legion of Honour, took from his own breast—thus enhancing the favour—the cross of officer of the order, which to this day is set great store by in the family. Isabey, the painter, by order of Napoleon represented this scene for "la Malmaison" in a large sepia drawing which is now in the palace of Versailles.

In the peaceful valley of Jouy a small bridge exists erected by Mr. Oberkampff in 1806, in virtue of a decree signed by Napoleon on the field of battle of Austerlitz, as appears on the foundation stone: "Construit aux frais de Mr. Obercampff (*sic*) en vertu d'un décret impérial, daté d'Austerlitz le 16 frimaire an XIV (7 Dec. 1805)." There is a somewhat singular circumstance connected with this stone. Having suffered from the effects of time—"tempus edax rerum"—and this heavy slab of granite being taken down for repairs, it was discovered to have been originally used as a sepulchral covering to the heart of Philip IV. of France, as appears by the inscription (which, how-

ever, is evidently of much more recent date—say time of Lewis XIV., judging from the style of the oval coats of arms of France and Navarre at the top): “Ici repose le cœur magnanime de Philippe IV, dit Le Bel.”

When, at the time of the French Revolution, the tombs of kings were mutilated and their ashes thrown to the winds, this stone will, in all likelihood, have been purchased together with many others by some master-mason, who will have deemed it the proper thing for an inscription on Oberkampff's bridge by merely turning the table.

P. A. L.

HORSE-SHOES AND NAILS PAID INTO THE EXCHEQUER.—The origin of this annual custom by the sheriffs of London is shown by the following extracts translated from the Latin documents preserved in that court:—

“Walter le Brun, marshal or farrier, of the Strand, renders six horse-shoes to have a certain place in the parish of St. Clements, to build a forge there,” &c.—Great Rolls of the 19th Henry III.

“Walter Mareschal, or the farrier at the Stone Cross, renders six horse-shoes, with their nails, for (or as a reserved rent) a certain forge, opposite to the Stone Cross, which he holds of the king in capite.”—Memoranda Rolls in the Exchequer, 1st Edward I.

The former rent has, therefore, been paid for 634 years, and the latter for 597; at all events, the corporation of London have been mindful to pay such duty since the property became theirs. (See Boyle, *Chron.* p. 90.) T. J. BUCKTON.

BOULEVARDS = STOCK EXCHANGE.—Lately I have noticed in the money-market column of the *Standard* that our men of 'Change have given the name of Boulevards to the Exchange.

GEORGE BEDO.

DEUCHAR WARRANTS.—Mr. Deuchar, “Grand Master of the * Knights Templars” (1807) was, if I mistake not, an excellent seal engraver, hence the handsome, but heralddically poor, seals attached to his “Warrants.” The Grand Master's descendants still, I believe, carry on their progenitor's art in Edinburgh. Sp.

PERUVIAN PRODUCTS: ALPACA, LAMA, VICUÑA, GUANO.—In Rev. Joseph Townsend's *Journey through Spain in 1786-7* (Lond. 3 vols. 8vo, 1792), the author states (ii. 417-8):—

“A gentleman from Peru gave me samples of wool which came from two animals, each resembling the Vicuña; one called Alpaca, the other Llama; the latter coarse, but the former very fine and excellent for hats. It is to be lamented that these have not yet found their way into the market. Vicuña wool from Peru, about twopence halfpenny a pound, and from Buenos Ayres at twopence nearly; but the best sheep's wool when washed may be purchased there for less than twopence and threepence the arroba of twenty-eight pounds.”

Now, some years back Sir Titus Salt bought a bale of alpaca wool at Liverpool as a mere novelty

* Masonic.

to experiment on, which led to its fabrication as a tissue. Similarly, Peruvian guano is indicated in William Betagh's *Voyage Round the World* (Lond. 1728, 8vo.) He was sailing-master under Capt. Shelvocke (Dampier's friend), who inhospitably left him and some others in Chili. It seems Shelvocke fell in off Arica and the island of Guana with the Rosario, of one hundred tons, laden with cormorants' dung, which the Spaniards use to manure their land in the vale of Arica.

S. M. DRACH.

SHERRY.—I have always supposed that wine under this name was of comparatively recent use in this country. Johnson, in a note of *King Henry IV.*, says:—

“Dr. Warburton does not consider that *sack* in Shakespeare is most probably thought to mean what we now call sherry, which, when it is drunk, is still drunk with sugar.”!!! (Malone's *Shakespeare* (Boswell), vol. xvi. p. 272.)

It would seem clear from this that when Johnson edited the works of the dramatist sherry was very little known, but I cannot reconcile this with the following passage from Beaumont & Fletcher's works (Dyce, 1843, vol. iii. 126):—

“*Servant (to Musicians.)* Be ready, I entreat you. The dance done, besides a liberal reward I have a bottle of sherry in my power shall beget new crotchets in your head.”—*The Coxcomb*, Sc. I. Act 1.

A speech that might be made by a Belgravian butler of the present day. CHARLES WYLIE.

“ROPES OF PEARLS.”—The reviewers, who have amused themselves with quoting this phrase from *Lothair*, do not seem to be aware that it occurs in the elder Disraeli's *Curiosities of Literature*, where we are told that Oldys—

“had been charmed among the masques and revels [of the older English courts]; had eyed with astonishment their cumbersome magnificence, when knights and ladies carried on their mantles and their cloth of gold ten thousand pounds' worth of ropes of pearls,” &c.—Vol. iii. p. 499, ed. 1858.

J. C. K.

DR. THOMAS FULLER'S OWN VIEW OF PLEASANTRY AND WIT.—Much has been said about the humorous character of Thomas Fuller's disposition and writings. In looking at his *Worthies* (ii. 583, ed. 1840) I find this justification, or rather commendation, of wit when well employed. He writes of Nottinghamshire:—

“There is in this county a small market town, called *Blythe*, which my author will have so named a *jacunditate* from the mirth and good-fellowship of the inhabitants therein. If so, I desire that both the name and the thing be extended all over the shire, as being confident that an ounce of mirth, with the same degree of grace, will serve God more and more acceptably than a pound of sorrow.”

I trust that many readers of “N. & Q.” will give their adherence to the sentiment thus originally and pithily expressed. FRANCIS TRENCH.

Queries.

DR. ALWOOD.—In the famous sermon on the ministerial office (Heb. v. 4) Wesley says:—

"Likewise in our own church persons may be authorised to preach, yea, may be Doctors of Divinity (as was Dr. Alwood at Oxford, when I resided there,) who are not ordained at all, and consequently have no right to administer the Lord's Supper."

I cannot find the name of Alwood in the list of Oxford graduates. Will you or any of your correspondents give some information about this lay preacher and D.D.?
E. H. A.

BLUECOAT SCHOOLS.—In a letter in the *Gent. Mag.* (xlvi. 347), referring to Chatterton, the following sentence occurs: "He had the tonsure on his head, being just come from Mr. Colston's charity school." Does this mean that the crown of the head was actually shaved, or that some cap symbolical of the monkish tonsure was worn by the pupils at Colston's Bristol school? If any one can say whether the real tonsure was ever worn at Christ's Hospital, London, from which Colston borrowed the dress of his scholars, it will help to decide this query.
EDWARD BELL.

THE DUKE OF CHANDOS.—Did the Duke of Chandos, the Timon of Pope and the patron of Handel, buy and marry the wife of an ostler?
T. D.

CORRARD.—I should be glad if any Celtic scholar could give me the derivation of this word. It is the name of two townlands in the county of Fermanagh, separated from one another by a considerable distance. I have not met with it elsewhere.
C. S. K.

LISTS OF CROMLECHS, ETC.—I shall be obliged by correspondents forwarding to me direct lists of cromlechs in the kingdom of Great Britain or elsewhere. By cromlechs I mean stone structures of two or more uprights supporting horizontally or inclining a covering of one or more stones, which may have been at one time mound covered in earth, as a barrow, or in stones, as a cairn. Also for a list or lists of the situations of barrows or cairns and other tumuli connected with cromlechs, such structures having been used as places of interment of the dead by cremation or by inhumation. The measurements also of these monuments, the positions of their chambers with regard to orientation, stating whether, in case of each cromlech, the orientation be from true north or from magnetic north. Also lists of articles, as flints, pottery, bones, and treasures found with those monuments, which were possibly occasionally treasure-houses only; also the names by which they may be known, with the weights and characters of the stones of the cromlechs, or of any materials of which they may be composed, that I may republish such statements in my work in the press on

the cromlechs of Cornwall, which county has the best series of illustrative examples of cromlechs that I have yet seen in this kingdom or of any of which I have read.

JOHN THOMAS BLIGHT, F.S.A.

Predannack, Saint Mallyon, Cornwall.

MR. DAVIES A CENTENARIAN.—In Mr. E. Ray Lankester's recently published volume, *On Comparative Longevity in Man and the Lower Animals*, he mentions—

"the case of the father of the Rev. Thomas Hart Davies, Chaplain of the Dockyard, Portsmouth, in 1800. This gentleman died at the supposed age of 116, but his age was afterwards investigated and found to be only 109."

The fact that this case has been investigated with such an extraordinary result invests it with considerable interest, and I am extremely desirous of seeing the particulars of it; but the gentleman on whose authority Mr. Lankester published it having gone abroad, I am compelled to ask the assistance of "N. & Q.," and say I shall feel greatly obliged to any of its readers for reference to the particulars of this very abnormal case of longevity.
WILLIAM J. THOMS.

40, St. George's Square, S.W.

ECCLESIASTICAL MUSIC.—Can any of your correspondents explain to me, 1st, the method of reading music written on four lines in square headed notes of varying sizes, or tell me where I may obtain the information? and 2nd, the meaning of the phrase in *neumes* applied to written music?
R. SOMERVELL.

COUNTRY FAIRS.—Can any one tell me where, in this country, fairs were earliest appointed to be held on "Holy Thursday"? and any probable reason why the day should have been selected, and not rather specially avoided?
H. DE ESS.

EDWARD HUNGERFORD, who, early in the eighteenth century, was in possession of the mansion at Blackbourton, Oxon, and the adjoining estates, is said by Edgworth in his *Memoirs* to have fought a duel in Blenheim Park, and to have killed the husband of the lady he afterwards married. The same authority states that Sir Alexander Kennedy was the person killed; but in the Blackbourton register, under date of June 18, 1717, Edward Hungerford is said to have married a widow of the name of Midford. I shall feel obliged for reference to any documents giving the details of this duel, being desirous of clearing up the above apparent discrepancy.
J. L.

LATIN RHYMES AND JINGLES.—Where can I find a tolerably full collection of old monkish rhymes and jingles in dog-Latin?
JON. BOUCHIER.

"MARTYRDOM," A POEM.—Where can I find a poem on "Martyrdom"? Each verse commences with the same words, but I can only remember two lines of the piece:—

"Give the Christian to the lion," cried the fair patrician girl,
With their dark hair smoothly braided, and their
sandals trimmed with pearls."

CASTELNAU.

MEDÆVAL LATIN.—What is the mediæval Latin term for a charter-chest? And is there any word but *chartularium* used to denote an inventory or book of charters? F. M. S.

ORIGIN OF PROVERB.—"The cuckoo-whit orders his coat at Beaulieu fair and puts it on at Dorsten." Has this proverb—to be found in a tale published in the *Cornhill Magazine*, the scene of which is laid in Hampshire—any relation to the one quoted from Herefordshire at p. 59 of your present volume? A. S.

QUOTATION WANTED.—

"His honour rooted in dishonour stood,
And faith, unfaithful, falsely made him true."* A.

RIFLE BRIGADE MARCH.—Can any of your readers furnish me with the words of the Rifle Brigade March "I'm 95"? No rifleman I have applied to knows more than two lines.

A. WYATT EDGELL.

SHAGBAGGER.—In the *Confederation of British North America*, by E. C. Bolton and H. H. Webster, London, 1866, 8vo, this passage occurs at chap. v. pp. 111, 112:—

"Whether, as the inhabitants of the Lower Provinces assert, Canada is the great *Shagbagger* or not, it matters little."

In a foot-note the following definition of this expression is given: "*Anglicè*—backer-out of her engagements" (see p. 112).

Will your frequent correspondent UNEDA, of Philadelphia, kindly inform me whether this strange word is in use with the citizens of the United States of North America or not?

VALENTINE O'DONNELL.

Carrick-on-Suir.

ESCUTCHEONS IN VENETIAN CHURCHES.—During a recent visit to Venice, I observed over the west door of every church an oval cartouche, containing the arms of the patriarch surrounded by the usual external ornaments. I am desirous to be informed if these were funeral hatchments, and if the patriarchal see was vacant? Perhaps in this case your obliging correspondent F. C. H. could kindly tell me the name of the patriarch whose arms were thus emblazoned, and the name of the present incumbent of the see.

Montrose, N.B.

JOHN WOODWARD.

WORKS IN MS.—A friend of mine some time back picked up at a bookstall two MSS., the titles of which I subjoin:—

[* These lines are from Tennyson's *Idylls of the King*, and were quoted by the Marquis of Hartington, Reform Bill, April 12, 1866.—Ed.]

1. "Fourteen Meditations upon the Blessed Sacrament, with Short Considerations upon the same, copied from Rev. Fr John Ovington's hand, of the Order of St. Dominick, by Sister Mary Cath. Yates." (No date.)
2. "A Reviving Cordial for a Sin-sick Soul; or, Good News for Burdened Sinners. By Thos. Bett. 1728."

Can any of your readers inform me, with regard to No. 1, (1.) Whether anything, and if so, what, is known of the "Rev. Father John Ovington," and "Sister Mary Catherine Yates"? (2.) Whether the "Fourteen Meditations" are the original work of Father Ovington, and whether they have ever been printed? With regard to No. 2, Who was "Thomas Bett," and has his "Cordial" ever been printed?

SARISBURIENSIS.

Queries with Answers.

WILLIAM THOMSON, LL.D.—I have been trying to identify Dr. Thomson with some anon- and pseudonymous works, but find his position in literature like that of William Combe's. He is said to have done much, and yet his name is not to be found in the British Museum Catalogue. In the several Catalogues of Living Authors, 1788, 1798, 1816, and in Watt he looms largely; but when you seek for the name elsewhere it is nowhere to be found, and all is vagueness in regard to his extensive contributions to literature. Under the masks of Thos. Newte and the Rev. Jas. Hall booksellers pretend to detect him. There was published, in octavo, 1788, *A Tour in England and Scotland*, 1785, by an English Gentleman; enlarged and republished in quarto, 1791, under the title of *Prospects and Observations; or a Tour in England and Scotland*, by Thos. Newte, Esq., who signs and dates the preface from Tiverton, Devon. In 1807 there appeared *Travels in Scotland by an unusual Route* (the Coast), with a *Trip to the Orkneys, &c.*, by Jas. Hall, A.M., 2 vols., a work abounding in peculiarities and strange stories, and illustrated with the same engravings as are found in Newte's volume; with reference to which the rev. author says they are used by favour of the proprietor, Capt. Newte. Here the names of Newte and Hall occur together suspiciously, increased by Watt enrolling both as pseudonyms of Thomson; and as far as the first goes, he is backed by Dr. Parr, who notes under the *Tour* in his Catalogue—"Newte's book was written by Dr. Wm. Thomson."

In the *Man in the Moon; or, Travels into the Lunar Regions*, by the Man of the People (2 vols. 1783), ascribed to Thomson, I find that chapter ii. contains "Some Account of the Editor of these Wonderful Travels," of a highly interesting nature, the main incident describing his two years' campaigning with the gipsies. In this he promises the public his experience of the vagabond

state in *A Tour with the Tinkers*, which afterwards made its appearance under the title of—

“Mammoth; or, Human Nature displayed on a grand Scale: in a Tour with the Tinkers into the Inland Parts of Africa. By the Man in the Moon.” 2 vols. 12mo.

Any references to him will oblige. A. G.

[In *The Annual Biography and Obituary*, vol. ii. pp. 74-117 (1818) is a long biographical notice of William Thomson, LL.D., with an account of some of his friends and contemporaries. At the end of the article is a list of twenty-three works, written, edited by, or attributed to him. Consult also the *European Magazine*, iii. 359, and the *Gent. Mag.* lxxxvii. (1), 279, 647.]

RAILWAY.—When was the word “railway” introduced? Is the following the earliest example of its use? In the *Term Reports* for 1798 there is a report of an appeal against a poor rate assessed on “a piece or parcel of ground called a waggon way,” situate at Wallsend, and leading from a colliery there to the river Tyne; and in that report there is the following statement:—

“The appellants, in pursuance of the powers, &c. made and laid a waggon way in, through, and over, &c. and to complete it they erected a bridge, and also in many places removed the soil and levelled the rising ground, and for the whole length of the way in the line, as the same was staked out to them, they put and placed sleepers or dormant timbers below the surface of the soil, and to the sleepers or dormant timbers they affixed rail ways or waggon ways.”

The sleepers are stated to have been of timber, but it is not stated of what material the rails were made, whether of wood or of iron. The words are printed apart, as two distinct words, “rail ways”—showing that they were not yet combined into one compound term. Moreover, the alternative phrase, “rail ways or waggon ways,” seems to imply that the expression was new. This was in 1798; and in a case involving a similar question in 1787, the term used is “waggon way” only, and there is no mention of rail way. (*R. v. Jolliffe*, 2 *Term Reports*, 90.) In the *Encycl. Brit.*, eighth edit., 1859, art. “Railways,” it is said that in 1789 Jessop laid down at Loughborough cast iron “edge-rails,” the flange being transferred from the rail to the wheel. Was it in consequence of this change that the term “rail way” became prevalent?

The first Railway Act was passed in 1801, and the title runs as follows:—“An Act for making and maintaining a Railway from the Town of Wandsworth to the Town of Croydon, &c.” Hence it seems that by that time the word had come into use as a current and recognised term.

DANBY P. FRY.

[The origin of this term may be traced in the history of railways. They were first called tram-ways,* short

* Tram-roads were first laid down by Outram, from whose name, omitting the first syllable, the word is said to have been derived.

roads laid down by Mr. Beaumont at Newcastle in 1602, and made of wood. In these rude wooden tracks we find the germ of the modern railroad. Similar rails for the transport of coal were constructed at the Newcastle collieries about A.D. 1630; and in 1716 a surface of iron was laid upon the rails. These roads at this time were also denominated way-leaves as well as waggon-ways. Rails wholly composed of cast iron were used at Whitehaven in 1788, and an edge-rail of similar materials was laid down at Colebrook Dale about 1767. The first railroad undertaken of any considerable magnitude in this country was the Liverpool and Manchester, opened on Sept. 15, 1880.]

EUCCHARISTIC WINE.—Why is it that the Roman church uses *white* wine in the administration of the sacrament, as distinguished from the Anglican use of red wine for the purpose? I believe white wine is also used by the Greek church. J. S.

[In the ecclesiastical offices, whether Roman or Anglican, no specific rule has been made, much less enforced, with respect to the *colour* of the wine used in the administration of the sacrament of the Lord's Supper. In pre-Reformation days here, the particular duty of the officiating minister was to obtain the purest wine for the purpose—*vinum et incorruptum*, as it was expressed at a synod held at Oxford A.D. 1222. (*Vide Wilkins' Concil. Mag. Brit.* i. 594.) Red wine, however, appears to have been more commonly used in those times, and for the reason assigned at the close of the following extract:—“Materia necessaria calicis est vinum de vite, id est, non vinum artificiale seu de alio fructu compressum. Nec refert an sit album an rubeum, spissum vel tenue, dum tamen sit verum vinum quo ad effectum sacramenti; quamvis vinum rubeum sit præeligendum propter expressionem et similitudinem sanguinis. (John de Burgh's *Pupilla Oculi*, as quoted by Dr. Rock in *The Church of our Fathers*, vol. i. p. 161.) This traditional practice has been very generally followed by the Anglican church in her public ministrations; but in her private ministrations for the communion of the sick, white wine is just as often used. *Vide “N. & Q.”* 2^d S. xii. 129.]

THE MURDERERS OF ST. THOMAS OF CANTERBURY.—I wish to ascertain what became of the murderers of Thomas à Beckett. After the murder they fled to Knaresborough Castle. Some, if not all, of them subsequently went to Jerusalem, and are said to have died there; indeed the *Penny Encyclopædia* goes so far as to give their epitaph, but I am inclined to doubt its authenticity.

G. W. M.

[Dean Stanley (*Historical Memorials of Canterbury*, ed. 1865, pp. 103-114) has carefully traced the facts of the subsequent history of the murderers of the archbishop, and has shown that within the first two years of the murder they were living at court on familiar terms with the king, and constantly joined him in the pleasures of the chase. It appears that on the night of the deed the four knights rode to Saltwood, and the following day

to South-Malling, and then proceeded to Knaresborough. They were unpunished, and their social position unaffected. Tracy showed the most contrition, and went on a pilgrimage to Rome and the Holy Land.]

GUNPOWDER.—Under the impression that gunpowder was not discovered until about three years after the battle of Shrewsbury, how can be accounted for the ornament on the tower of Battlefield church, near that town, of a man ramming powder or shot down a cannon, and near at hand a pyramid of balls? H. DE ESS.

[From the testimony of various records quoted by Joseph Hunter in a paper entitled "Proofs of the Early Use of Gunpowder in the English Army (*Archæologia*, xxxii. 379-387), it is evident that gunpowder was used at the battle of Cressy in 1346, whereas the sanguinary battle near Shrewsbury was fought on July 23, 1403. Mr. Hunter, after a careful examination of the question, thus states the result: "July and August, 1346, may be safely assumed to be the time when the explosive force of gunpowder was first brought to bear on the military operations of the English nation." Consult also "N. & Q." 3rd S. iv. 393.]

OYSTER DAY IN LONDON.—August 4 is the opening-day for oysters in London, and Letts' & Son give that day as "Oyster-day" in their Diaries. Hone, in his *Everyday-Book*, gives Aug. 5, and "N. & Q." follows suit.

Can you or any of your readers give me authorities for either or both of these dates?

F. R. SOWERBY.

[Undoubtedly August 5, *old* St. James's Day, is the first day on which oysters were permitted to be sold in London. St. James's Day is now kept on July 25, as St. Barnabas, who was formerly kept on June 21, is now kept on the 11th, so that the old rhyme—

"Barnaby Bright,

The longest day and the shortest night,"

is no longer strictly applicable. For the connection between oysters and St. James's and our grottoes and the shrine of St. James at Compostella, see "N. & Q." 1st S. i. 5.]

ARCHBISHOP MORTON AND HIS CHAPLAIN HENRY MEDWALL.—Is the period of the death of Henry Medwall, chaplain to Morton, Archbishop of Canterbury, known? In what year did Archbishop Morton die? H.

[Henry Medwall's dramatic piece, *A Goodly Interlude of Nature*, appears to have been written between the years 1493 and 1500. He is said by Bale and Pits to have flourished about the year 1490. William Herbert (in *Ams*, MS. note) says: "As he was not a member of either of our universities, I cannot find the time of his death." John Morton was elected archbishop of Canterbury in 1486; created cardinal of Anastasia in 1413; and died on Sept. 15, 1500.]

Replies.

THE BORDURE WAVY: ARMS OF THE DOGES OF VENICE.

(3rd S. x. 421; xi. 390, 511, &c.)

The tenth volume of the third series of "N. & Q." contains several interesting papers on the bordure wavy, and its modern use by British heralds as a mark of illegitimacy.

In the course of the discussion, your correspondent LÆLIUS remarked (3rd S. x. 421) that the bordure wavy had been "a token of high honour and nobility"; and made the further assertion, that "it is thus the arms are distinguished of the Venetian houses who have borne the rank of Doge."

Having some slight acquaintance with Italian heraldry, and believing that if this statement had been correct some instance of such a singular use of the bordure wavy could scarcely have escaped my notice, I ventured (3rd S. x. 390) to ask LÆLIUS kindly to give us some authority for an assertion which had occasioned me a little surprise. This drew forth from that gentleman a reply to the effect that on a visit to Venice, twenty-one years previously, he had repeatedly observed and noted the fact that the bordure wavy was so used as a mark of the ducal dignity. He says (3rd S. xi. 511):—

"The arms of all the Doges, early or late, had not only the peculiar peaked cap surmounting them, but *they were all of them also surrounded by a bordure wavy*: this is simply a fact which I observed and noted at the time. I inquired the meaning from those who were likely to be well informed, and the explanation which I gave in "N. & Q." was the reply that I there received; namely, that it indicated that the family had reached the dignity of Doge. . . . I may state positively that I saw this bordure wavy around the arms accompanying the portraits of the Doges of the families of Contarini, Morosini, and Foscari, as well as the rest of the one hundred and twenty."

To so very positive and circumstantial a statement I could make no reply at that time, but having just returned from a visit to Venice, I feel bound to place on record the result of my own investigations into the matter. Without, then, pretending to greater accuracy of vision than your correspondent LÆLIUS possesses, I may say that I have examined as carefully as I could the whole series of armorial bearings accompanying the portraits of the Doges which are depicted in the frieze of the "Sala del Maggior Consiglio," and in the adjacent "Sala del Scrutinio," in the ducal palace, *for the express purpose of discovering*, if possible, instances of this remarkable use of the bordure wavy. I have not been able to find a single example of it!

An examination of the armorial bearings on the tombs of the Doges (and about these I can speak with still greater confidence, inasmuch as

they were far more easily accessible), especially of the long series in the church of Santi Giovanni e Paolo—"the Westminster Abbey of Venice"—was attended with the same result. The arms of the Doge Francesco Foscari (one of the families cited by LÆLIUS), in the church of the Frari, have no such bordure; nor have the arms of the Doges Donato and Memmo in San Giorgio Maggiore.

I have, indeed, observed some few instances in which the carved shield of a Doge appears to be surrounded by a bordure (for instance, the arms of the Doge Priuli, and two or three other shields corresponding in size, shape, and position, in the court of the Palazzo Ducale are thus ornamented); but in *no case* is this bordure that which we understand by the plain heraldic term "a bordure wavy." Whenever such a bordure as I refer to is used, it is a *plain* bordure, and is evidently "constructional" merely; i. e. it is simply an ornamental bordering or setting to the shield, and has no more relation to the ducal or other dignity than the unmeaning flourishes and gilded scroll-work have, with which modern herald-painters often "finish off" armorial bearings on hatchments and carriage panels.

The arms of the generals Dionigi Naldo and Nicolo Orsini (1509-10), in the church of Santi Giovanni e Paolo, have exactly similar bordures, and they certainly were not Doges.

LÆLIUS will not misunderstand the motive which prompts me to set against his notes and recollections, of twenty-five years back, my own of not nearly so many days. Heraldry is worthless if it be not accurate. I only desire that no student of that most interesting science should be misled by statements which I conceive to be inaccurate, but which I am sure your valued correspondent has put forth, as I now put forth these, in perfect good faith.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose, N.B.

PEAS OR PEASE?

(4th S. vi. 71.)

Although Wolcott's pilgrims certainly

"Sat off on the same day,
Peas in their shoes, to go and pray."
(*Farewell Odes for the Year 1786*, p. 31),

yet the Clerk of Copmanhurst set before the Black Knight a platter with two handfuls of parched pease, and after a long grace, which had once been Latin, put some three or four dried pease into his large mouth. But his guest remarked that his form and visage spoke rather of sirloins and haunches than of pease and pulse; and accomplishing with difficulty the mastication of a mouthful of dried pease, he observed to this holy father that he did not appear a man fit to live on parched pease and cold water. But though this hard and dry food was equally distasteful to both

these stalwart wassailers, as every one knows who has read *Ivanhoe*, we are all acquainted with the proverbial excellence of—

"Pease pudding hot,
Pease pudding cold,
Pease pudding in the pot
Nine days old."

And Thackeray, as he circumstantially relates in the first chapter of the *Book of Snobs*, having seen a man of great powers, excellent heart, and varied information, when dining in his company at the Europa Coffee House opposite the Grand Opera in Naples, eat pease with the assistance of his knife, was so pained by his conduct with regard to this dish of pease, that he felt obliged to forego his intimacy with him. But four years after, meeting at Sir George Golloper's, pease formed part of the banquet—ducks and green pease; to his delight Thackeray saw Marrowfat use his fork like any other Christian. The result was emotion and reconciliation. George had acquired his odious habit at a country school where they cultivated pease and only used two-pronged forks; and Thackeray hopes that his readers will pause and ask, Do I or do I not eat pease with a knife? Your readers will of course answer, "No, I never eat with a knife;" but Mr. DIXON will reply promptly and emphatically, "Certainly not, I never eat pease."

I have always looked on *peas* as a distributive plural, and *pease* as a collective plural, like brothers and brethren, sows and swine, cows and kine. Dr. Latham, in his edition of Johnson's *Dictionary*, says:—

"In the plural we write *peas* for two or more individual seeds, but *pease* for an indefinite number in quantity or bulk. Pease-soup is soup made of *pease*; it is to be considered as differing from *pea-soup*, i. e. soup made of peas, as green-pea soup."

According to Halliwell (*Provincial and Archaic Dict.*)—

"*Pease bolt* is pease straw (Eastern, Tusser). *Pease brush* (Hereford), pease stubble. *Pease-porridge tawny*, a dingy yellow. *Peasham* (South.) is pea straw. *Peas-pause* (Glouc.), peas and beans grown together as a crop; and scadding-of-peas, (*peas-and-sport*, South.), is 'A custom in the North of boiling the common gray peas in the shell, and eating them with butter and salt, first shelling them; a bean, shell and all, is put into one of the pea-pods; whosoever gets this bean is to be first married. Generally called a *scalding of peas*.'"

Tusser uses *pease* and *peason* indiscriminately, as his verse requires. Thus in February's Abstract:—

"Sow peas good trull,
the Moone past full,
Fine seeds then sow
whilst Moone doth grow."
Five Hundred Points, chap. xxxii.

But in the longer metre of "Februarie's Husbandrie, ch. xxxiii:—

"Sow *peason* and beanes in the wane of the Moone,
who soweth them sooner, he soweth too soone."

The Anglo-Saxon word is *pisa*, plural *pisam*. Bosworth gives, "*Pisan bean*, a vetch; cicer Cot. 34. *Pisan hosa*, pease shells; *siliqua*."

It is curious to see how this word has been gradually shortened, as it were worn down and degraded from *peason* to *pease*, and now, in a great measure, to *peas*. It is also worth remarking that these ancient and, as they are generally called, irregular plurals acquire a collective meaning, and tend to become singular. Thus *kine* is now certainly collective, but Pharaoh saw in his dream *seven kine*, an expression which has a strange effect, like Sir Walter Scott's three or four dried *pease* quoted above. But the Scotch tailor (*Athenæum*, No. 2231, p. 145) objected to Hogg's making *kye* singular, and so Dr. Latham seems inclined to think that *pease* may be singular like *pulse*.

PONSONBY A. LYONS.

The explanation of this word ought to be well known. It is not a plural at all, but a singular noun, the plural of which ought to be *peasen*, sometimes misspelt *peason*, as in Nares. It is the A.-S. *pisa*, Lat. *pisum*; cf. Ital. *pisello*. In Old English it is *pese* in the singular, *peasen* in the plural, as a few extracts will show. "*Pese*, frute of corne. *Pisa*."—*Prompt. Parvulorum*, ed. Way, p. 395.

"The vaunting poets found nought worth a *pease*."

Spenser, *Shep. Cal. Oct.* 69.

"He poureth *peasen* upon the haches slidre."

Chaucer, *Leg. G. W.* Cleop. 63.

See also the numerous examples in Nares, s. v. *Peason*.

In Langland's *Vision of Piers the Plowman*, edited by me, in the Clarendon Press Series, the word is fully explained in the Glossary. Langland's scribe uses *pees* in the singular, and both *peason* and *peases* in the plural. The French *pois* and Welsh *pys* also show clearly that the final *s* is not inflectional. In composition we find the words *peascod*, *pease-porridge*, where *peas* or *pease* is still the singular noun; cf. the O. E. *pease-codde* used by Langland. Thus the *e* in *pease* is merely a relic of the old spelling *peee*; but when, in process of time, this final *e* was dropped, the word *peas* came to be regarded as a plural, and the singular word *pea* was invented by some one "with a turn for grammar"; just as the words *alms* and *riches*, once singular nouns, are beginning to be used as plurals, and only await the touch of genius to develop the singulars *alm* and *rich*.

WALTER W. SKERT.

1, Cintra Terrace, Cambridge.

* Beau Brummel said that he "once ate a *pea*," a saying which has often been quoted for its brilliancy.

THE COUNTESS OF TYRCONNEL

(3rd S. vii. 321; 4th S. v. 468, 495, 590.)

I do not think your correspondent W. F. deserves the sneer with which MR. PINKERTON in his communication of May 21 treats his query as to the old nunnery in King Street, Dublin, where it is said La Belle Jennings died, as he had ample reasons for asking the question.

I would refer MR. PINKERTON to Mrs. Jameson's *Beauties of the Court of Charles II.* ii. 223; Chambers's *Book of Days*, i. Feb. 29; note to Grammont's *Memoirs*, p. 384; and Dalton's *Hist. of the County of Dublin*, p. 208—all of which authorities mention her death as if occurring in the nunnery in question.

The real facts, I believe, are as follows. The old nunnery in King Street (north side), and near Smithfield, now and for many years pulled down or converted to other purposes, was the Dublin mansion-house of the Tyrconnel family (I remember it well—a long, low, brick building retired from the street); and when the countess was permitted to reside in Ireland in 1706 she founded in the old house a convent of nuns of the order of Poor Clares, to which, during the remaining portion of her life, she was in the habit at certain times in the year of going into what is religiously termed "retreat" for devotional purposes. And here, one morning of the cold winter of 1730-1, the poor old lady (then upwards of ninety) was found lying on the floor of her cell, paralysed and half frozen, having fallen out of bed during the night, and was removed to her lodgings on Ormond Quay, not very far distant, where in a day or two she died, on Feb. 29, 1730, and was buried in St. Patrick's Cathedral on March 9 following.

This date does not agree exactly with that given by your correspondent E. CUNINGHAME (v. 590), but it must be observed that the *Daily Courant*, as quoted, in reporting her funeral, does not say her death occurred on *Sunday last*, and Feb. 29 was also a Sunday, but a week before; and it does not appear at all probable that a Roman Catholic lady of her rank would be—in Ireland at least—buried two days after her death in midwinter, which would be the case if she had died on March 7, as stated by E. C.

MR. PINKERTON also does not seem to be aware that, in the darkest days of the post-Williamite penal laws, Roman Catholic communities and associations, both male and female, were not proscribed in Dublin, although they were generally domiciled in obscure and remote localities; and this nunnery was founded by Lady Tyrconnel, we are informed by Dalton, by permission of the Irish government. And I may here remark that the Roman Catholics of Dublin appear to have suffered much more from disturbances and interruption in their religious affairs from the governments of the Stuarts and

Cromwell than ever they did after the enactment of the so-called penal laws (*vide* Gilbert's *Hist. of Dublin*, i. 315 *et seq.*); and at p. 334 of Gilbert's invaluable work we read of the establishment of a Dominican convent in Bridge Street in the year 1708, about the very time Lady Tyrconnel founded her nunnery. This institution remained undisturbed until 1770, when it was removed elsewhere, and the building was converted into the Roman Catholic church of St. Audoen, and at the present time is still existing as a Roman Catholic school.

The story identifying Lady Tyrconnel with the "White Milliner," denounced as "stupid and wretchedly vague," is, however, given by no less an authority than Horace Walpole, from whom no doubt Thornbury borrowed it. We know, however, that she was in England in 1705 (*vide* McPherson's *State Papers*, i.), and received permission to reside in Dublin in 1706, where she remained living on the wreck of her husband's property till the period of her death.

There is still a convent of Poor Clares in Dublin at Harold's Cross, where it is probable those on Lady Tyrconnel's foundation were transferred when the old convent in King Street was abandoned about thirty-five years ago.

As an occasional writer in "N. & Q.," I have tried as much as possible to be historically consistent in my observations, which are generally confirmed by local tradition existing amongst the "religieuses" of the present day, with whom the story of Lady Tyrconnel is still familiar.

H. HALL.

Portsmouth.

THE CENTENARIAN BOWMAN (4th S. vi. 91.)—I am much obliged to you for the insertion of my communication respecting Bowman. I am quite aware that the case is very exceptional, but I think the evidence is also most exceptional, and that no case of register could possibly be better established. Dr. Barnes first published it in an Edinburgh philosophical journal. Some years ago he republished it, and gave a copy of it to me; and if it is still in the possession of a relation of mine, and she can find it, I will ask her to send it to you.

The fact of Mr. Mouncey having examined the register was communicated to me by his daughter, who said "the register was perfectly correct. My father examined it himself." I myself have discussed the matter with Mr. Mouncey's son, now one of the principal solicitors in Carlisle, and registrar; with Mr. Saul, chapter clerk; with W. H. Hodgson, Esq. M.P.; with Mr. Forster, late postmaster; with Mr. Graham of Edmund Castle, on whose estate, I believe, Bowman was born, and whose great-uncle was his landlord—all of whom visited him. I might add Mr. Asquith, a civil

engineer, who was well acquainted with the family.

I have mentioned that Mr. Howard of Corby visited him with his father and the Bishop of Chester, and Mr. Graham of Edmund Castle visited with the late Lord Carlisle. I have also mentioned Mr. Page, and I believe there is not an individual in Cumberland who has the slightest doubt of the fact.

I cannot conceive a case better established; but if you have any doubt on this subject, you might get some friend to examine the register of the parish of Hayton or Tottington, the adjoining one where he died. I believe if you get Dr. Barnes's pamphlet you will see that it is not unlikely that Bowman was 117.

C. G. V. HARCOURT.

P.S. I have not succeeded in recovering my copy of Dr. Barnes's pamphlet, but beg leave to refer you to Hone's *Year-Book*, p. 723, for the information contained in it.

Some of Mr. Bowman's visitors thought he had always resided at Tottington, but I am glad to find my memory was correct in thinking he was born in Hayton parish. It appears that the tradition was that he was not baptised till he was two years old.

Carlisle, August 8, 1870.

BACON (4th S. vi. 40.)—In "N. & Q." notice of my *Fuller Worthies Library Miscellanies* the Editor tells me, by way of correction, that Bacon was not Baron of Verulam. Away from my books at the time the notice came before me, I could neither accept nor reject the correction; but again at home, I must ask the authority for the proposed elision of the "of," seeing that if I err I err in the company of the foremost living Baconian biographer and editor—Mr. Spedding, the title-page of whose ultimate edition runs, *The Works of Francis Bacon, Baron of Verulam, Viscount St. Alban . . .* i. e. precisely as my own does. Accustomed to exact the minutest accuracy from myself, I cannot silently accept a rap across the knuckles of this sort, albeit I have heartily to acknowledge the genially appreciative notices of my *Fuller Worthies Library* in "N. & Q." and so would by no means make the editor an "offender for a word."

ALEXANDER B. GROSART.

St. George's, Blackburn, Lancashire.

[If Mr. GROSART will refer to Nicolas's *Historic Peerage*—a work of the very highest authority—he will find that Bacon was created, on July 11, 1618, not Baron of Verulam, but Baron Verulam of Verulam; and he was therefore Lord Verulam. If Mr. GROSART had in this instance "exact the minutest accuracy from himself," he would have described Bacon as Baron Verulam of Verulam, which he was, and not as Baron of Verulam, which he was not. The very next creation will show Mr. GROSART the importance of this distinction. In 1790 Viscount Grimston was created *Baron Verulam* of Gorhambury. According to Mr. GROSART's argument

he was not Baron Verulam, as he was always known and styled, but Baron of Gorhambury—a title which he never thought of assuming, nor anyone of bestowing upon him.—Ed. "N. & Q."]

BIOGRAPHY (4th S. vi. 92).—WESSEX will find a very interesting account of the Rev. George Musket in Dodd's *Church History of England* (vol. iii. part vi. b. 2.). He was otherwise called Fisher, which seems to have been his true name. Dodd says:—

"He was very dexterous in managing personal conferences, and gave a remarkable instance of it, April 21, 1621, when he and Fisher the Jesuit engaged for two days together with Dr. Featley and Dr. Goad."

This must have been the conference inquired for. He had been many years imprisoned under the reign of Charles I.; and when at last he was brought to trial, was found guilty of saying mass, and condemned to death. He lay twenty years under this sentence, but at the queen's intercession was reprieved, and his sentence commuted for confinement during the king's pleasure. He was afterwards banished, and died president of the English college at Doway, December 24, 1645.

F. C. H.

THE LATE JEROME NAPOLEON BONAPARTE (4th S. vi. 69).—Like DR. C. ROGERS I rejoiced at the striking determination come to by Napoleon III., in commanding the court to take mourning for his cousin, as it proves the emperor's right estimate of the decision given against this worthy gentleman, whom DR. C. ROGERS calls a prince, though I believe Mr. Jerome Bonaparte Patterson never considered himself as one; nor, if I mistake not, was he ever so denominated. At the time of his birth his father was merely a young officer in the French navy, and no prince, though he later became one, on the accession of the great Napoleon to the throne, and subsequently King of Westphalia. Speaking of Mr. Bonaparte Patterson, the *New York Times* says "he was on terms of intimacy with his father, while the latter was still alive"—I suppose not after his death, unless he were a spirit. I was introduced to him in Baltimore in 1828, and I can vouch for his resemblance to the first Napoleon, when young, being even more striking than his own father's. On the same occasion I was most graciously received by Mr. Jerome B. Patterson's maternal grandfather, the venerable Charles Carroll of Carrollton, the last survivor of the signers of the celebrated Declaration of American Independence. He kindly wrote down his name for me—"Charles Carroll of Carrollton, aged 91 years." He lived several years more. He was a lively and hale-looking little man, and put me in mind of the portraits of Alex. Pope. Mr. Carroll was at that advanced age still so full of health and activity that he used to visit his farms, on horseback, at seven o'clock in the morning, and kept all the accounts

of the household himself. Besides his granddaughter, the beautiful Marchioness of Wellesley (1826), there was another very handsome sister, Miss Caton, who likewise married a scion of the British aristocracy. As to DR. C. ROGERS's P.S. with regard to the emperor's declaration of war against Prussia, which made him change so suddenly his golden opinion of him "as one of the most enlightened men of the time," I am willing to hope that the Duke de Grammont's last circular, in which he mentions Count Benedetti's despatch of March, 1869, will make him and the generality of the English press look upon the point at issue in a more favourable light, and that they will not hesitate fairly to acknowledge their mistake, as they have lately done so handsomely as regards the Suez Canal and M. Ferdinand de Lesseps.

P. A. L.

IS DR. ROGERS correct in calling this deceased gentleman and his living son princes? We have understood here in England that Jerome Bonaparte's marriage with Elizabeth Patterson was annulled, and the issue rendered illegitimate; if so he would take his mother's name and become Mr. Patterson, and the name of "prince" becomes to him a mockery.

A. H.

MIRACLE PLAY AT MAYENCE (4th S. vi. 4, 83.) I have read the account given by P. A. L. of incidents alleged to have occurred at Mayence. These were told to him "some fifty years ago" by a "cicerone" at Mayence. Taking "some fifty years ago" to mean 1820, we may say that for the preceding quarter of a century, or about that space of time, Mayence had passed out of the hands of its true "sovereign," the archbishop elector, and had been subject to the French republic, the first consul, the emperor, and, since 1814, to Prussia. No date, however, being given, nor any approximation to a date made by P. A. L., we are left wholly in the dark as to the person intended, or any possible person who might have been "the sovereign." He must either have been one of the archbishop electors or one of the persons who, after the overthrow of the government of the elector, could be so described. We are therefore asked to believe that in a theatre at Mayence, shown in 1820, so "dark" a "tragedy" occurred as the murder of an actor before the audience, by "the sovereign," with his dagger, because the actor "fell heavily" on an actress who had been "the sovereign's" mistress. Such a "tragedy" as this would scarcely have been left to the simple traditions of the ciceroni of Mayence. Of course it is all true, and must be recorded somewhere. Europe must have heard of it at the time, and would not easily forget it. It must have reached England, and could not have escaped the eager curiosity of Sylvanus Urban. P. A. L. has admirably ended his historical summary with

the new and effective formula — "Tableau!" Every one who has read his statement must now be wishing for a verification of the impossible scene, and the announcement of the name of "the sovereign" who habitually carried "his dagger" and knew so well how to use it. ORIELENSIS.

THE MINISTER'S WETHER (4th S. vi. 28).— There may possibly be a broadside copy of this song still extant, but I question its ever having been printed in a book. The following traditional version from Forfarshire is at least a hundred years old, and perhaps the date of the original composition may be placed a century further back. It is sung to the tune of "The Legacy," and is still to be heard from a few of the auld wives of Angus:—

- "Marti'mas days are comin' on,
An' Christmas drawin' near,
An' he has naething i' the house
To haud our Christmas cheer.
- "The minister has a gude fat wether
As e'er was fed on corn or gorse,
I hae got some crumbs o' bread i' my pocket,
I'll wile the wether into the house.
- "An' ye'll put on the big mill kettle,
Wi' sticks below to gar it boil,
An' we'll bring in the minister's wether,
An' we'll get mutton without ony toil.'
- "There was a wee boy he gaed to the wood,
An' aye sae merrily as he sang—
'My father has killed the minister's wether,
An' I winna tell that to ony man.'
- "The minister he being in the wood,
He leaned his back against an oak;
Quo' he, 'Little boy, if you'll sing that in church
I'll gie you a croon an' a gude new cloak.'
- "[It was the fashion of the place
To go to the church on New Year's Day,
If ony a one had got a complaint,
Or hear what they'd all got to say.]
- "The minister he stood in the dask,
An' drew his hand across his brua;
Says he, 'There will be a wee boy in a little
That will sing a sang 'at is true, is true.'
- "The little wee boy stood up in his pew,
An' O sae merrily as he sang—
'I caught the priest [a-kissin'] my mither,
An' I winna tell that to ony man.'
- "O, cried the priest, 'ye are a liar;
As sure's in the pulpit I do stand,
I never was sae near to your mither
As to hae touched her wi' my hand.'
- "Ye are a liar,' cried the little wee boy,
'As sure's in the pulpit ye do kneel;
For I caught ye [a-kissin'] my mither,
And
- "The minister being quite ashamed,
The people gave a loud huzza,
An' out o' the kirk they fled in a hurry,
Cryin' 'Sic a priest we never saw!'"

The last stanza begins—

"The minister he has fled frae his parish,"
but I want the other three lines.
This, as I give it, is a Scots ballad, and it would

be curious to have T.'s Cheshire version completed. The bracketed stanza is corrupt. The tune is like a Gaelic melody, and admirably suited to the ballad. A chorus is sometimes added—

"Ay ro ho ran tottle ton,
Ay ro ho ran tan."

W. F. (2).

A FEUD ABOUT GREEN WAX (4th S. vi. 93).— Your correspondent T. T. W. desires some explanation in reference to a small scrap left by the late Mr. John Harland, F.S.A., as to a feud which arose in consequence of the non-payment of *green wax*. The explanation, in my opinion, is not difficult. Processes and decrees, the latter particularly from the High Court of Chancery, and in more recent times from inferior courts, were sealed with green wax, and in fact were designated by that name—viz. "green waxes"; and in some verses I have found the designation introduced as to the levy for such non-payments in the commencement of the last century in Ireland. It is certain, too, that up to a comparatively recent period "green waxes" were issued in contempt of bail, and for other causes, from our courts of law; and the non-payment of the green wax subjected the recusant person to imprisonment for an indefinite period according to the discretion of the courts. In an old Irish poem I have seen the subject referred to also, where a person was said to have been *green waxed*. MAURICE LENTHAN. Limerick.

The term "green wax" was applied to the estreats of fines, issues, and amercements in the Exchequer, delivered to sheriffs under the seal of the court, which was of green wax. Conf. Bailey (*Dict.*) and Cowel (*Law Dict.* Lond. 1727.) Cowel says the word is used in 42 Edw. III. 9 and 7 Hen. IV. 3. He renders *foreign opposer* or *opposer* (*forinsecarum oppositor*), "an officer in the Exchequer, to whom all sheriffs, after they are *apposed* of their sums out of the Pipe Office, do repair to be *opposed* by him of their *green wax*. He examines the sheriffs' estreats with the record, and *opposeth* the sheriff, what he says to every particular sum therein. *Practices of the Exchequer*, fol. 87. See 4 *Inst.* fol. 107. Chaucer uses the word *oppose* for *interrogare*." R. S. CHARNOCK. Gray's Inn.

In some of the country districts of Ireland a judgment is called a "green wax," the saying being common some thirty years ago—"Oh! he'll have to pay, So-and-so has got a *green wax* against him."

The distress mentioned in Harland's "scrap" would no doubt be levied in consequence of non-payment of a claim for which judgment (or green wax) had been obtained.

THOMAS TULLY, JUNR.
Broughton, Manchester.

IGNATIUS OF LOYOLA IN BRUGES (4th S. vi. 73).—The founder of the Jesuits, when in Bruges, stopped at the house of a wealthy Spanish merchant named Gonzalez d'Aguillera: so much is certain. This Gonzalez possessed two large houses, one at the corner of the Augustinen Reye and the Oost Ghistelhof, built by himself in 1543, and rebuilt in 1840. The old stone, with the date and the proprietor's motto, "HONORES ONERA," has been replaced in the façade of the new house. Gonzalez' other house was in the Lange Winkel, or Spaengiaerds-straat, on the west side. It bears the number F2. 25. It is the house next adjoining the Jesuits' present residence on the south. There is every reason to believe that it was in the latter that Saint Ignatius stopped when here.

W. H. JAMES WEALE.

CARNAC (4th S. iv. 1, 58, &c.; v. 77, 157).—It may interest your readers to be referred to a work just published on Saint Ursula by the Rev. G. Beeteme (Brussels, Vr. Devaux), for a complete refutation of the ingenious theory started by CANON JACKSON. The passage is far too long to quote in your columns, but the argument is grounded on the following facts, which appear to be thoroughly established:—No British kingdom was founded in Armorica in the fourth century. Up to 408 that province was subject to the Roman empire; then a republic was established there, for a time subject to the Romans, and for a time independent. In the fifth century the Armoricans were peacefully united to the Franks. There was no British immigration into that country before the latter part of the first half of the fifth century.

W. H. JAMES WEALE.

LES ENFANS HOLLANDOIS: HARLEQUINADES, 1745 (4th S. vi. 73).—Perhaps the Signor Nicolini G— may be the Nicolini mentioned in the *Spectator* and in the *Tatler* by Addison and Steele. See *Tatler*, No. 115, for Jan. 3, 1710; *Spectator*, Nos. 5, 13, 235, for 1711.

Nicolini is spoken of by Steele as a distinguished actor and singer; and Addison has a paper on his combat with a lion in an operatic performance, the lion being said to act a part in High Dutch, and roar twice or thrice to a thorough bass, before he fell at the feet of Hydaspes.

M. S.

MS. "HISTORY OF THE ISLE OF MAN" (4th S. vi. 69).—This is probably the history referred to in "N. & Q." 3rd S. x. 330, 440. The work is noticed and quoted by the Rev. Canon Raines in his *Memoirs of James, Seventh Earl of Derby*, vol. ii. part 3, p. cccxxiv, Appendix (Chetham Society); and the author mentions two manuscript copies of the history which had come to his knowledge, one being in the library at Knowsley and the other in the possession of Charles Wicksted, Esq., of Shakenhurst Bewdley, co. Worcester.

M. P.

BIOGRAPHY: LORD KILDARE DIGBY (4th S. vi. 46).—Kildare was the second Lord Digby in the peerage of Ireland; his father, Robert (who was eldest son of Sir Robert Digby, Knight), having been created a baron of that kingdom by privy seal dated at Westminster June 26, and by patent at Dublin, July 29, 1620. (See Lodge's *Peerage of Ireland* by Archdall, vi. 288.)

Robert Lord Digby married to his first wife, the Lady Sarah Boyle, second daughter of Richard the first (and "great") Earl of Cork, and by her had Kildare, the subject of this notice, and four daughters, and dying on June 6, 1642, was buried in St. Patrick's Cathedral in Dublin. The son appears to have been called Kildare from his grandmother, "the Lady Lettice, Baroness Offaly, heir general of that ancient family of the earls of Kildare." He was a minor at the period of his father's death, but in the first parliament after the Restoration he took his seat in the Irish House of Peers, and died the same year (1661). Ten years after this event his widow erected a cenotaph in the church of Colehill in Warwickshire, the ancient seat of the family, with an inscription, which records perhaps all that is known of his history, in the following words:—

"Kildare, Lord Digby, Baron of Geashill in Ireland, Lord Lieutenant of the King's County, grandson and heire of Lettice Baroness Offaly: married Mary, daughter of Robert Gardiner of London, Esq., by whom he had four sons and three daughters; Robert, Elizabeth, and Mary are dead; Robert (now Lord Digby), Simon, William, and Lettice are living: and departing this life at Dublin xth July, Anno 1661, lieth interred there with Father and Mother and her Ancestors in St. Patrick's Church."

ROBERT MALCOMSON.

Carlrow.

WITCHCRAFT (4th S. vi. 75).—In my anonymous work, *A Plea for Urania* (1854), and, subsequently, in the *Biological Review* (1855), I explained at length the state of the British law respecting occult matters. It is not certain that a legal penalty applies to householders who may have infringed the laws against witchcraft or astrology. The legal penalties apply to "the pretence," and not to the act of conjuration, &c. "Evil spirits" are alone included in the prohibition, but not good spirits, if any such appear. The belief in witchcraft still prevails much amongst the people, male and female, in Britain, especially in Devonshire, where a notable case has occurred recently.

CHR. COOKE.

"MUNDUS UNIVERSUS," ETC. (4th S. vi. 93).—Would you allow me to draw the attention of C. P. I. to p. 392 of my second edition of *Beautiful Thoughts from Latin Authors*, where he will find the correct words and precise reference to the fragment (i. 673, ed. Burman. Trajecti ad Rhenum, 1709) of Petronius Arbitr respecting which he inquires? The whole passage runs thus:—

"Totus fere mundus mimum videtur implere. Non duco contentionis funem, dum constet inter nos, quod fere totus mundus exerceat histrionem."

CRAUFORD TAIT RAMAGE.

C. P. I. is in error when he states that the above quotation is not in Petronius Arbitrator. In the Amsterdam 8vo ed. 1669, at p. 520-1, I find the following:—

"Totus fere mundus mimum videtur implere. . . . Non duco contentionis funem, dum constet inter nos, quod fere totus mundus exerceat histrionem."

Here is very plainly the idea so grandly worked out by Shakespeare. Query, can it be traced to an earlier date? A. B. MIDDLETON.

The Close, Salisbury.

TWO PAGODAS (4th S. vi. 7, 60).—MR. PRESSE'S coin is the modern double pagoda of the Madras mint. The English legend on the obverse is followed by its Hindustāni equivalent *dō hūn* in Persian characters. On the reverse is the same in Tamil, *irandu varāḡan*, and also in Telugu *2 varāha*. The Hindustāni *hūn* is from the Canarese *hon*, "goll"; the term with which the Musalmān conquerors of the Dakhan first came in contact on their progress southward. *Hon* and *pon* are old Dravidian names of the standard coin. *Varāḡan* and *varāha* are from the Sanscrit word for "hog," "boar," which was the emblem (similar to our crests) of the Chālukya kings, the first great Hindu dynasty using a die-coinage, that reigned in the Dakhan. The figure being impressed on their coins gave a name to the coin itself.

The old Madras pagoda was a small, thick, gold piece, never milled, with the figure of Vishnu on the obverse, and a star in a granulated field on the reverse. This was superseded at the English mint by a large, flat, milled, silver piece, the size of a crown, struck also in halves and quarters, and by the gold double pagoda, all bearing the same impress, and differing only in the expression of their value. These, again, have given place to the imperial silver rupee, now forming the standard currency of all India.

The term "pagoda" is not found in any native language, and is one of the many words adopted into the local patois or *lingua franca* of the Coromandel Coast. Well-informed natives consider it to be a corruption of the Tamil *bagavad* or *pagavad* (the Tamils having only one character for *b* and *p*), signifying "lord" and "deity" *par excellence*, and applied to the figure of the god on the coin and to the temples in which he is worshipped. By the earlier voyagers the word is generally written "pagod." W. E.

TABLET OF ATHANASIUS (4th S. vi. 28, 95).—Upon some further research, I feel pretty sure that the eighth name on this tablet refers to one Peter, sometime archpresbyter of the church of Alexandria, who having, according to Socrates (lib. vi. c. iv.) and Sozomen (lib. viii. c. xii.),

admitted a certain woman, suspected of the Manichæan heresy, to the holy eucharist, before she had publicly renounced her errors, and being called to account for his supposed irregularity, defended himself on the plea of having done nothing contrary to the orders of the church, and moreover, that all that he had done was under the full knowledge and sanction of his bishop. Whether this was really the case or not, Theophilus, the said bishop, was in no mind to bear any share of the blame, or have his name associated with so scandalous a transaction, and therefore to give proof of his unconnection with, and entire disapprobation of the whole affair, he not only deposed Peter from his office, but also cast him out of the church.

Upon the whole, I feel little or no doubt that the intended object of this very curious and interesting relic was to hand down to posterity the names of those early bishops and their adherents who, for their heretical opinions, were condemned and excommunicated by the fourth general council held at Chalcedon, and who in consequence formed themselves into a separate communion, and initiated that schism which has been perpetuated to this day in the Coptic church.* A full account of this church will be found in any good ecclesiastical historian, and enough for the general reader in such manuals as Hook's *Church Dictionary*.

EDMUND TEW, M.A.

Patching Rectory.

EPIGRAM ON THE WALCHEREN EXPEDITION (4th S. v. 174, 497, 606; vi. 84).—The version which I learned from my father, who was a contemporary of William Pitt, was one which, to my judgment, is better in rhythm than any proposed, which contains an historical fact which the others omit, and which does not commit the solecism of supposing a commander-in-chief with a drawn sword, as if he were a young soldier heading a forlorn hope. It ran thus:—

"Chatham, impatient for the dawn,
Was waiting for Sir Richard Strachan;
Sir Richard, longing to be at 'em,
Was waiting for the Earl of Chatham."

The combined attack was to have taken place at daybreak, as my version records; it failed from some misunderstanding, and each threw on the other the blame of the failure. J. C. M.

SETTING THE THAMES ON FIRE (3rd S. vii. 239, 306; 4th S. vi. 39, 101).—I once saw an explanation of this familiar expression (which if not *vero* is well *trovato*) that *tems*, or *temes*, is the Anglo-Saxon name of the part of a spinning-wheel which, revolving too rapidly under the hand of a furious spinster, might be supposed to ignite. Hence a lazy spinner would never set the *tems* on fire.

* So called from Coptos, once a celebrated city of the Thebaid.

This supplies a point lacking in the obvious explanation, but I have been unable to find this distaff *teme* in any glossary. When will all the glossaries be incorporated in an Early English dictionary?
J. W. H.

Beckenham.

This phrase must have originated further back than Lord Thurlow, because from childhood I am familiar with it in the form of setting the Lifsey on fire, used to or of a person of dull apprehension: "You will never set the Lifsey on fire." I have heard it so used by persons brought up in a country place, who had no means of learning it from printed sources, and who never had heard Lord Thurlow's name.

SEXAGENARIUS.

ANNE BOLEYN'S CLOCK (4th S. vi. 92.)—This clock is now in the royal collection at Windsor. It has been several times engraved, as in *Archæologia*, xxxiv. 12, in *Pictorial History*, ii. 855, in *Shaw's Dresses and Decorations*, and in my own *National and Domestic History*, ii. 420. In the very interesting descriptive paper by Captain W. H. Smyth, in the first-named work, and also in another paper in vol. xxxii., W. T. M. will find valuable particulars respecting other mediæval clocks.
W. H. S. A.

In the sale at Strawberry Hill in April and May 1842, by the late Mr. George Robins, of the Earl of Waldegrave's effects, collected by Horace Walpole, Earl of Orford, was a clock described as having been given by Henry VIII. to Anne Boleyn, and in the introduction or preface to the sale catalogue was a description (with a woodcut by A. Delamotte) of that clock. I have a copy of the catalogue, and I think that *Ainsworth's Magazine* first printed the same paper in its pages. The clock was lot 48 in the seventeenth day's sale.

E. B.

York Place, Portman Square.

BONAPARTE'S PORTRAIT (4th S. vi. 122.)—The description by L. of the portrait in his possession reminds me of one that I have had for many more years. Mine is of Napoleon as First Consul, and bears this inscription:—

"N. BUONAPARTE,

first Consul of the French Republic,
born at Corsica A.D. 1767."

The painter was Guerin, the engraver Nutter. His uniform is embroidered with oak-leaves, and the buttons have eagles. He wears a thin sash round his waist. In the back ground are strong battlements and a row of tents.
F. C. H.

SCOTCH HERALDRY (4th S. vi. 113.)—To Dundas of Fingask are assigned the following arms: Ar. a lion rampant gu., in the dexter chief a crescent of the last. *Vide* Burke's *General Armory*, London, 1842.

J. MANUEL.

Newcastle-on-Tyne.

LORD TAVISTOCK KILLED, 1767 (4th S. v. 227.) *The Vanity of Human Life*, a monody sacred to the memory of the Marquis of Tavistock (4to, London, printed for J. Dodsley, 1767, price one shilling, pp. 14), commences—

"Begone delusions vain!"

S. E. MARTIN.

The Woburn Abbey Library.

REV. WM. COUCHE, S. J. (4th S. vi. 112.)—The late Dr. Oliver, in his most valuable *Collections illustrating the History of the Catholic Religion* in the six western counties, as also in his *Collections* concerning the Scotch, English, and Irish Jesuits, has given a few particulars of the Rev. William Couche and his biographer Rev. Ralph Hoskins; from which it appears that he was the son of William Couche, Esq., of Tolfrey. He became a Jesuit, and is styled by Dr. Oliver "a mirror of the religious spirit." He also says that he promised to become a valuable member of the society; but after four years was carried off prematurely at Liege, by smallpox and the breaking of a blood vessel, Feb. 23, 1753. His life is not only "said to have been," but was certainly written by his friend Rev. Ralph Hoskins, and entitled *De Vita, virtutibusque Gulielmi Couche*; but as it exists only in MS., it is probably to be met with only in the library of Stonyhurst, or some other college of the Society of Jesus. Dr. Oliver says of it that he has read it with admiration, and calls it a "well-written and very edifying memoir."
F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Cambridge Paragraph Bible of the Authorized English Version. With the Text revised by a Collation of the Early and other Principal Editions, the Use of the Italic Type made Uniform, the Marginal References remodelled, and a Critical Introduction prefixed. By the Rev. H. F. Scrivener, M.A., Rector of Gerbank, Editor of the Greek Thesaurus, Codex Augiensis, &c. (Edited for the Syndics of the University Press.) Part II. *Apocrypha and New Testament.* (Rivingtons.)

When noticing the First Part of this important contribution to a more accurate knowledge of our Authorized Version, we gave such particulars of its scope and object as, with its ample title-page, sufficiently characterised it. We may, therefore, now content ourselves with stating that much labour has been bestowed by the editor on the Apocrypha, in the hope of leading English readers to a more frequent and exact study at least of the most interesting and valuable of its books. Large additional references have been made to the few textual references found in the margins of ordinary Bibles, principally for the purpose of illustrating the style of the Greek New Testament. The third and concluding portion of the work, which will contain the Prophetical Books and a Critical Introduction, is in a forward state of preparation.

How to tell a Caxton. With some Hints how and where the same may be found. By William Blades, Author of "The Life and Typography of William Caxton." (Sotheran & Co.)

Mr. Blades, who is as keen in his endeavours to unearth a Caxton as ever honest Isaac Walton was to catch trout or grayling, has just issued a very instructive little volume for the guidance of those who may possess, or not possessing, may have the opportunity of examining, any large collection of books, in case any specimen of very early English typography may be found among them, so as to enable them at once to recognise whether or not it is from the press of William Caxton. But the reader will exclaim, What chance is there of finding any more Caxtons? Mr. Blades shows that Caxtons turn up every now and then in the most unlikely places; and furnishes such hints, information, and fac-similes that the reader who may have the luck to find a Caxton must be dull indeed if he fail to recognise the value of his prize.

Home-made Wines: How to Make and Keep them. With Observations on gathering and preparing the Fruit, Fining, Bottling, and Storing. By G. Vine. (Groombridge.)

It may be a vexed question how far it is a wise thing to make any of our fruits into wine. But this question being decided in the affirmative, this little book will be found to furnish very clear and complete directions for the process.

ROMANCES OF CHIVALRY, ETC. (From a Correspondent.)

At the sale of the library of Mr. R. P. Roupell, Q.C., at the Rooms of Messrs. Sotheby, Wilkinson, & Hodge, the prices of some of the rarer books were such as to interest the readers of "N. & Q." The Romance of Fierabras, printed at Lyon circa 1480, with a leaf in fac-simile, 149l.—Damerval, Livre de la Deablerie en Vers, Paris, 1508, 48l.—Chartier, Les Faictes ou Dictes et Ballades touchant les Guerres Faictes par les Angloys, printed in Paris by Treperel & Jehannot, 18l.—Gyron le Courtoys, printed circa 1499 by Verard, two leaves in fac-simile, 39l.—Flores de Grèce, Paris, 1552, 14l. 1s.—Franc le Champion des Dames, printed circa 1485, at Lyon, 50l.—Marguerite de Valois, Heptameron, 8 vols. 16l.—Hyon de Bordeaux, printed by Bonfons, 15l.—Jamyn, Œuvres Poétiques, Paris 1575, 9l.—Jodelle, Œuvres, Paris, 1574, 9l. 10s.—La Borde, Choix de Chansons, 4 vols. in 2, 28l.—Higden's Polychronicon, printed by Trevisa, 15l. 15s.—Holinshed's Chronicles, 8 vols. in 2, 16l. 15s.—Johnson's Lives of Highwaymen, 18l. 5s.—Jardin de Plaisance, 8l. 18s. 6d.—Judas Machabeus, Paris, 1514, 13l. 15s.—Lancelot du Lac, printed by Petit, slightly defective, 22l.—Millet, Hystoire de la Destruction de Troye, 11l.—Ogier le Danoyr, printed by Bonfons, 19l.—Meliadus le Leonnoys, Paris, 1532, 28l.—Mystère des Actes des Apostres, 13l.—Palmerin d'Angleterre, Lyon, 1562, 6l. 17s. 6d.—Perrault, Les Hommes illustres, with the suppressed Lives and Portraits of Arnauld and Pascal, 14l. 5s.—Speculum Passionis Christi, with woodcuts by Hans Schaufelein, 10l.—Romant de la Rose, Paris, 1531, wanting last leaf, 7l. 10s.—Poliphili Hypnerotomachia, wanting four leaves, sold for 23l.—Valentin et Orson, printed by A. Lotrian, 20l.—Ysaie le Triste, printed by Bonfons, 26l. 10s.—Vergier d'Honneur, printed by Petit, 8l. 15s.—Hystoire du Saint Greal, Paris, 1523, 50l.—Shakespeare's Plays, second edition, 23l.; third edition, 24l.; fourth edition, 12l. 15s.—Tristan, Chevalier de la Table Ronde, printed in 1496, by Verard, with leaves in fac-simile, 33l.—Tristan de Leonnois, Paris, 1554, 10l. 17s. 6d.—Webster on Witchcraft, 11l. 15s. The collection realized upwards of 2000l.

THE OBSERVATORY OF SIR ISAAC NEWTON.—This most interesting relic, in which the great astronomer is said to have spent most of his time, and written his immortal "Principia" and other works, being in the market for the comparatively reasonable price of 330 guineas, it is proposed to raise that sum by public subscription, and present the building to the British nation for erection either at South Kensington, or elsewhere, as may be hereafter determined. Subscriptions will be received by J. W. Lowndes, Esq., Journal Office, Oxford, and J. H. Blofeld, Esq., F.G.S., Secretary, 4, Basing Road, Notting Hill, London, W.

CHEAP MAPS OF THE WAR.—The opportunity of following the operations of the French and German armies is now in the power of intelligent readers of all classes. We have before us two admirable maps issued by Keith Johnston at sixpence each; one of Central Europe, and the other of the Rhine Frontiers, both showing the Railways and Fortifications.

WORKS OF THE LATE BENJAMIN THORPE, ESQ., F.S.A.—We are indebted to a correspondent for the following list of the works of this accomplished gentleman, whose literary labours have, we regret to learn, not enabled him to make a provision for his widow:—

Anglo-Saxon Grammar; Translation of Rask's Icelandic Grammar; Epitome of Anglo-Saxon Grammar; Cædmon; The Exeter Book; The Oxford Psalter; Anglo-Saxon Gospels; Analecta; Laws and Institutes of England; Vercelli MSS.; Apollonius of Tyre; Ælfric's Homilies, 2 vols.; Northern Mythology, 3 vols.; Yule Tide Tales; Orosius; Anglo-Saxon Chronicle, 2 vols.; Anglo-Saxon Charters; Hebrew Chronology; Edda, 2 vols.; Beowulf; Florence of Worcester; Translation of Lappenberg's History of England; and Diplomataria.

SALE OF ANCIENT TITLES.—The following advertisement, which appeared in the *Law Journal* of June 24, 1870, throws a strange light on the manner in which foreign titles are sold and assumed:—

"A nobleman of the highest rank, having power to nominate a successor to his ancient titles, is prepared to arrange with a gentleman possessing pecuniary resources sufficient for the maintenance of such a position."

A few judicious inquiries into this curious statement might enlighten gentlemen and solicitors as to the real value of the "position" and the genuineness of these ancient titles thus offered for sale by a nobleman of the highest rank.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

KING (ARP.), THE STATE OF THE PROTESTANTS OF IRELAND UNDER THE LATE KING JAMES'S GOVERNMENT. 8vo. Cork, 1768. THE CASE OF THE BOROUGH OF TRINITY COLLEGE, DUBLIN. 8vo. Dublin, 1791.

BLACKER (REV. GEORGE), A RECORD OF THE HISTORY OF MAYNOOTH CHURCH. 8vo. 12mo. [Dublin], 1867.

Wanted by Alaba, Rokeby, Blackrock, Dublin.

SIR ORBY and OTHER POEMS. Fcap. 8vo. 1838.

Wanted by Eduard Peacock, Esq., Botolphs Manor, Brigg.

Notices to Correspondents.

We are compelled to postpone Stray Notelets on Herbs and Leaves and Burns at Brownhill Inn.

UNEDA. We have mislaid this Correspondent's address. Where can a letter be forwarded?

THE REV. C. G. V. HARCOURT'S note, with Dr. Darner's, did not reach us in time to admit of our withdrawing his communication.

"NOTES & QUERIES" is registered for transmission abroad.

DIVIDENDS 10 to 20 PER CENT.

For Safe and Profitable Investments.

Read **SHARP'S INVESTMENT CIRCULAR**,

This Month's Number ready (post free).

Capitalists, Shareholders, Trustees,

will find the above Circular a safe, valuable, and reliable guide.

Messrs. SHARP & CO., Sharebrokers, 33, Poultry, London.

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NOTHING IMPOSSIBLE.—AGUA AMARELLA restores the Human Hair to its pristine hue, no matter at what age. **MESSRS. JOHN GOSNELL & CO.** have at length, with the aid of the most eminent Chemists, succeeded in perfecting this wonderful liquid. It is now offered to the Public in a more concentrated form, and at a lower price.

Sold in Bottle 3s. each, also 5s., 7s. 6d., or 15s. each, with brush.

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PASTE is greatly superior to any Tooth Powder, gives the teeth a pearl-like whiteness, protects the enamel from decay, and imparts a pleasing fragrance to the breath.

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To be had of all Perfumers and Chemists throughout the Kingdom, and at Angel Passage, 93, Upper Thames Street, London.

GENTLEMEN desirous of having their Linens dressed to perfection should supply their Laundresses with the "**GLENFIELD STARCH**,"

which imparts a brilliancy and elasticity gratifying alike to the senses of sight and touch.

BY ROYAL COMMAND.

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SOLD by all STATIONERS throughout the World.

LUXURIANT WHISKERS and MOUSTACHES.

Hundreds can now testify to the wonderful success of

FOX'S NOTED FORMULA,

Which guarantees Whiskers, &c., to grow heavily in six weeks to the smoothest face without injuring the skin, and a sure Remedy for Baldness. 13 stamps.

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Caution!—Note Name and Address.

SAUCE.—LEA AND PERRINS.**THE "WORCESTERSHIRE,"**

pronounced by Connoisseurs

"THE ONLY GOOD SAUCE."

Improves the appetite and aids digestion.

UNRIVALLED FOR PIQUANCY AND FLAVOUR.

Ask for "**LEA AND PERRINS**" SAUCE.**BEWARE OF IMITATIONS,**and see the Names of **LEA AND PERRINS** on all bottles and labels.Agents—**CROSSE & BLACKWELL**, London, and sold by all Dealers in Sauces throughout the World.

DINNERFORD'S FLUID MAGNESIA.—The best remedy for ACIDITY OF THE STOMACH, HEARTBURN, HEADACHE, GOUT, AND INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS.

DINNERFORD & CO., 171, New Bond Street, London, And of all Chemists.

HOLLOWAY'S PILLS.—In cases of chronic indigestion, disordered liver, and general debility, these Pills are wonderfully effective. They indeed have so general and powerful an effect on the whole system that they clear away or ward off most of the ills that flesh is heir to. They cleanse the bowels, purify the blood, correct the bile, give tone to the stomach, excite a healthy appetite, produce sound sleep, and impart increased energy to both mind and body. The admirable properties of these far-famed Pills are too highly appreciated to require any encomium here, as they are resorted to by rich and poor of every nation. The cures they effect are not temporary or imperfect, but they bring about a marvellous and most beneficial change throughout the entire body, and enable it with renovated powers to resist the approach of all future attacks.

HALF A MILLION

HAS BEEN PAID BY THE

Railway Passengers' Assurance Company,

AS COMPENSATION FOR ACCIDENTS OF ALL KINDS, (Riding, Driving, Walking, Hunting, &c.)

An Annual Payment of £5 to £500,000 at Death, and an allowance at the rate of £5 per week for Injury.

A BONUS to all POLICY HOLDERS OF FIVE YEARS' STANDING HAS BEEN DECLARED, PAYABLE IN AND AFTER 1871.

For particulars apply to the Clerks at the Railway Stations, to the Local Agents, or at the Office.

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W. J. VIAN, Secretary.

OLD MARSALA WINE, guaranteed the finest imported, free from acidity or heat, and much superior to low-priced Sherry (with Dr. Druitt on Cheap Wines). One Guinea per dozen. Selected dry Tarragona, 18s. per dozen. Terms cash. Three dozen rail paid.—**W. D. WATSON**, Wine Merchant, 73 and 75, Great Russell Street, corner of Bloomsbury Square, London, W.C.—Established 1841.

Full Price Lists post free on application.

Notice of Removal.

OLD MARSALA WINE.—**W. D. WATSON** will remove next September to more extensive premises, No. 373, Oxford Street (entrance in Berwick Street), near the Pantheon, London, W.

36s. THE MAYFAIR SHERRY 36s.

At 36s. per dozen, fit for a Gentleman's Table. Bottles included, and Carriage paid. Cases 2s. per dozen extra (returnable).

CHARLES WARD & SON,

(Post Office Orders on Piccadilly), 1, Chapel Street West, MAYFAIR, W., LONDON.

36s. THE MAYFAIR SHERRY 36s.**THE UNIVERSITY CLARET, 12s. per dozen**

(bottles included), as supplied to the leading Clubs, &c.

E. GALLAIS & CO., Wine Growers in Médoc, St. Rémy, Margaux, and St. Margaret Street, Regent Street, London, W.**HEDGES & BUTLER** solicit attention to their**PURE ST. JULIEN CLARET**

At 18s., 20s., 24s., 30s., and 36s. per dozen.

Choice Clarets of various growths, 48s., 48s., 60s., 72s., 84s., 96s.

GOOD DINNER SHERRY,

At 24s. and 30s. per dozen.

Superior Golden Sherry.....36s. and 42s.

Choice Sherry—Pale, Golden, or Brown.....48s., 54s., and 60s.

HOCK and MOSELLE,

At 24s., 30s., 36s., 42s., 48s., 54s., and 60s.

Port from first-class Shippers.....30s., 36s., 42s.

Very Choice Old Port.....48s., 60s., 72s., 84s.

CHAMPAGNE,

At 36s., 42s., 48s., and 60s.

Hochheimer, Marobrunner, Rudeheimer, Steinberg, Liebfraumlich, 60s.; Johannisberger and Steinberger, 72s., 84s., to 120s.; Braunberger, Grunhausen, and Scharzberg, 48s. to 84s.; sparkling Moelle, 48s., 60s., 66s.; very choice Champagne, 60s., 72s., fine old Sack, Malmsay, Frontignac, Yverdon, Comantia, Lechrym, Christ, Imperie Tokay, and other rare wines. Fine old Pale Cognac Brandy, 60s. and 72s. per dozen. Foreign Liqueurs of every description.

On receipt of a Post Office order, or reference, any quantity will be forwarded immediately by

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PIESSE & LUBIN'S WHITE ROSE.

"Then will I raise aloft the milk-white rose,
With whose sweet smell the air shall be perfumed."

Shakspeare.

Sold in Bottles, 2s. 6d. and 5s.

LABORATORY OF FLOWERS, 1, New Bond Street, London, W.**LAMPLOUGH'S
PYRETIC SALINE**

Has peculiar and remarkable properties in Headache, Sea, or Billious Sickness, preventing and curing Hay, Scarlet, and other Fevers, and is admitted by all users to form the most agreeable, portable, vitalising Summer Beverage. Sold by most chymists, and the maker,

H. LAMPLOUGH, 115, Holborn Hill, London.

LONDON & COUNTY BANKING COMPANY.

ESTABLISHED 1836.

SUBSCRIBED CAPITAL, £2,500,000, IN 50,000 SHARES OF £50 EACH.
PAID-UP CAPITAL, £1,000,000.—RESERVE FUND, £500,000.

DIRECTORS.

Nathaniel Alexander, Esq.
Thos. Tylvingham Bernard, Esq.
Philip Patton Blyth, Esq.
John William Burmester, Esq.
Thomas Stock Cowie, Esq.
Frederick Francis, Esq.

Frederick Harrison, Esq.
Lord Alfred Hervey,
William Champion Jones, Esq.
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Chief Inspector—W. J. Norfolk, Esq.

Inspectors of Branches—H. J. Lemon, Esq., and C. Sherring, Esq.

Chief Accountant—James Gray, Esq.

Secretary—F. Clappison, Esq.

Head Office, 21, Lombard Street.

Manager—Whitbread Tomson, Esq.

Assistant-Manager—William Howard, Esq.

At the HALF-YEARLY GENERAL MEETING of the Proprietors, held on Thursday, the 4th August, 1870, at the CITY TERMINUS HOTEL, Cannon Street Station, the following REPORT for the Half-Year ending the 30th June, 1870, was read by the Secretary.

WILLIAM CHAMPION JONES, ESQ., in the Chair :—

The Directors, in presenting to the Proprietors the Balance Sheet of the Bank for the Half-year ending the 30th June last, have the satisfaction to report that, after paying Interest to Customers and all Charges, allowing for Rebate, and making provision for Bad and Doubtful Debts, the Net Profits amount to £23,259 18s. 11d. This sum, added to £2,825 17s. 5d. brought forward from the last Account, produces a total of £26,085 15s. 6d.

They have declared the usual Dividend of 6 per Cent., with a Bonus of 2½ per Cent. for the Half-year, free of Income Tax (being at the rate of 17 per Cent. per Annum), which will absorb £28,000, and leave £7,181 4s. 4d. to be carried forward to Profit and Loss New Account.

Mr. John William Burmester, after 15 years' service, has requested, on account of his advanced age, to be relieved from Office as one of the Trustees of the Bank, and Mr. Frederick Harrison, a Director, has been elected in his stead.

The Dividend and Bonus (together £1 14s. 6d. per share) will be payable at the Head Office, or at any of the Branches, on and after Monday, the 15th instant.

BALANCE-SHEET of the LONDON and COUNTY BANKING COMPANY, 30th June, 1870.

Dr.	£	s.	d.	£	s.	d.
To Capital paid up				1,000,000	0	0
Reserve Fund				500,000	0	0
Amount due by the Bank for Customers' Balances, &c.	13,371	794	4	5		
Liabilities on Acceptances, covered by Securities	1,890	716	4	6		
Profit and Loss Balance brought from last Account				15,252	610	8
Gross Profit for the Half-year, after making provision for Bad and Doubtful Debts, viz.				8,895	17	5
				253,259	18	1
				262,155	15	6
				£17,014,866	4	5
Cr.						
By Cash on hand at Head Office and Branches, and with Bank of England	3,086	567	13	9		
Cash placed at Call and at Notice, covered by Securities	1,805	635	7	9		
				3,844	193	1

Investments, viz.:—

Government and Guaranteed Stocks	1,378,223	7	8			
Other Stocks and Securities	79,861	4	4			
				1,458,083	11	10
Discounted Bills, and advances to Customers in Town and Country	9,637,866	11	4			
Liabilities of Customers for Drafts accepted by the Bank, as per Contra	1,890,716	4	6			
				11,518,573	15	10
Freehold Premises in Lombard Street and Nicholas Lane, Freehold and Leasehold Property at the Branches, with Fixtures and Fittings				349,322	19	4
Interest paid Customers				43,991	14	6
Salaries and all other Expenses at Head Office and Branches, including Income Tax on Profits and Salaries				107,709	1	5
				£17,014,866	4	5

PROFIT and LOSS ACCOUNT.

Dr.						
To Interest paid to Customers, as above				43,991	14	6
Expenses, ditto				107,709	1	5
Rebate on Bills not due, carried to New Account ..				18,280	15	3
Dividend of 6 per cent. for Half-year				60,000	0	0
Bonus of 2½ per Cent.				25,000	0	0
Balance carried forward				7,181	4	4
Cr.				£262,155	15	6
By Balance brought forward from last Account				8,895	17	5
Gross Profit for the Half-year, after making provision for Bad and Doubtful Debts				253,259	18	1
				£262,155	15	6

We, the undersigned, have examined the foregoing Balance Sheet and have found the same to be correct.

(Signed)

W. J. JARDINE,
WILLIAM NORMAN,
R. H. SWAINES.

} Auditors.

London and County Bank, 29th July, 1870.

The foregoing Report having been read by the Secretary, the following Resolutions were proposed and unanimously adopted :—

1. That the Report be received and adopted, and printed for the use of the Shareholders.
2. That the remuneration of the Auditors be increased from £100 per annum to £150 per annum, to take effect from the 1st of January last.
3. That the thanks of this Meeting be given to the Board of Directors for the able manner in which they have conducted the affairs of the Company.

(Signed)

W. CHAMPION JONES, Chairman.

The Chairman having quitted the Chair, it was resolved, and carried unanimously—

4. That the cordial thanks of this Meeting be presented to William Champion Jones, Esq., for his able and courteous conduct in the Chair.

(Signed)

F. F. BLYTH, Deputy-Chairman.

[Extracted from the Minutes.]

(Signed)

F. CLAPPISON, Secretary.

LONDON and COUNTY BANKING COMPANY.

Notice is hereby given, that a Dividend on the Capital of the Company, at the rate of 6 per cent. for the half-year ending 30th June, 1870, with a Bonus of 2½ per cent., will be paid to the Proprietors either at the Head Office, 21, Lombard Street, or at any of the Company's Branch Banks, on and after Monday the 15th instant.

By Order of the Board.

W. M'KEWAN, General Manager.

21, Lombard Street, August 5th, 1870.

NOTES AND QUERIES:

A Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 138.

SATURDAY, AUGUST 20, 1870.

{ Price Fourpence.
Stamped Edition, 5d.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE. THE FORTIETH ANNUAL MEETING OF THIS ASSOCIATION

WILL BE HELD IN LIVERPOOL, COMMENCING ON
WEDNESDAY, SEPTEMBER 14TH, 1870.

PRESIDENT:
PROFESSOR HUXLEY, LL.D., F.R.S., &c.

EVENING DISCOURSES will be delivered by Professor Tyndall, LL.D., and Professor Rankine, LL.D.
SOIREEs in St. George's Hall and the Town Hall.
EXCURSIONS to several places on Thursday, Sept. 22.

PAPERS.—Notices of papers proposed to be read at the Meeting should be sent to the Assistant-General Secretary, G. Griffiths, Esq., M.A., Harrow.

TICKETS.—Life Members for a composition of 10l. Annual Members: Admission Fee, 1l.; Subscriptions, 1l. Members receive the Annual Report gratis. Associates, 1l. Ladies may become Members or Associates on the same terms as Gentlemen. Ladies' Tickets (transferable to Ladies only), 1l.

RAILWAYS.—Members and Associates may obtain Railway Pass Tickets, and information about local arrangements on application to the Local Secretaries.

WM. BANISTER, B.A.
REG. HARRISON, F.R.C.S. } Hon. Local
H. H. RIGGINS, M.A. } Secretaries.
A. HUME, D.C.L., LL.D.

Municipal Buildings, Dale Street, Liverpool.

ROYAL SCHOOL OF MINES.

Director.

SIR RODERICK IMPEY MURCHISON, BART., K.C.B.,
F.R.S., &c.

During the Twentieth Session, 1870-71, which will commence on the 10th of October, the following COURSES of LECTURES and PRACTICAL DEMONSTRATIONS will be given:—

1. Chemistry. By E. Frankland, Ph.D., F.R.S.
2. Metallurgy. By John Percy, M.D., F.R.S.
3. Natural History. By T. H. Huxley, LL.D., F.R.S.
4. Mineralogy. } By Warrington W. Smyth, M.A., F.R.S.
5. Mining. }
6. Geology. By A. C. Ramsay, LL.D., F.R.S.
7. Applied Mechanics. By T. M. Goddard, M.A.
8. Physics. By Frederick Guthrie, B.A., Ph.D.

Instruction in Mechanical Drawing, by the Rev. J. Haythorne Edgar, M.A.

The Fee for Students desirous of becoming Associates is £30 in one sum, on entrance, or two annual payments of £30, exclusive of the Libraries.

Pupils are received in the Royal College of Chemistry (the Laboratory of the School), under the direction of Dr. Frankland, and in the Metallurgical Laboratory, under the direction of Dr. Percy.

Tickets to separate Courses of Lectures are issued at 2s and 5s each. Officers in the Queen's Service, Her Majesty's Consuls, Acting Mining Agents and Managers, may obtain Tickets at reduced prices.

Certificated Schoolmasters, Pupil-Teachers, and others engaged in education, are also admitted to the Lectures at reduced fees.

The Royal Highness the Prince of Wales grants Two Scholarships, and several others have also been established by Government.

For a Prospectus and information apply to the Registrar, Royal School of Mines, Jermyn Street, London, S.W.

TRENHAM REEKS, Registrar.

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Notes.

STRAY NOTELETS ON HERBS AND LEAVES.

No. I.

I always feel sorry to hear "lamb and mint sauce" depreciated in German and French *impressions de voyage*, when speaking of this favourite English dish, for—

"Then boil the peas, the fragrant mint prepare—
Be thou, prime joint! not overdone nor rare;
Concoct the gravy with exceeding care.
When all is ready, serve—I shall be there:
I always am!"

And be the day as "hot as hot," Mistress Cook, please to serve it as "hot and hot," as young Dombey's awful Brighton friend loved her cutlet, steak, or toast to be served. The above, of course, is meant for that delectable fare lamb with mint sauce and green peas; and the poet alluded to concludes his "Lines on Lamb" with—

"Three slices midway of the leg be mine,
Then put the rest away—for very fine
Is cold roast lamb!"

And why not agree with him even here? This mint sauce is most probably a remembrance of the bitter herbs eaten with the paschal lamb; but it seems strange that such a custom should still prevail in England, whilst "the fragrant mint" is discarded from foreign cookery altogether. The peculiar and pleasant flavour which a few fresh (all herbs cannot be used fresh, all

vegetables should) stalks of mint will add to green peas or new potatoes is mostly odious to foreigners. The peculiar species of mint used for this purpose is not even to be found in Continental kitchen gardens, and I know of a royal English princess who had some roots of it sent over on purpose.

If this recollection and use of mint is not of Jewish origin, it is perhaps a Græco-Roman one. Mint (*Mentha*, L.) was thus called in remembrance of Mentha, the beautiful daughter of Kokytos, the god of the stream of woe; everlasting tributaries of which were the tears of the human race,—of Mentha, the beloved one of Pluto, changed by Proserpine's jealousy into the plant which bears her euphonic name. Mentha, too, loved Pluto; and in remembrance of her, young girls were wont to braid their bridal wreaths with branches of mint and of the vitex (*Vitex Agnus castus*, L.): under the shade of which tree Juno was born, near the river Imbrasos (Samos), and in recollection of whose chastity virgins crowned their heads with the sacred branches of it. Both, mint as well as vitex, were superseded by the myrtle—the flower of Venus. The bridal dishes, too, were strewn with branches of the vitex and shoots of mint; and it is very likely that tender juicy lamb was then served—"the fragrant mint prepare." Whether they ate green peas with it, I do not know; neither whether or not young love-sick girls of that period practised the superstition of a peas-pod containing nine peas. The most likely thing as regards the use of mint to lamb, peas, pea-soup, and new potatoes, is its antiflatulent quality. Some dear old herbalist, or some goodly monk of olden times, will have found it out, and put it down as a sanitary law. *Sunt superis sua jura*.

Sweet Gretchen, in Goethe's *Faust*, pulling a daisy to pieces and asking—"He loves me"; "He loves me not"—will have few followers, it being rather difficult work not to miss one of the tender white petals; but romantic or sentimental German girls often practise such a love-oracle with an acacia-leaf (*Robinia pseudacacia*, L.). Whilst each of the leaflets is pulled off, they will repeat:—

Er liebt mich —	He loves me —
Von Herzen,	From his very heart,
Mit Schmerzen,	With pain,
Ueber alle Massen,	Above measure,
Kann's nicht lassen,	Will not leave off,
Klein wenig,	Very little,
Fast gar nicht.	Scarcely at all.

The answer to this love-oracle will, of course, be contained in the words accompanying the last leaflet taken off: for instance, "Above measure," "Very little," &c.

In a charming book by the father of that renowned philologist Max Müller, the German poet

Wilhelm Müller* (born 1794, died 1827), "Rome and the Romans" (*Rom, Römer und Römerinnen*, 2 vols., Berlin, 1820. There is a copy of it at the British Museum, vide "proof sheets" of the *Universal Art Catalogue*, p. 1427), its genial author, who visited Italy in 1818, tells us of a then prevalent fashionable custom, called *Far il verde*, connected with the leaf of the sweet-scented geranium (*Geranium odoratissimum*, L.). At the beginning of spring a gentleman and a lady, most intimate friends or lovers, will make a contract called a *verde*—a kind of the French *j'y pense*. Each party having to carry everywhere, at home and abroad, such a fresh geranium leaf; and when meeting they have to ask each other, *Avete il verde?* or, *Fate vedere il verde* ("Have you it?" "Let me see it.") Whereupon the other party has to produce a fresh green geranium leaf, and, in order to show its freshness, to rub it over a white wall or column. If the leaf has been left at home, or does not show the green mark, the lady or the gentleman has to give a forfeit, or forthwith has to "pay" the punishment the two have agreed upon—sweets, kisses, flowers, sonnets. Of course such a "treatise" supposed a most intimate acquaintance, or was only concluded between lovers. (Vide *Rom, Römer und Römerinnen*, ii. 178, 179).

Does this custom still prevail in Rome at the beginning of spring?

I think it was Mrs. Hemans who told Sir Walter Scott her remarks on the different rustling notes of different trees, an observation the great poet was particularly struck with. It involun-

tarily reminds one of the prophesying oaks of the grove of Egeria, near Rome. But besides this, the Hellens (the Romans?) prophesied by inscribing letters, signs, or words on fig or willow-leaves; throwing such inscriptions into the air, collecting those which the wind did not carry away, and putting their letters or signs together for the oracle in question. This was the so-called *Botanomania*, bringing to one's mind the *sortes* of the Romans and the Bible-pricking of the Middle Ages. Instead of leaves Tacitus (*De situ, moribus populiisque Germaniae*, chap. x.) describes such an oracle with branches and twigs, as practised by the old Germans; and a superstition of a somewhat similar character is still not uncommon in the north of Germany. When somebody is afflicted by a severe disease (*Sucht*), a person (generally an old woman of either sex) initiated in this kind of witchcraft, will go and gather twigs from seven different trees (the ash* is the only one I know of) before sunrise, which, with some cabalistic words of course, invoking the name of the Holy Trinity, are thrown into a basin of spring water. Those branches (each of them denoting a particular disease, *Sucht*) which remain floating on the top of the water show the diseases the person afflicted is suffering from. The superstition, which is still largely practised in the north, is the so-called *Suchten brechen* (breaking the diseases).
HERMANN KINDT.

Germany.

BALLADS AND BROADSIDES.

There is, perhaps, a species of literary labour not sufficiently pursued, although calculated to impart useful and important services to topography and antiquities; and especially the authors of county histories would be much assisted by the works referred to—collections of legends, ballads, and broadsides. There are to my knowledge but few of these publications, and I hope to induce others to undertake similar compilations by an account of "*Palatine Anthology; a Collection of Ancient Poems and Ballads relating to Lancashire and Cheshire*," edited by J. O. Halliwell, Esq., F.R.S., &c., for Private Circulation only, 4to, London, 1850." The impression was strictly limited to one hundred and ten copies. These circumstances and its price, as Mr. Harland observed in the preface to his collection, placed it beyond the reach of most ballad-loving people, and not a copy is now procurable.

CONTENTS:—

Song of Lady Bessy.—The Princess Elizabeth, after wife of King Henry VII.

* Wilhelm Müller was the son of a well-to-do citizen of Dessau, and received a very congenial and liberal education. In 1812, he went to Berlin to study philology and history; took an active part in the German war of independence in 1818, after which he returned to Berlin in the following year to finish his studies, applying himself also assiduously to the study of Old German literature and literature in general. Leaving the university in 1817, Müller accompanied Count Sack to Rome, spent the summer and winter of 1818 in Albano, Rome, and Florence, and, after his return to Berlin in 1819, published the fruits of his Italian journey—his charming work, *Rom, Römer und Römerinnen*. From Berlin he was called to his native town as teacher of the classics at the newly established gymnasium, and afterwards became librarian of the ducal library there, which owes its foundation to this highly-gifted man. His most celebrated writings are *Die schöne Müllerin* (a cyclus), and *Griechenlieder* (Songs of Greece), in which his whole individuality as well as his chaste poetical nature are depicted. The famous *Griechenlieder*, which seem to owe their origin to the inspiration of a Greek patriot, were called forth (1821, 1822) by the Greek war of independence. His writings have been collected in five volumes, and many of his songs belong to the most exquisite specimens of German poetry. Several of his poems have become national property, and are sung by the German people all over the world without their knowing the sweet poet's name!

* A friend suggests that they probably will be the ash, the oak, the birch, the pine, the walnut-tree, the beech, the witch-elm—all of them being sacred trees with the old Germans in different parts of Germany.

"The edition of *Lady Bessy*, by Thomas Heywood, Esq., exhibits how much learning and taste can be displayed on these antique relics."—*Prof.*

"This song has been criticised by Sir H. Nicolas in his valuable Introduction to the *Household Expenses of Elizabeth of York*, analysed by Miss Strickland in her *Life of that queen*, and too briefly commented upon by Mr. Halliwell."—See *The Earls of Derby and the Verse Writers and Poets of the Sixteenth and Seventeenth Centuries*, by Thomas Heywood, Esq., F.S.A. Printed for the Chetham Society, 1858.

Amicia.—A ballad relating to a famous dispute between two Cheshire knights, Sir Peter Leycester and Sir Thomas Mainwaring, about the legitimacy of Amicia, daughter of Hugh Lupus.

This "new ballad, made of a high and mighty controversy," &c., 1678 (from the Ashmolean MSS., No. 860, iii. art. 1, and No. 836, art. 188), has recently been printed in "*Tracts written in the Controversy respecting the Legitimacy of Amicia, Daughter of Hugh Cyvelioch, Earl of Chester, A.D. 1678-1679*," by Sir Peter Leycester, Bart., and Sir Thomas Mainwaring, Bart. Reprinted from the Collection at Peover. Edited, with an Introduction, by William Beaumont, Esq. Printed for the Chetham Society, 1869."

"The *Amicia Tracts*, though professedly only of Cheshire interest, have an interest for all antiquaries; and in reprinting them as he has done, Mr. Beaumont has conferred an obligation on all genealogical students; and when we consider Amicia's position, and the greatness of her descendants, it is clear that the controversy here published is one calculated to enlist the sympathies of a very wide circle of readers."—"N. & Q." 4th S. vi. 18.

The Chetham Library.—

"The following ballad, in the Lancashire dialect, contains an account of a holiday trip to see the 'curiosities,' and is characteristic of the provincial manners. It is here taken from a copy preserved by Hone" [in *The Year Book*]. These curiosities have been removed, to the credit of the institution.

Tom of Chester.—This paper was read at the meeting of the British Archaeological Association at Chester, in August, 1849.

"Mr. Macaulay, in his recent *History of England*, complains of the obligation of quoting what he terms 'nauseous balderdash.' The complaint is made with the ardour and enthusiasm of a graceful scholar, yet it occurs to me, that had he possessed a little more experience in the best sources of antiquarian information, he would have known that the richest ore is frequently concealed beneath the most repulsive surface. If I remember rightly, it was permitted me to point out at a former meeting of this Association that a passage in *King Lear*, the second greatest tragedy in the English or any other language, would be best illustrated by a few lines from the renowned *History of Tom Thum*—worse balderdash, I can assure Mr. Macaulay, than any quoted in the pages of his eloquent work. Can I say more to defend myself from the imputation of desiring to trifle away the time of this meeting in my anxiety to introduce to notice a little tract, entitled *The New and Diereting History of Tom of Chester*, containing his witty pranks, jests, &c.; only one copy of which (I believe) is known to exist, without date, but printed in the latter part of the seventeenth century. This is the earliest merriment bearing the name of any individual supposed to belong to this town with which I am acquainted; but I suspect, from the circumstance of having met with many of the

anecdotes and jests elsewhere, it is merely a collection of earlier productions made up to please the good Cestrians."

The Penniless Pilgrimage.—The following curious extracts are taken from the *Workes of John Taylor, the Water Poet*, fol., London, 1630. All the writings of this honest waterman are distinguished by their extreme quaintness and curiosity, and the portion now given is no exception to that character. [They will be found in pp. 125-7 of the original edition, and also the reprint of the Spenser Society, 1869.]

An excellent new ballad, intitl'd *The Unfortunate Love of a Lancashire Gentleman and the hard Fortune of a Fair Young Bride*. Tune, "Come, follow my love."

Jone O'Greenfield's Ramble.—

A curious and popular Lancashire song [Samuel Bamford, in his *Walks*, &c., says it is not Lancashire at all, but Cheshire], said to be more than a century old. It is here taken from Mr. Dixon's *Ancient Poems*, p. 217, who says "it is the oldest Lancashire song the editor has been able to procure, as well as one of the most popular; and from its being witty without being vulgar, has ever been a favourite with all classes of society." [This is printed in Harland's *Ballads and Songs of Lancashire*, from Bell's *Songs and Ballads of the English Peasantry*.]

The Old Man Outwitted.—

A curious metrical tale, popular in the North of England. It was probably written about the middle of the last century, but the earliest copy of it I have seen is in a chap-book not more than fifty years old. We cannot say much for the poetry, but the incidents are by no means ungraceful. Some copies lay the scene at Cambridge, and some near York.

"It's of an ancient farmer near Chester did dwell,
Whose name at the present I mean not to tell;
He had an only daughter, both charming and fair,
She quickly was drawn into Cupid's snare."

The Prophecy of Nixon.—

Nixon's reputation has endured to the present day, and the illustrious Samuel Weller condescends to allude to his history: "Vell, now," said Sam, "you've been a prophecyin' away wery fine, like a red-faced Nixon, as the sixpenny books gives picturs on." Some copies add the following prediction, kindly supplying the facts of their fulfilment. Thus, the "favorite of a king" alludes to the assassination of the Duke of Buckingham by Felton; the "men of the north who sold precious blood" are the Scots; the "noble warrior" was the Duke of Montrose; the physical troubles at "the departure of a great man's soul" allude to the storm which occurred at the death of Cromwell; and the event of the spots and fire, to the Plague and Fire of London.

Epitaph for Jane Foxe.—From a MS. of the sixteenth century.

Love Verses, Chester, 1576.—From a MS. of the sixteenth century.

Mrs. Phoebe Harpur.—

The following lines are extracted from a collection of poems made by Randal Holme early in the seventeenth century, and preserved in Harl. MSS. in the British Museum:—

"Upon the name of M^{rs} Phoebe Harpur, daughter to

Mr Henry Harpur of Chester, who dyed 1699." [It begins thus]:—

"Phoebe, thy name and nature well agree,
The moone is changed, death hath eclipsed thee."

Sarah Soley of Chester.—From Holme's Collections, Harl. MSS.

Cheshire May Song.—Kindly communicated to the editor by George Ormerod, Esq., of Sedbury Park, Gloucestershire.

We may refer the reader for observations on the chief rural customs of the county to the first volume of Mr. Ormerod's excellent *History of Cheshire*. These verses are a selection from a series sent from High Legh, in Cheshire, to Mr. Ormerod by a lady resident there in 1827. She mentioned that the series of stanzas is widely extended to suit all classes of persons that may require to be addressed: the rural minstrels occasionally improvise in a style corresponding to what is here given." Compare "Songs of Trades," or "Songs for the People," in *DIsraeli's Curiosities*.

In Harland's Collection is printed also, *New May Song*, ii., called also *The Basiers*, said to have been written by a Swinton man. Cf. Chambers's *Book of Days* (p. 547), in which both these songs appeared; and on the name "Basier," "N. & Q.," 3rd S. ii. 806, 457.

The Earls of Chester.—The following poem is entitled, by an early transcriber, "Certains Verses said to be made by Richard Bostock of Tattenhall, Gent., . . ."

"Bostock's verses on the Earls of Chester afford an example of a production very curious in its way, but requiring an excess of illustration almost beyond its value. The student will, notwithstanding, be pleased to have the opportunity of referring to it. A similar observation will apply to the poem on the Stanley family [immediately following the former]. This latter poem may be considered in every respect the most curious in the collection, and if it were minutely examined, would be found to possess an historical value."—*Pref.*

The Stanley Poem.—

"The most ancient metrical account of the Stanleys, Earls of Derby," observes Mr. T. Heywood, "is contained in some uncouth rhymes supposed to have been written about the year 1562 by Thomas Stanley, Bishop of Sodor and Man, and son of that Sir Edward Stanley who, for his valour at Flodden, was created Lord Montague. Only two early copies are known to exist. One, which is imperfect, is contained in MS. Harl. 541. The other, here first printed and hitherto unnoticed, is from a MS. of the sixteenth century preserved in the Bodleian Library, and will, I think, be found on examination to be earlier in diction than the copy in the British Museum. The reader is referred to Mr. Heywood's work on the Earls of Derby [that privately printed], and to Mr. Ormerod's "Stanley Legend" in Nichols's *Collectanea*, vol. vii. [afterwards reprinted for private circulation. Cf. *The Journal of the Brit. Archaeological Association*, vol. vii.]

Sir W. Stanley's Garland.—This garland, so highly and deservedly popular in the North of England, is described in a work by Thomas Heywood, Esq., on *The Earls of Derby, and the Verse Writers and Poets of the Sixteenth and Seventeenth Centuries*, 4to, 1825, p. 29; or, *The Stanley Papers*, printed for the Chetham Society, Part I., 1853.

"The original edition," observes Mr. Heywood, "has a woodcut of its hero with a staff under his arm, a gally

cocked hat upon his head, and one arm extended; but whether to point to a ship in the distance, or for the purpose of giving additional emphasis to the song he is evidently singing, is doubtful. The superscription to this effigy runs thus: 'Sir William Stanley's Garland, containing his twenty-one years' travels through most parts of the world, and his safe return to Latham Hall.'" Mr. Heywood justly adds that, although the writer commits the grossest anachronisms, yet his stanzas are not devoid of interest. It is evident that the Dr. Dee here referred to is the son Arthur, who was appointed physician to the Czar of Russia. The noble wanderer traverses countries the most remote, and—

"Into Russia he needs must go,
To visit the emperor and his queen;
One Dr. Dee he met with there,
Which doctor was born at Manchester,
Who knew Sir William Stanley well,
Tho' he had not seen him for many a year."

Rules for Bell-ringers.—

These rules are painted on the wall of the belfry in St. John's church, Chester. The church is situated on the outside of the city walls, but is the most ancient religious foundation there: an old legend relating that King Ethelred, who had intended such a work, dreamed that he saw St. John the Baptist, who told him to commence on that spot of ground where he should first see a white hind, and that, in consequence, here the king erected his church. In 987 Ethelred, Earl of Mercia, founded a collegiate church here, which was repaired in 1057 by Earl Leofric. The following rhymes are painted in distemper, in Old English letters, with an ornamental border, bearing the date A.D. 1687. Aubrey relates that it was usual in his time for gentlemen to amuse themselves with an hour's exercise at bell-ringing. This fondness for bell-ringing, and the constant way in which they were heard at all times, gave England the name of "the Ringing Island." (Kindly communicated by F. W. Fairholme, Esq.)

"*Palatine Garland*; being a Selection of Ballads and Fragments supplementary to the *Palatine Anthology*," would extend this paper beyond proper limits. BIBLIOTHECAR. CHETHAM.

BURNS AT BROWNHILL INN.

Here Burns, as is well known, was only too often found in the evenings, and here it is also known that he allowed his muse a licence which we can believe that he regretted at the close of his life. The panes of glass in the window contained proofs of mental obliquity, of which his best friends were ashamed. These panes, on which the poetry had been scribbled, were taken out by the late Sir Charles Granville Stuart-Menteth, Bart., of Closeburn; and I have only lately learned the fate which has justly overtaken them. The late Sir James Stuart-Menteth of Mansfield, in Ayrshire, was a warm admirer of the poet, and jealous of everything that might injure his reputation. Aware that the box in which his father had got the panes packed was in his possession, he examined it, and destroyed the glass, that at no future period it should be possible to give the poetry to the world. This was communicated to

a friend of mine by Sir James a short time before his death. He died Feb. 27, 1870. I may also refer to the spring, which is still there, where the poet tempered the "barley bree" with its cooling waters, like Horace of old (*Od.* ii. xi. 18):—

"Quis puer oculus
Restinguet ardentis Falerni
Focula prætereunte lymphæ?"

This spring has an additional interest by being known from time immemorial as "My Lady's Well," no doubt from having been sacred in old Catholic times to the Virgin Mary, though our stern Presbyterianism has long ago caused the fact to be forgotten. It is within a few hundred yards of the site of "Kirkpatrick churchyard," the chief church in Dumfriesshire dedicated to St. Patrick, there being several others with an agnomen to it to distinguish it from the church in Closeburn parish. Within the last hundred years "ruin's merciless ploughshare has passed o'er" both church and graveyard, though its site is still distinguished by a greener sward, where the dust of former generations rests. The well was shaded by a beautiful tree, but within the last few years a woodman arose "who knew not Joseph," and I am sorry to say that the tree has fallen under his cruel axe. It is curious to find in all ages this feeling of reverence for trees which have overshadowed those who are regarded as the illustrators of the earth.

In Pliny (*H. N.* xvi. 85, 1 ed. Lemaire) we hear of the olive-trees and myrtle planted by Scipio Africanus the Elder at his villa of Liternum (8th S. xii. 499) being still in existence two hundred and fifty years after his death. In one (1. 71) of his letters "To a Female Friend," Wilhelm Von Humboldt has the following very beautiful passage on trees:—

"Trees have about them something beautiful and attractive even to the fancy, since they cannot change their places, are witnesses of all the changes that take place around them; and as some reach a great age, they become, as it were, historical monuments, and like ourselves they have a life growing and passing away—not being inanimate and unvarying like the fields and rivers. One sees them passing through various stages, and at last step by step approaching death, which makes them still more like ourselves."

As I have referred above to a tree connected with Burns, there is another which has a special interest from its connection with a different period of his life, the last sad days he spent at Brow. My attention has been drawn to it by Mr. James Scott of Clarencefield, to whom I have already referred in a former note (4th S. v. 375), and to whom I was indebted for some interesting information respecting Mr. and Mrs. Burnie. In a communication which I have received from him he corrects a mistake into which I had fallen in my former note respecting its position. He says:—

"It is a mistake to suppose that the hawthorn-tree under which Burns delighted to sit overshadowed the cottage in which he lived; its place was just about half-way between the inn and the well. A small billock on the merse turf still marks the spot where it overshadowed the stone table, resembling a very large grading-stone, but thicker and larger than those used by farmers. This stone table had been supported by part of the stem of an oak-tree, but when I first saw it in 1848 the wooden support had given way, and the stone, by its great weight, had nearly half sunk into the soft sea-sand. The tree appeared to be very aged, but not in a thriving condition. I thought this arose from the heavy mass of stone pressing the roots. Around the stone and tree were mounds as if the remains of a building with merse seds, or, at all events, seats formed of the merse, which is very easily cut."

The stone table to which Mr. Scott refers is particularly interesting from an anecdote, which I shall give in a future note, respecting the early career of the great Lord Mansfield. It witnessed the start in life of the latter, 1724, and the closing days of the former in 1793.

CRAUFORD TAIT RAMAGE.

LETTER OF SIR W. SHARPE.

The following letter appears worthy of preservation, and may be interesting to the readers of "N. & Q." I extract it from a small volume entitled *God is in the Generation of the Righteous*, which contains various details, reminiscences, and letters of the family of Baird of Auchmudden. It is by one of their descendants, and is sold by Nisbet, London, for the benefit of that excellent institution, the Cripples' Home, Henrietta Street, Portman Square, London.

The letter is from Sir William Sharpe of Stonyhill, son of the murdered archbishop, and written a few days after that lamentable event. It is addressed to Sir James Baird, created High Sheriff of Banff in 1684 "on account of his extreme loyalty and great qualities of mind." He was, it appears, no less eminent for piety.

"St. Andrews, May 10, 1679.

"Half an hour after the receipt of yours.

"Honored Sir,—This horrid and stupendous murder has so confounded me that I am not able to give a suitable return to your excellent and kind letter.

"What I have learned of that execrable deed is, that on Friday the 2nd of this instant my worthy father crossed the water, lay at Kennoway all night, and next morning set out for St. Andrews. Being two miles off, twenty-seven of these villainous regicides had a full view of the coach; but not finding the opportunity, divided into three parties, which took up the three ways he could take homewards. Nine of them assault the coach within two miles of this place by discharging their pistols and murthering his servants. The coachman drove on for half a mile, until one of his horses was wounded in three places, and the postillion wounded in the hand. Then they fired several shots at the coach, and commanded my dearest father to come out, which he said he would. When he had come out (not being yet wounded), he said, 'Gentlemen, I beg my life.' 'No, bloody villain, betrayer of the cause of Christ.' 'Then,' said he, 'I ask

none for myself, but have mercy on my poor child' (his eldest daughter was in the coach with him—Edr'), and holding out his hand to one of them to get his, that he would spare his child, he cut him in the wrist; and falling down upon his knees, and holding up his hands, he prayed that God would forgive them, and begging mercy for his sins from his Saviour, they murdered him by sixteen great wounds in his back and head, and one above his left eye, three in his left hand when he was holding them up, and a scar with a shot in his back above the right breast, which was found to be powder. After this damnable deed they took out some papers out of his pocket, robbed my sister and their servants of all their papers, gold, and money; and one of these hellish rascals cut my sister in the thumb when she held him by the bride, begging her father's life.

"God, of His infinite mercy, support this poor family under this dreadful and unsupportable loss and stroke; and give us to know why God is thus angry with us, and earnestly to beg not (*sic*) not to consume us in His wrath, but that now His anger may cease, and that he may be at peace with us through the blood of a reconciled Saviour, and also may have pity upon this poor distressed Church; and that he may be the last sacrifice for it, as he is the first Protestant martyr bishop in such a way.

"Dear Sir, as my worthy father had always a kindness and particular esteem for yourself, son, and family, so I hope you will be friendly to his son, who shall ever continue, worthy Sir, your and yours most faithful humble servant
W. SHARPE.

"My humble service to your son, and his lady, and all the family.

"On Saturday next is the funeral."

S. M. S.

THE LATE MR. CHARLES DICKENS.—In the early days of Mr. Dickens's fame, some ill-natured person pretended to foretell that, as he went up like a rocket, so he would come down like a stick. But the words are not the churl's own. Tom Paine said of Mr. Burke, that "as he rose like a rocket, he fell like the stick." B.

DOTHEBOYS HALL.—It may interest DR. ROGERS and other admirers of the works of Charles Dickens to mention that the original of Dotheboys Hall is in existence at Bowes, a large melancholy-looking village distant some five miles from Barnard Castle. Bowes is also the scene of Mallet's pathetic ballad "Edwin and Emma," concerning which is the following entry in the Register:—

"Rodger Wrightson, jun., and Martha Railton, both of Bowes, buried in one grave. He died in a fever, and upon tolling his passing bell, she cry'd out my heart is broke, and in a few hours expired, purely ("supposed" *interlined in a different hand*) thro' love, March 15, 1715, aged about 20 years *etc.*"

The Inn at Barnard Castle mentioned by your correspondent DR. ROGERS at p. 88 of the present volume of "N. & Q." is the King's Head, one of the best country hosteleries in the North of England, and is also spoken of in *Nicholas Nickleby* by poor Newman Noggs as renowned for good ale; and be it recorded also, that the original of John Browdie yet flourishes. Unquestionably Dickens must have intended to describe many

country towns and rural scenery in England in his novels, some of which he has named, and left others to be discovered by the reader's ingenuity. In the *Pickwick Papers*, for instance, Ipswich and Bury St. Edmund's are mentioned by their usual names, whilst Sudbury, at no great distance, is aptly styled Eatonswill. In *Barnaby Rudge* he has made us familiar with Chigwell; but where is the town in which Mrs. Jarley exhibited the wonders of her wax-work show? where is the country, in the *Old Curiosity Shop*, through which the old man and Little Nell journey? and where is the beautiful old church supposed to be, in which eventually they find a quiet resting-place?

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

"GOD SAVE THE KING."—Much has been written respecting the authorship of the words and music of this anthem, but I do not recollect that any one has pointed out the resemblance of the tune to that of "Franklin is fled away," which is to be found in Chappell's *Popular Music of the Olden Time*. The earlier notes of both are identical.*

UNEDA.

Philadelphia.

MASONIC MARKS ON OLD BUILDINGS.—There are a great number of these on stones of the older Hindu "Prâg," which were used centuries afterwards by the Mahomedans in constructing the edifices of Iliabâz, now called Allahabad. I made a large collection of these some years since, but unfortunately it was lost. Among these marks were various forms of the triangle and double triangle, and likewise the trisula, which latter however may have been of a strictly religious character. SP.

ANCIENT FORMULA.—The following lines are written in an ancient hand in a blank space at the end of *Cronica a Prima Inhabitatione Britonum ad Annum 9 Edw. III.*:—

"That that i am possessid of that i am suer i haue.

That that i leue to ðtrene mē that may i craue.

That that i deale wyth my hand that shall i fynde.

That that i leaue to myne executors that cūmyth behynde.

Then follow in a different, and perhaps earlier, hand,—

"That
That
That
That
That
that I
{ eate and drinke I am suer i haue.
leane to untrew mē that may i craue.
deale w' my hand y' shall i fynd.
leane to myn executors cūmyth behynd.

Cotton. MS. *Domitian*, A. xii. f. 54.

PONSONBY A. LYONS.

A NATIONAL MARCH.—Is the following note known to our historians of English music?—

"No. 136.—An ordinance by the King to reform the National March, corrupted by time and the negligence

[* The resemblance is noticed in Mr. Chappell's work.—ED.]

of the drummers, and to restore its ancient gravity to one constant measure, to be observed and beaten by all English drummers. March 16, 1633."

This note is a newspaper cutting from a work lately published, perhaps the last work relating to the city of London. W. P.

STERNE'S DAUGHTER.—In *The Athenæum* of June 18 there appeared under this heading an article in which, among the rest, we are told—

"In the 'Inventaire des Archives communales d'Alby' it is written, '*Le mariage était forcé, urgent; car alors la loi autorisait la recherche de la paternité.*' Whether this refers to the minority of the bridegroom and paternal opposition, or the unwillingness of the bride's mother to consent to the match, we cannot say."

How any one acquainted with the French tongue can fail to detect the meaning of the phrase in question is truly marvellous; it is as obvious as if the writer had crudely told us—

"Mademoiselle Sterne était déjà à l'époque de son mariage en chemin de devenir mère."

OUTIS.

Risely, Beds.

SIMON TAPPERTIT.—

A well-known figure, or part of the figure, of a man... his left legs and thighs.... The accident which brought him low took place during the riots of 1780."—Lamb's *Decay of the Beggars*.

Could the late Mr. Dickens have had this passage unconsciously in his mind when he imagined the end of Mr. Tappertit?

J. WILKINS, B.C.L.

Queries.

AN AMERICANISM.—In Pennsylvania and Maryland a thunderstorm is frequently called a *thunder-gust*, although entirely unaccompanied by wind. Is this expression in use in any part of England?

UNEDA.

Philadelphia.

BIGAR.—Is there any French family bearing this surname; and if so, are they supposed to derive from the Scotch Biggars?

C. S. K.

BOWLES FAMILY.—Can any one inform me whether there are any surviving descendants of the Bowles family, sometime resident at Ashlands, Hants? There is a tablet in Boarhunt church to Mary Bowles of Ashlands, who died July 28, 1800, aged thirty-six years; and to her husband, William Bowles, who died Sept. 9, 1824. After his death, it would appear that the mansion was pulled down. But my inquiry is for some particulars of a member of the family who went out to India as an officer about 1784, or perhaps at even a later period.

H. DE ESS.

CORPORATION OF HORSE-BREEDERS, CO. DOWN. I have now before me a parchment certificate to this effect:—

"*Corporation of Horse-Breeders, County of Down.*"

"At a Meeting of the said Corporation, at Hillsborough [Co. Down], on Monday, y^e 20th day of July, 1767, Simon Isaac, Esq^r, being Governor, Hugh Reddy, of Crilsetown, in the County of Meath, Esq^r, was unanimously elected a Free-man of the said Corporation. In testimony whereof, the seal of the Corporation is hereunto affixed, and signed by the Gov^r, the day and year above-mentioned."

Can you oblige me with, or tell me where to find, any particulars of this corporation, which, as would appear from the date on the seal, originated in the year 1733? Is it extant? or, if not, when did it cease?

ABHBA.

DIET OF THE ROMAN SOLDIERY.—Dr. Doran, in his *Table Traits*, says at p. 42:—

"Despite what Virgil says of oats, the Roman soldiery, for many years, had no better food than gruel made from oatmeal, and sharpened for the appetite by a little vinegar."

It is not from mere curiosity that I ask through your medium what authority he has for this statement, but really for an important connection it must have with an inquiry in which I am at present engaged.

M. D.

DUN AS A LOCAL PREFIX.—In many guide books and in other works which treat of the topography of the British Isles, the word *Dun*, a hill or eminence, is usually spoken of as British or Celtic. Having some acquaintance with the Teutonic languages, and also with northern names, I fail to perceive why, if the word be Celtic, it should so frequently form the prefix to a Danish or Norwegian proper name. May I beg that some of your correspondents learned on the subject will kindly favour me with the evidence on which this term is attributed to the Celts; or, in case this may be sustained, in what manner it found its way to the Anglo-Saxon? *Dun* in that language is also the equivalent for a hill. EMMA MARSH.

Western Villas, Maida Hill.

ADMIRAL ARTHUR FORREST.—In one of *Blackwood's Magazines* there is an article referring to the raising to the peerage of Admiral Arthur Forrest about the year 1770. Can any of your readers kindly assist me, and give me the date of the magazine in question?

A. R. F.

FUNERAL STATISTICS.—Can any one inform me of a work on funeral statistics—(1) respecting any societies for conducting funerals; (2) information as to any government or other control; (3) tables of charges, &c.; (4) the general regulations as to burial-places?

DR. E. ALEXOVILS.

GLOUCESTER CASTLE.—Can any of your correspondents inform me of the site of the city of Gloucester Castle? In the Eastgate Street, underneath the first floor of premises occupied by a Mr. Hobbs, and known as the "Tam o' Shanter" beer and eating-house, is a passage called Castle

Entry, and it was stated to me by an old resident that the "Tam o' Shanter" and the adjoining premises, the "Saracen's Head" inn, constituted a portion of the old castle, and that there is still a subterraneous passage communicating from these premises to the cathedral. The cellar belonging to the "Tam o' Shanter" is arched, and appearances generally seem to indicate that it and buildings contiguous to it are of great antiquity. It was mentioned to me that at one time the floor of the cellar (in which, about forty years since, a large iron chest was discovered locked) was level with the street, which is now probably twelve feet above it; and it would seem that, independently of its being the reputed site of the castle, its historical associations are interesting. One of the Gloucester historians informs us that, at the time of the great persecution of the Jews, it was a synagogue, and that a Jewish youth was crucified there, after enduring the frightful torture of having boiling wax poured into his ears. I have never yet heard whether the old buildings in the Eastgate Street have engaged the attention of the Archaeological Society, although it seems that on pulling down an old building adjacent to the "Saracen's Head" inn some fine specimens of tessellated pavement and other curious antiquities were discovered.

INQUISITIVE.

KENSINGTON VOLUNTEERS.—Can you direct me to any description of "the Presentation of Colours to the Kensington Volunteers"? My copy belonged to the bandmaster, and I was enabled to identify nearly all those who appear in the picture by the independent testimony of three octogenarian friends, old parishioners of Kensington.

AN OLD KENSINGTONIAN.

MS. PRAYER OF ARCHBISHOP WM. KING.—"A Prayer made by Mr. William King, Minister of St. Warbrough, Dublin," was in the possession of the late Dr. Bliss, and was sold (in 1858?) amongst his MSS. (lot 182), being bound up with some Metrical Psalms by Thos. Parnell (Cotton's *Fasti Eccles. Hib.*, v. 23). Can any reader of "N. & Q." kindly inform me into whose possession this MS. has passed? C. S. K.

LATIN COMMON PRAYER AND BIBLE.—Is there any edition older than Bagster's of the Latin Prayer and Bible in one volume—printed, I mean, as one volume—like so many of the older English quartos, and the little "Edinburgh twelvemo."? If so, is the Bible the Vulgate or Junius and Tremelius, and the Common Prayer Haddon or Durel? Q.

THE "MAN OF ROSS."—On that part of the wall of the market-place at Ross which faces the

house formerly inhabited by John Kyrle is a monogram said by a local guide-book to signify "I love King Charles from the heart," and to have been placed there by Kyrle's order. I should be glad to know if this is correct. The principal letter is somewhat of the shape of a letter L turned upside down, its lower end bifurcating into an A. The letter C is attached to the stem of the first letter, and at the bottom of the whole is the figure of a heart. I enclose a sketch for the editor's inspection. MILVERTON.

MINIATURE PAINTERS.—Would your correspondents give me references to the history of the early miniature painters of England?

JOHN PIGGOT, JUN.

A MURPHY.—Can any reader of "N. & Q." inform me why potatoes are designated by the lower classes "murphies"? The question has often been put to me. Of course I am aware that this valuable vegetable was first introduced into Ireland by Sir Walter Raleigh. Is it probable that the man who originally planted the potato in Ireland was named Murphy? * GEO. RANKIN.

OXMANTOWN GREEN, DUBLIN.—Holinshed gives a description of a remarkable hole or laoby within this locality, reaching two miles under the earth, in old times frequented by a notorious thief called—

"Scaldbrother, and therein he would hide all the bag and baggage he could pilfer. This lusty youth, however, came to grief, and was hung on a gallows which, in derision of those who chased him, he would now and then run under, which standeth very nigh his cave."

Can any of your Dublin readers, antiquaries of Oxmantown, Stoney Batter, or Grange Gorman, throw any light on this strange tale of Holinshed's, and give any information as to whether any traces of this remarkable cave still exist?

H. H.

Portsmouth.

PRASYN.—Will some one give me the full meaning of this word? M. G.

REV. WM. TROLLOPE.—In the obituary of the *Gent. Magazine* I find the name of Rev. W. Trollope, M.A., late of Pembroke College, Cambridge, and incumbent of St. Mary Green Ponds, Tasmania, who died March 23, 1863, aged sixty-four. Is this Tasmanian clergyman the same as Rev. W. Trollope, of Pembroke College, who is author of *The Death of Athaliah*, a drama, and other poems, 1841? R. INGLIS.

[* In Hotten's *Slang Dictionary*, it is conjectured that this word is from the Irish national liking for potatoes, Murphy being a common surname amongst the Irish.—Ed.]

[* It was purchased by the late Mr. Boone, the bookseller, for 5s. 6d.—ED.]

Queries with Answers.

PUZZLES.—Pray where should I find the cipher puzzle to which Professor Whewell wrote the clever answer? for I am doubtful whether the following is correct:—

"You 0 a 0 I 0 for thee,
Oh 0 no 0 but 0 for me,
But my 0 your 0 one 0 go,
Till you de 0 the 0 you 0 so."

I should be glad to have, also, the answer to the present Bishop of Winchester's puzzle, which appeared in print somewhere about 1868.

SEEKER.

[We subjoin two versions of Professor Whewell's puzzle from *Charades and Enigmas*, collected by a Cantab. 1862:—

"U 0 a 0 but I 0 thee
O 0 no 0 but O 0 me;
Or else let my 0 thy 0 go,
And give back 0 0 I 0 thee so."

Reply.

"I d 0 your 0 but 0 u not,
A 0 am I, and can't 0 your lot;
I send u a 0 and 0 your pain,
But a 0 your 0 u 0 in vain."

Another Version.

"You sigh for a cipher, but I sigh for thee;
O sigh for no cipher, but oh sigh for me;
O else let my sigh for thy cipher go,
And give back sigh for sigh, for I sigh for thee so!"

Reply.

"I decipher your cipher, and sigh for you not,
A cipher am I, and can't sigh for your lot;
I send you a cipher and sigh for your pain,
But a sigh for your cipher you sigh for in vain."

The following is the puzzle by Bishop Wilberforce:—

"All pronounce me a wonderful piece of mechanism, and yet few people have numbered the strange medley of which I am composed. I have a large box and two lids, two caps, two musical instruments, a number of weathercocks, three established measures, some weapons of warfare, and a great many little articles that carpenters cannot do without; then I have about me a couple of esteemed fishes, and a great many of a smaller kind; two lofty trees, and the fruit of an indigenous plant; a handsome stag, and a great number of a smaller kind of game; two halls or places of worship, two students or rather scholars, the stairs of an hotel, and half a score of Spanish gentlemen to attend on me. I have what is the terror of the slave, also two domestic animals, and a number of negatives."

Reply.—"Chest—eye—lids—knee—caps—drum of the ear—vains—hand, foot, nail—arms—nails—soles of the feet—muscles—palms—apple—heart (hart)—hairs (hars)—temples—pupils—insteps—tendons (ten Dons)—lashes—salves—nose (no's)."]

IRISH PARLIAMENT.—Are the records of the transactions of the Parliament held in Dublin in 1689, commonly called "King James's Irish Parliament," to be found preserved in any collection of MSS.? I have always heard that the minutes of that Parliament were burned by order of the first Williamite Irish Parliament held after the flight of James II. from Ireland, and that their destruction was effected by the hands of the common hangman. Notwithstanding this popular belief, I still cling to the hope that the records of that memorable Parliament, giving its acts of confiscation and restitution, may still be to be found.

CURRAGH.

[In addition to *The Journal of the Parliament in Ireland, &c.*, 1689, inserted in "N. & Q." 2nd S. i. 405, 427, 447, there has also been printed: "*An Exact List of the Lords Spiritual and Temporal, who sate in the Pretended Parliament at Dublin, on the 7th of May, 1689, and there continued until the 18th of July following, and then prorogued until the 10th of November next following. Also, a List of the Knights, Citizens, and Burgesses of the House of Commons, in order as they were returned: together with a Catalogue of the titles of all Acts passed in the said Pretended Session, and remarks upon them, and the Preamble to the Act of Repeal of the Acts of Settlement, as it passed in the House of Commons; and the several Reasons addressed to the late King against passing the Act intituled 'An Act for Repealing the Acts of Settlement and Explanation,' &c.*" London, 4to, 1689.]

"L'HISTOIRE GÉNÉRALE DE LA NOBLESSE ET DES HOMMES D'ÉTAT ET DE GUERRE DANS CHAQUE NATION." (Paris, 1854 (?), 25 (P) vols.) Who were the authors of this voluminous work? At the time of its publication a circular describing its object was forwarded to the heads of the families in this country embraced in it, but the authors or editors were not named. I believe it was brought out under the auspices of some learned society. I ask this query to enable me to consult the work if in the Brit. Mus. I cannot vouch for the verbal accuracy of the title, but as I recollect it ran as given above. C. S. K.

[The work is entitled *Archives Historiques. Souverains et Personnages distingués de toutes les Nations*, [by A. A. de Birague, Count de Birague?], Rue Richelieu, 95, Paris, fol. [1856?]. Only two parts were published, "Maison de Russell" and "Maison de Birague," which are in the British Museum.]

PAIGLE.—What is the derivation and proper meaning of this word, the name of the cowlip in many counties, but of the buttercup in Suffolk?
R. C. A. PRIOR.

[Dr. Latham (Johnson's *Dictionary*) conjectures that the word Paigle is derived from the Fr. *épingle*=pin, from the likeness of the style and stigma to a pin stuck into the germ as a pincushion. Another derivation (he adds) is *paralyse*, *paralysis*, or *palsy*; *fleur de paralysie*

being a French name for the cowslip. "*Primula veris*: common cowslip, or paigle." (*Pantologia*, under "*Primula*.".) Consult also Nares's *Glossary*, and "*N. & Q.*" 8th S. i. 280.]

DENRICK.—In some parts of Scotland an evasive answer is frequently given to an over-inquisitive person by saying, "Na, but ye wad spier frae the door to the denrick." Can anyone give any explanation of it, especially of *denrick*?

J. LONGMUIR.

Aberdeen.

[Probably intended for the doorcheek, i.e. the doorpost:—

"For bread and cheese are my door cheeks,
Are my door cheeks, are my door cheeks;
For bread and cheese are my door cheeks,
And pancakes the riggin' o't."

Ramsay, "*This is no mine ain house*."]]

TRANSLATIONS OF HOMER.—

"It is remoured that Mr. Bryant, encouraged, we presume, by the success of his version of the *Iliad*, is devoting himself to the task of translating the *Odyssey*."—*The Athenæum*, August 6.

When and where was Mr. Bryant's version published? Where reviewed? In what verse written? Also, Mr. Caldcleugh's *Iliad*, where reviewed and sold over here? and what the metre of his translation? Q.

[Mr. Bryant's version of the *Iliad* in blank verse has been recently published at New York in two volumes. We believe it is noticed in *Putnam's Magazine* for August, 1870. Mr. Caldcleugh's *Iliad* is unknown to us. Apply to Trübner & Co., 60, Paternoster Row.]

EXERGUE.—What is the history of the word *exergue*, denoting the lower part of the reverse of a coin? J. S.

[*Exergum*, *Exergue*, or *Exerge*, often denominated by Evelyn *exurge*, in numismatics, is the bottom of a coin or medal, commonly separated from the field by a horizontal line, which serves as a base to the subject. It is so called from being ἐξ ἔργου, "out of the work of the medal." It usually contains some cipher, device, date, &c., to which also the same term is applied.]

THE APOCALYPSE.—Where can I see a short account or *résumé* of the views of Ewald, as published in his *Commentarius*, respecting this book? F. M. S.

[Our correspondent will find Ewald's views of the Apocalyptic beast criticised by Hengstenberg on *The Revelation of St. John*, English edition, 1852, ii. 69-88.]

QUOTATION WANTED.—

"Who sees with equal eye, as God of all,
The hero perish, or the sparrow fall."

J. MANUEL.

[Pope's *Essay on Man*, ep. i. line 87.]

Replies.

HOUSEHOLD QUERIES.

(4th S. v. 174, 322, 405, 510, 590; vi. 56, 101.)

Much as I admire the remarks of your correspondent MR. B. NICHOLSON (especially his elucidations of Shakespeare) I cannot coincide with his attempted solution of the "*stecco* question." Although endeavouring to disprove my statement, he the rather strengthens my argument than otherwise. To wit, an important *point* is the *stecco* in the following respect. He surmises that it should be taken in its modern acceptation as a toothpick pure and simple, and then proceeds to argue that the citizen in *all probability* was accustomed to use a spoon and a *stecco*. But the instance quoted from Jonson's comedy shows that the "*sweet Fastidius*," the "*fine courtier*," was simply an imitative vulgar fop, who attempted, as numbers do at this present time, to ape the customs and manners of those moving in a superior position of life and education. How often do we see an ignorant man and woman who have by force of circumstances amassed enormous wealth endeavour to disguise their humble origin and rude manners by rich and gaudy apparel and outward splendour, while in fact they are only unconsciously disclosing their vulgarity and former mode of life to those around them. They forget that what is bred in the bone will be sure to come out in the flesh.

"Each guest was supplied with a saucer and a porcelain spoon; they had *brought* their *own* chopsticks."—Wingrove Cook's *China* in 1857-8, p. 240.

They always use two chopsticks when partaking of their meals.

"In remote ages, before we became civilised," a polite Chinaman once informed me, 'we used knives and *forks* as you do now, and had *no* chopsticks. We *still* carry a knife in our chopstick case [mark the word], but it is a remnant of barbarism; we never use it, we sit down to table to eat, not to cut up carcases.'—*Ibid*. p. 286.

"*Bastard*. Now, your traveller,
He and his toothpick at my worship's mess.
And when my knightly stomach is sufficed,
Why then I suck my teeth."—*King John*, Act I. Sc. 1.
"And his picktooth was the main part of his behaviour."

Compare these quotations—two from China and two last as quoted by B. N., but the former with an addition of a couple of lines; and also consider the case of toothpicks carried by *Fastidius*. The *Bastard* *sucks* his teeth; *Fastidius* carries a case of toothpicks upon his person; the Chinaman carries a chopstick-case. It would be considered a great breach of etiquette and common decency if he did not do so. Probably the Chinese use two chopsticks because they consider it ill-mannered to tear or disfigure the appearance of their food. The one enumerated above asserted that the use of knives and forks at table was "a remnant of

barbarism." I know not the shape nor form of a chopstick, but from the Chinaman's remarks I am led to imagine that it is an improvement upon the celestial's original fork. Therefore I arrive at the conclusion that Fastidius carried a bundle of skewers *sharply pointed* upon his person for the purpose of eating what was of a solid character, but anything gelatinous in its nature he conveyed to his mouth by the aid of a spoon, the same as the Chinese do at the present day (Cook, p. 240), although we English can in general succeed in discussing anything of that consistency with our pronged fork.

B. NICHOLSON does not, as you perceive above, quote the whole sentence in his extract from *King John*—"He and his toothpick at our worship's mess." Philip, I consider, most assuredly meant that the toothpick was the article upon which the food was placed ere depositing it in his mouth. What immediately follows is most convincing proof that he does not pick his teeth therewith, for he continues—

"When my knightly stomach is sufficed,
Why then I suck my teeth."

Mark, *then*, not *before* he has finished his meal. The habit of picking the teeth, therefore, is a more modern innovation, and a most unseemly action it appears to be in company.

Fastidius' toothpicks must have been made of wood: hence the occasion of his requiring a case of them. In the ordinary course of circumstances it must be admitted that there would be the probability of his breaking one at mealtimes. He would have been in an unfortunate plight (being "a fine courtier") when exceedingly hungry if deprived of the weapon wherewith he ate his food.

No doubt can therefore, I think, exist that a single prong or skewer (call it what you will) was in use in the "remote ages." The *high* civilisation of the Chinese would not allow the innovation of *barbarian* institutions. It is, however, certain that if their fork had been of the same character as our modern appliance they would never have discarded it.

"A Sheffield thwitel bare he in his hose"

writes Chaucer; probably a lank and lean dirk or dagger, hence "to whittle." Any Yankee can "whittle" a toothpick out of a pine log. A small pocket-knife I have often heard called in common parlance a "toothpick"—"Please lend me your toothpick for a minute."

As a side-wind I should like to know how the custom first obtained of fastening a piece of beef together with a wooden skewer. Also, whence the crude idea of the turnspit upon which several large joints of meat can be roasted at the same time in the kitchens of our nobility and gentry.

In furtherance of the "stecco question," I gain

great encouragement from the simple fact that when made of iron or steel it was not only available to attach the food, but you could cleanse your teeth therewith from superfluous pieces of semi-masticated food without the danger of leaving a portion of the stecco between them, which would occur at times if made of wood.

I cannot even go so far as to cede a point to B. N. I am bound to insist that what he calls a toothpick (*stecco*) was the crude idea from which the two-pronged fork was drawn. In Gloucestershire at the present day a pitchfork is called a "shove-pick" (hence probably we get the word shovel), pronounced by the unlettered agriculturists *shuppick*. From this last I imagine there can be no appeal. If the pitchfork was called "ages ago" *shuppick*, why not allow that the "toothfork" was termed a toothpick? Anything edible—that is, really "toothsome"—we release as readily from our fork as the agricultural labourer the hay from the pitchfork.

A question to B. N. and I have done. Can he give me any idea as to the materials of which the toothpicks of Fastidius and Philip the Bastard were composed?

GEO. RANKIN.

21, Paternoster Row.

The following advertisement appears in a London paper in 1729:—

"Dropt upon the road between Highgate and Whetstone on Tuesday the 13th of May, a red leather case containing a silver knife, fork, and spoon, and a small silver cup in the shape of a boat. The crest upon them is a duck's head. If the persons that found them will convey them to Lord Bateman's in Soho Square, they shall receive a guinea reward."

Query, was Lord Bateman the hero of the comic song in which an undutiful daughter of some Eastern potentate releases him from captivity? The red leather case might contain his travelling service. In some similar advertisement there is mention of silver-handled forks.

E. C.

LASCELLES FAMILY.

(4th S. v. 313, 385, 474, 601; vi. 83.)

The charter to which reference is made by DR. RAMAGE is to be found in the *Register of St. Andrew's* (p. 181, Ban. Club), as well as in Anderson's *Dip. et Num. Scotie*; and is one granted by David I. "to God, and the kirk of St. Mary of Hadintun" (without any reference to the kirk of St. Andrew's), of land called *Clerchetun*, known in after times as Clerkington, in perpetual alms; including all within its proper marches, and lying on either side of a water which would seem to intersect the land. The king's son, Prince Henry, both consents to, and attests the grant. The bishops of St. Andrew's, Glasgow, and Dunkeld are the leading witnesses, and immediately fol-

lowing them are the abbot and prior of Dunfermline, and the prior of Soone. Then comes "Robto de Sigillo," not otherwise designed, but who is probably another and the last of the ecclesiastics; and succeeding him are the great lay nobles, as Duncan Earl of Fife, Hugh de Moreville (ranking with the highest of the older earls), Malise Earl of Strathorne, Edward the Constable, and the Leod of Brechin, &c. The charter is granted at Pert (Perth?) upon the 18 kal. of July; but the year, unfortunately, is not given. Besides this grant, however, "Roberto de Sigillo" is witness to other three by the same king, David, contained in this *Register of St. Andrew's*. Not one of these is dated; but they must have been granted at periods not distant from that of the former, which can nearly be fixed. John Bishop of Glasgow, a witness, is the first known bishop of that See. He was consecrated as early, some think, as 1115, the year prior to the presumed date of the well-known Inquisition of David, while Prince of Cumbria, for the reconstruction of the kirks within the wide diocese of Glasgow (*Reg. Glasguensis Epis.*, p. 1). The newly erected kirk of Glasgow is known to have been dedicated in 1136, but its bishop, this John, was absent thereat. He was at Rome or Tiron at this time, and for some period before and afterwards, not having returned to his charge till the year 1138, and some short time after the Battle of the Standard, and until strictly enjoined to do so by Alberic the legate to England and Scotland at this time of Pope Innocent. Any absence on his part afterwards, up to his death in 1147 (May), is not known. Another of the witnesses, Edward the Constable, is also the first recognised constable of Scotland. He was the son of that Siward Beorn, who accompanied the Atheling to Scotland. The date of Edward's appointment to this office is unknown, but it was, as is understood, during the reign of David's predecessor Alex. I., who died in 1124. He is found acting as constable in 1130 during David's absence in England, having, in virtue of his office, commanded the Scots army at the battle of *Sickenathrow Stricken*, in the North, to suppress a rebellious rising of various of the Celtic Mormaors; and he must have been Constable up to, and after, the Battle of the Standard, because he witnesses charters which must have been dated after that event, and wherein he is called Constable. How long he survived this period, however, or even continued to be constable, is not known; but the time could not be great, as Hugh de Moreville, who succeeded him in that office—as important as any in those days—and in whose person it became hereditary, is found filling that office soon afterwards. There were, as it may be mentioned, two Hugh de Morevilles at this time, father and son, a fact not generally known; but which of them it was who became constable has not been ascer-

tained. Both witness a charter by King Malcolm, David's grandson, who succeeded in 1153. Neither of them is there designed constable; but it was the father, who, as we must presume, was one of the many witnesses to the Inquisition of 1116 mentioned: rendering him in 1163, or, as it might be, some years subsequently, when witnessing this charter along with his son, of an age not probably less than sixty or seventy. (*Reg. St. Andrew*, p. 195.)

The first mentioned of these charters, therefore, that referred to by Dr. RAMAGE, to which Roberto de Sigillo was witness, could not be granted earlier than 1138, nor later than 1147, the date of Bishop John's death. No person designed De Sigillo has been found during Malcolm's reign (1153-1165) witnessing his grants or otherwise; but a very great number of those of William the Lion (1159-1214), his brother and successor, were witnessed by a Hugo de Sigillo—one, as there can be little doubt, of the *clerici*; and who is often designed by King William as *clericus nostro*, and *clericus meo* (*Reg. of Aberbrothoc, Glasgow, and Aberdeen, passim*): consequently it falls to be, necessarily almost, inferred that De Sigillo bore reference to the possession by this party Hugh of an office, and points to that of keeper of the king's seal, one or more as might be; and with one of which all deeds at this period were executed or attested, and generally, if of importance, in the presence of witnesses. With the clergy at this time resided all knowledge of letters; and no doubt can exist that they, almost exclusively, were obliged to transact the preparation and execution of all formal writings.

It has been said that the name De Sigillo of the Latinists was quite synonymous with *Lascelles*, syllabled *La-scelles*, meaning in Norman-French "the seals." But this view is liable to much doubt, inasmuch as in Scotland, and nearly if not altogether contemporary with this "Robto de Sigillo" mentioned (1138-1147), a family having many offshoots, and who are named *Lascelles*, occurs (the name assuming also the forms of *Lacels*, *Lacelles*, *Lascelis*, and *Lasceles*, forms identical with these then prevalent in England, "N. & Q.," 4th S. v. 383); which at a later period, or in course of a century afterwards, drifted into *Lesceylin* or *Leely*, which it will be observed is nearly the same with the Norman form, *Lacels* (*Ibid.* v. 474). This is clearly evidenced by writs in many of the monkish registers of Scotland, and especially that of St. Andrew's, where about twenty different *Lascelles* occur (*vide Index*).^{*} The first of this

* But reference is also made to *Kelso Reg.*, p. 301; *Melros*, pp. 69, 93, 113, and especially to pp. 36 and 82; where "a *Hugo del Seal*" occurs, as well as to another page, where a "Hug. clericus de de Sigillo" is found; *Reg. Hon. de Morton*, pp. 39, 73, 74, 287, 301, and 324; also the *Murray Register*.

family noticed seems to be an "Alan de Lascel" (*Reg. of St. Andrew's*, p. 182); and not one of all the descendants or collaterals of Alan, as it is curious to remark, takes the Christian name of Robert, which could not well have been if they were of the same family as this Roberto de Sigillo.

In England, it seems, the name Lascelles, &c., of the twelfth century still maintains in some families nearly the same form now. Its origin, as it is contended, is *La-scelles*—the French of *De Sigillo*; and if this be a correct etymology, it becomes a subject for inquiry vastly curious: how in Scotland the like name, from being differently syllabled and accented—*Lasce-les*—should have taken the form latterly of *Lealy*. After all, Mr. Lower's belief, as stated in his *Pat. Brit.* (voce "*Lascelles*"), may be the better founded of any yet mooted, who informs us that *Lassels* probably was the more general orthography, and that *La Lacelle* (observe the duplication of *La* in considering any interpretation of the meaning of the term) is a place in the arrondissement of Alençon, in Normandy; from which, as he would guess, this name may territorially have had its origin, like many other names of the Norman immigrants (*vide* "N. & Q." 4th S. v. 314, 374). But this view is most materially strengthened by the established fact of the name *Lascelles* occurring in the roll of Battle Abbey, on the Dives Column, and by a *Lascelles* being found, in the third year of the reign of the Conqueror, associated with Clifford, the governor, in resisting a certain siege (4th S. v. 314). In fact, as it would appear, the family carried the name which it bore in Normandy along with it on coming here in or after 1066; and regarding the legend applicable to the seal, alleged to have been given by Rufus on the occasion of his murder to Sir Humph. de Lascelles, who has been reckoned one of that king's bodyguard, there can barely be a doubt of its apocryphal nature, as well as of the name originating that legend at some comparatively late period, when its true etymology and import had become unknown, and the euphony of it was, as it would seem, alone regarded in its interpretation—*La-scelles*, "the seals."

There is no doubt the *gloss* of the editor of the register, of Hun. de Richmond, referred to in "N. & Q." 4th S. v. 313, bearing upon the name "*Baldrico de Sygillo*"; but it is given as a mere "*forte*" or guess. And the statement that immediately follows, regarding the deed of award of date 1200 (*ibid.*), that the names of W. de Laceles, Roberto de Sigillo, and Ada de Sigillo, all occur in that same award, proves to our mind that the name *Lascelles*, and *De Sigillo* were not then considered the same, or these parties respectively the same family. The *De Sigillos* of England as well as those of Scotland were, as we believe, ecclesiastics, and those of that class whose duty was—and

it was an important one—to see to the due execution of deeds.

The arms of the English Lascelles seem to have been, Arg. three chaplets in chief, gules; those of the Norman Laceles, a single crescent; and those of the Scottish families, on a bend three buckles. May there not have been a confounding of the chaplets and buckles? The seal of a Scotchman, a "*Radulfe de Lascelles*," A.D. 1292, is blazoned as ermine three garbs; the shield is suspended by the guige, and on the dexter thereof a mullet of six points between two roundles; and on the sinister, a crescent between as many of the same (*Laing's Cat.*, p. 85). No fewer than five *De Lascelles* of Scotland made submission to Edward I. in 1292-6, three being of the county of Fife, and two of Edinburgh; while two *Le Seelers* (*Sealeers*) do the like, one of Peebles and the other of Roxburgh. The distinction in the use of *De*, and *Le* of the Norman-French is to be marked: the one seemingly denoting a name derived from a place or possession, the other from an office or calling.

EXPEDARE.

SHELLEY'S "DEMON OF THE WORLD."

(4th S. v. 534.)

I had hoped to see a reply to the query put by your correspondent C. D. L. from some much abler pen than mine, and I conceived that MR. ROSSETTI would be able to show how the apparent forgetfulness of Shelley was to be accounted for.

I have before me a copy of the original scarce edition of *Queen Mab* described by C. D. L. It has been corrected in MS., the corrections extending through the first twenty-one pages.

The corrections of the first stanza bring the text exactly to that of the *Demon of the World* as cited by C. D. L. Not having a copy of the *Demon of the World*, I cannot say whether the corrections which follow would alter the whole of the text in the same fashion; but I subjoin a copy of the next stanza, first as it occurs in the text, and next as it stands when corrected or amended.

Queen Mab.

"Hath then the gloomy power,
Whose reign is in the tainted sepulchres,
Seized on her sinless soul?
Must then that peerless form,
Which love and admiration cannot view
Without a beating heart, those azure veins
Which steal like streams along a field of snow,
That lovely outline, which is fair
As breathing marble, perish?
Must putrefaction's breath
Leave nothing of this heavenly sight
But loathsomeness and ruin?
Spare nothing but a gloomy theme
On which the lightest heart might moralize."

Queen Mab corrected.

"Hath then the iron-scepter'd skeleton,
Whose reign is in the tainted sepulchres,
To the hells dogs that crouch beneath his throne,
Cast that fair prey? must that divinst form,
Which love and admiration cannot view
Without a beating heart, whose azure veins
Steal like dark streams along a field of snow,
Whose outline is as fair as marble clothed
In light of some sublimest mind, decay
Nor leave aught of this pure spectacle
But loathsomeness and ruin?
Spare aught but a dark theme
On which the lightest heart might moralize?"

I am not able, in consequence of the absence from home of the friend who lent me the volume, to state the name of the gentleman who bequeathed it to him. I only know that it had been for very many years in his library, and that it was believed that the corrections were in the hand of Shelley himself. I confess that, when, some months ago, I compared the handwriting of these corrections with a fac-simile of Shelley's ordinary handwriting, it appeared to me that the authenticity of the MS. corrections was not at all established. There is, however, a dash and spontaneity about the alterations which would hardly be expected if the text had been simply corrected from the printed text of the *Demon* by some ardent admirer of the poet. There is no neatness about these erasures and interlineations, and the volume is much disfigured by them; the leaves, too, have been cut open by no patient hand. I should remark, for the information of C. D. L., that the corrections cease with the stanza which thus concludes:—

"Each with undeviating aim,
In eloquent silence, through the depths of space
Pursued its wondrous way."

JOHN ELIOT HODGKIN.

INSCRIPTION IN HEBREW.

(4th S. v. 580; vi. 51.)

The various communications on this subject in "N. & Q." (July 16) will sufficiently illustrate such applications of the word פִּיָּז as are to be found in the Hebrew Scriptures. It seems perfectly clear that a *tziyun* was merely a *heap of stones placed as a mark or indication* for any particular purpose, as to point out the place of a grave, the direction of a route in the desert, or to serve as a rough-and-ready signal either for any useful object or sometimes for a criminal one.

When the Macedonian dialect of the Greek was introduced into Syria and Egypt by the conquests of Alexander and the dynasties of his successors, the word σκῆπελον, which the Macedonians seem to have used to signify a *cairn*, was adopted as the Greek equivalent for the Hebrew *tziyun*, especially when the latter word was used in a sepulchral sense. The Greek translator, therefore, of

2 Kings xxiii. 17, used a strictly appropriate term. The following extract from the Digest of Justinian (47, 11, 9) will furnish a curious instance of the application of this word. The passage was taken by the compilers of the Digest from Ulpian's treatise *De officio Proconsulis*, a work most probably composed in the first quarter of the third century.

"Sunt quedam, quæ more provinciarum coercionem solent admittere; utputa in provinciâ Arabiâ σκῆπελον crimen appellat: cuius rei admissum tale est: plerique inimicorum solent prædium inimici σκῆπελίζειν, id est, lapides ponere indicio futuros, quod si quis eum agrum coluisset, malo leto periturus esset insidiis eorum, qui scopulos posuissent: quæ res tantum timorem habet, ut nemo ad eum agrum accedere audeat, crudelitatem timens eorum, qui scopelismum fecerunt. Hanc rem præsidēs exequi solent graviter, usque ad pœnam capitis, quia et ipsa res mortem comminatur."

The Arabian province alluded to by Ulpian was that conquered from the Nabathæan Arabs, part of which became afterwards known as the Third Palestine. As it lay to the east and south of Judæa, its usages may be aptly cited in illustration of those of the neighbouring province. The inimical placing of the minatory cairns in Arabia could only have had one signification. "If you cultivate this land, your tomb is prepared for you, and is ready on the spot: you may regard your assassination as a settled affair."

The words in italics, in the preceding passage from Ulpian, appear to convey the exact signification of the Greek σκῆπελον, and the Hebrew פִּיָּז. A *tziyun* was merely "a heap of stones, piled up as a mark or indication." The idea of any "inscription" in such a case is ridiculous: the meaning of the *tziyun* was, in most cases, sufficiently explained by the local situation and the usages of the country. If there had been any inscription over the sepulchre of the man of God in 2 Kings xxiii. 17, we may presume that Josiah could have read it quite as easily as any of the standers-by. It would have been superfluous for the good king to have inquired *Mah hats-tziyun?* if the *tziyun* before him could have told its own story.

HENRY CROSSLEY.

BAPTISM AND CHRISTENING (4th S. vi. 111.)—The supposed difference here noticed between "christening" and "baptizing" is a bit of slipshod, and of a very aggravated kind. The words are obviously synonymous, as BAR-POINT says they are considered in America, according to any rational construction.

To "christen" means to make a Christian, or introduce into the Christian church, which is the gift of Baptism.

The popular phraseology will be understood by reading the office for Private Baptism in the English Prayer-book.

When an infant is in apparent and imminent danger of death, it is baptized with the few words at the beginning of the service, which according to the A. B. C. of theology convey—indeed the first sentence conveys—the essence of the Sacrament.

The remainder of the service is, strictly speaking, not necessary; and the main object is, as stated in the Rubric, that “the congregation may be certified” of the fact of the baptism.

The more correct designation is “reception into the Church” (see the 6th Rubric). But even that must mean the formal announcement of such reception; for, theologically, the Sacrament itself “incorporated into the Church” the infant, as is said in the service itself.

The less informed portion of John Bull has chosen to call the first service “baptizing” and the second “christening”—a way of speaking which, if it meant what it says, would be essentially heterodox, and is palpably inconsistent with the words or the form of the service, in which we first read that the child “ought not to be baptized again,” and afterwards “then shall he not christen the child again,” meaning the same thing.

LYTTELTON.

Hagley, Stourbridge.

To the inquiry of BAR-POINT—what difference is supposed to exist between baptism and christening—I answer that, with persons well instructed, there is none. But a confusion and misapprehension have become unhappily too common among the ignorant from the bad practice of the clergy of the Church of England, prevalent in many places, of *naming* a child, as it is called, at one time, and allowing it to be brought at any time after to have the rest of the baptismal service performed and be provided with sponsors. This *naming* is in reality the baptism; but it is too common to hear people say that such a child has been only *named*, but not *baptized* or *christened*, though in reality it has had all that is essential to a *valid* baptism if properly performed. The bad practice, however, has been found so productive of evil in too many cases, where children once *named* were never brought again for the completion of the baptismal rites, that it has happily been put a stop to in many places.

F. C. H.

I know a lady, born in England of American parents, who, having been baptized at her birth, was only christened when about ten years of age.

P. A. L.

RED VALERIAN, GREEK VALERIAN, AND SCARLET LIGHTNING (4th S. vi. 68).—Amongst the uneducated—and not only there—the perceptive organs, except in reference to the necessities of life, are as a rule defective, and especially as regards plants beyond the range of Culpepper's

popular *Herbalist*. Thus in some districts wall-flower and gillflower are indifferently known as *jillivers*. By the fox's brush is evidently indicated the *Valeriana rubra* (or *fibia* *), a native of southern Europe, found in the Levant, on Mount Vesuvius, and also I believe on the ruins of the Colosseum. As there are at least a hundred species of the *Valeriana*, four of which are natives of England, it may be to one of the latter that your correspondent refers. The red valerian (fox's brush) is often called *Roman valerian*, while the *Valeriana Dioscorides* (supposed to be the *foi* of Dioscorides) is the common *Greek valerian* to which cats are so partial; but scarlet lightning (*Lychnis chalcadonica* †) is quite a distinct plant. The name *Valerian* is of doubtful origin. Linnæus supposed that it was derived from some distinguished person named *Valerius*; while others derive it from *valere* on account of its medicinal virtues. But it seems probable that, like the word *cornelian* ‡, it was derived from a celebrated Roman *gens*. At the same time one is almost inclined to attach importance to the coincidence of the names, Greek and Roman, as applied to this plant, and to indulge the fancy that they may have originated in the third century (between 253-260) when the Emperor *Valerian* divided the Roman empire with his brother, and gave to the latter the Eastern or Greek (*Byzantine*) moiety.

But it has often occurred to me that certain synonyms, and, to go further, those remarks of country folks which are attributed to the obscure wisdom of their ancestors, are frequently mere corruptions and mistakes of a very recent date. Even one man, half educated and considered an authority in some small village, would be sufficient to originate a good deal of folk-lore. § It is the same in genealogy; half the family traditions that exist are probably but the coinage of the brain, derived in the first instance from some speculative grandmother, accepted as matter of fact by the filial piety of her son or daughter, and trans-

* I do not profess to be a botanist.

† In French *Croix de Jérusalem*, *ou de Malthe*; Italian *Croce dei Cavalieri*; Spanish *Crucos de Jerusalem*; Portuguese *Cruz de Malta*. (Green's *Universal Herbal*. Liverpool, 1820.) Thus (assuming perhaps an almost poetical licence), while the *Valerian* may be taken as the floral emblem of the partition of the Roman empire, the *Lychnis chalcadonica*, by a coincidence, happens to be the flower of the Order of St. John of Jerusalem—we might almost say of the Crusaders.

The root of the *Valeria officinalis*, the officinal or great wild valerian, has a very strong smell, which is dependent on a volatile oil. It is very attractive to cats and also to rats, and is employed by rat-catchers to decoy rats. It is much employed also in medicine at the present day.

‡ Not *cornelian* for *carnis*.

§ I do not allude to your correspondent, whose communication is both useful and suggestive.

mitted to the third generation without any very lucid explanation: hence the rise of *heraldic studios*.
Sr.

N.B. I may observe that in botany, when a flower is named after a man, its Latinized termination is, I think, invariably feminine, as *Amherstia*, *Lagenstromia*, *Linnaea*, &c.

CHILLON: BYRON (4th S. vi. 45).—As a resident in Switzerland I have known Chillon for several years. I beg to inform SEPTIMUS PIESSE that Byron did not carve the signature alluded to. It was done by a late keeper of the castle, and his wife (Mrs. Stowe's "chatty little woman") made no secret of the forgery. Shelley's signature is *genuine*, as I have stated at 4th S. i. 81. The "H. B. Stowe" was cut by Mrs. Stowe herself, who mounted a ladder for the purpose. She had not then discovered that Byron was such "an horrid man"! I remember an incorrigible wag who, on being told that "H. B. Stowe" was cut by "Harriet Beecher Stowe," said that if letters at such an altitude were cut by Harriet Beecher's *toe*, Mrs. Beecher must have assumed a queer position to accomplish the feat!

Though Byron calls his tale "*a fable*," and though he has asserted that the history of Bonnivard was unknown to him when the *fable* was written, thousands blend the "fabulous" incidents with the legendary ones of Bonnivard's captivity, and *vice versa*. The "Prisoner" is Bonnivard, and Bonnivard was the "Prisoner"! Investigation has stripped Bonnivard of a good deal of romance. He was neither chained, nor tortured, nor threatened with a Virgin's kiss! During the latter portion of his captivity he was a "pensioner" rather than a "prisoner"; he walked out and returned, and at last he was actually *turned out*, and, like "Mr. Ferguson," was told "you can't lodge *here*!"

JAMES HENRY DIXON.

"REFORM, RETRENCHMENT, PEACE" (4th S. vi. 113).—These words are somewhat injuriously termed a "party cry." They refer, not exactly to the "date of the Reform Bill of 1832," but to the ministry of Earl Grey on coming into office in 1830. I believe OLIM is substantially right, that Lord Grey laid them down as the bases on which he was prepared to accept office in a conference with William IV. in that year, and I well remember seeing them inscribed on a banner presented to Lord Althorp, at Althorp, by the Northampton people about that time.

They may be often seen illustrated in the celebrated collection of political drawings signed "H. B.," and drawn by the late Colonel Doyle, father of the inimitable Richard Doyle, late of *Punch*, &c.

One among them represents a dialogue between Lord Grey and William IV., of which the words

are—"King. What are your terms?—Lord Grey. Reform, retrenchment, peace.—King. Done!"

LYTTELTON.

Hagley, Stourbridge.

CHARLES LAMB (4th S. vi. 113).—Sir T. Tal-
fourd is held the best authority about C. Lamb, and according to him (Lamb's *Works*, ed. 1859, p. 311) there is no authority for saying that Mary Lamb wrote "the greater part" of *Mrs. Leicester's School*. He simply says that it, and the *Poetry for Children*, and the *Tales from Shakespeare*, were "written in conjunction" by them. These works do not appear to be in the edition I have quoted, in which, however, it is a defect that there is no index.

LYTTELTON.

Hagley, Stourbridge.

The stories contributed by Charles Lamb to *Mrs. Leicester's School* were—"Maria Howe, or The Effect of Witch-Stories;" "Susan Yates, or First going to Church;" and "Arabella Hardy, or The Sea-Voyage."

A. IRELAND.

VIRGIL, GEORG. III. 24, 25 (4th S. vi. 93).—I do not know any reason to doubt the ordinary rendering of this passage, which may be found in Heyne or in any common edition. Virgil is imagining a theatrical performance, and speaks of the *scene vanishing by the shifting of its fronts*, i. e. of the part presented to the audience; which can need no explanation to any one who has ever seen a play, for exactly the same thing is done now.

The next line means that the stage-curtain, on which the figures of Britons were inwoven, was raised up when the play began—also just as with us. It is curious that Heyne says that, in his time (and country), the curtain was *let down* and not raised.

By a poetical figure the Britons are spoken of as alive, and themselves raising the curtain.

LYTTELTON.

These lines are thus rendered by Voss:—

"Dann wie gedreht mit den Stirnen die Scen' abweicht,
und des Vorhange

Purpur rauscht, erhoben von eingewebten Britannern."
And by Davidson:—

"Or how the scene with shifting front retires; and
how the inwoven Britons lift up the purple curtain."

Virgil, amongst the furniture of his poetical temple, has introduced the *aulæa* (wide hangings for a hall or court) wherein the Britons are depicted, by interweaving probably gold or silver with cloth, as acknowledging the victory of Julius Cæsar. The interweaving of metals with linen web is an art now unknown, or if practised at all, is only to be seen in such structures from the island of Madagascar. The *violet* purple dye was sold, according to Pliny, at one hundred *denarii* (3l. 4s. 7d.) the pound; whilst the same weight of *red* purple is valued at one thousand *denarii* (32l. 6s.)

¶ The Bayeux tapestry will furnish a notion of such representations as Virgil refers to; but greatly inferior, as a work of art, to the Roman tapestry of eleven centuries' greater antiquity.

T. J. BUCKTON.

THE CHEESEWRING (4th S. vi. 126.)—As a Cornishman I am thankful to you for your attempt to save the *Cheesewring*; but, alas! it comes too late. I visited it a few days since, but would advise no one hereafter to go a mile out of his way to see it. The granite works have already reached within forty feet of it, and the memorable pile is already spoiled, and it would now be a small matter of regret if it were overthrown. The *Cheesewring* is now propped up by the insertion of granite blocks and iron bolts to keep it from falling, and for a short time longer to spare those concerned from public execration.

THOMAS L. COUCH.

EUCHARISTIC WINE (4th S. vi. 136.)—I believe that it is by no means the common practice in the Church of England to use *red* wine at the administration of the Lord's Supper, but that the thick sweet wine called *tent*, or *mountain*, is in most frequent use. In Catholic churches, as there is no rule for the *colour* of the wine to be used at the altar, *white* wine is preferred, because *red* would stain the mundatory with which the chalice is wiped dry, and so prove very inconvenient.

F. C. H.

"DON'T CHANGE A CLOUT," ETC. (4th S. vi. 131.) This proverb is quite current in Scotland at the present day, and is a caution against putting off your heavy or winter clothing until the warm weather is established for the season.

HILL STREET.

BONAPARTE'S PORTRAIT (4th S. vi. 45, 122, 145.) Will F. C. H. allow me to correct an error in the inscription on his portrait of Napoleon Bonaparte? Napoleon was born at Ajaccio in Corsica, on Aug. 15 (the very day I write this), 1769, and not in A.D. 1767 as stated. JOHN PICKFORD, M.A.
Bolton Percy, near Tadcaster.

AVARES OF INDIA: KAFARS: HAZARAS (4th S. v. 605.)—I would have replied sooner to MR. HOWORTH'S inquiry had I not been absent from home, which prevented me from seeing "N. & Q." till now.

We are still dependent on Mount Stuart Elphinstone for the best account of the tribes around Cabul. Alexander Burnes (*Bokhara*, ii. 210, and *Pers. Narr.* 207) also gives some account of the Siyah Posh Kafars, and has notices of them in the *Jour. of the Asiatic Soc. of Bengal*, ii. 805 and vii. 825. It is worthy of remark that the names occurring in a list of Kafar villages in the latter paper have a very Indian aspect, several of the terminations being purely Hindu, as *dés* and *grām*, the Hindi

for village or township, and *kal* or *gal* the Dravidian for rock or hill. There is also a paper by Mohan Lal in the same journal (iii. 76), but it does not contain much. Wood, of the Indian navy, notices them in his journey to the Oxus, and it may be worth while to consult Moorcroft, Masson, and Vigne, but I have not them at hand to refer to. The Hazaras are better known, and much information regarding them will be found in the unpublished correspondence at the India Office with reference to the frequent military expeditions on the north-west frontier, the last of which penetrated into their country only two years ago, though directed against the turbulent Mohammedan inhabitants of the district. Conolly, Burnes, Abbot, and Gerard may also be consulted, but I am unable at present to refer to them. Major Leech has a paper on the tribe in the *Jour. of the Asiatic Soc. of Bengal*, xiv. 333, being a supplement to a previous communication. Wilson refers to both Kafars and Hazaras very cursorily in *Ariana Antiqua*, pp. 133, 191; and there is a short account of the trade of the Hazara country in a volume on the *Trade and Resources of the Countries on the N.-W. Frontier*, published at Lahore by order of the Lieut.-Governor of the Punjab in 1866, p. 7.

Abul Fazal, noticing the Hazaras in the *Ayin Akbari*, considers them to be descendants of Jagatai Tatars who remained behind the army of Mangu Khan in his expedition to assist Hulaku.

W. E.

"A DUTCHMAN'S DIFFICULTIES WITH THE ENGLISH LANGUAGE" (4th S. v. 581.)—John de Liefde, the author of this pamphlet, was born in Amsterdam in 1814, and died at the same place December 6, 1869. A short account of his life may be found in *The Sunday Magazine* (Strahan and Co.) for April 1, 1870.

R. SOMERVILLE.

"GOD TEMPERS THE WIND TO THE SHORN LAMB" (4th S. vi. 90.)—UNEDA's friend, the Doctor, who informed the lady that it was not Solomon who used this expression, is so far correct; but when he proceeds to say that it was Tristram Shandy, he is himself mistaken, as it was Maria in the *Sentimental Journey*. I may add that I have seen it stated, that Sterne took this almost word for word from George Herbert, who says: "To a close-shorn sheep God gives wind by measure" (*Jacula Prudentum*).

JONATHAN BOUCHIER.

MINTON'S TILES (4th S. vi. 93.)—Surely R. F. M. knows the difference between things new and old: how the freshness of youth vanishes by age. If the tiles to which he alludes have lost their brilliancy, it is a proof they have been well trodden over, and nothing can be done to restore their surfaces—a good black coat gets brown, and a red one gets pink, and our own ruddy faces lose their

colour: such is the common course of events, and tiles are not exempted. Why should they be? for, as my friend the late Mr. Minton once told me, "Nothing will last for ever," in reply to my remark that the surfaces of his reds and blacks were deteriorated. M. A. OPIFEX.

LAZARUS (4th S. vi. 73.)—According to Schleusner the word *לָאָזָר*, *lezer*, occurs in the Jerusalem Talmud, and he thinks it should be derived from *לָא*, *no*, and *זָרָא*, *help*, signifying a man void of help, poor, whom the Greeks called *ἀσθενής*. The Syriac version confirms this by use of the proper name *ܠܙܪܐ*, *Lozar*; and the Arabic fol-

lows, *لعازر*. It may be inferred that as the name Lazarus is found in the Talmud it was well known to the more learned Jews of the Christian era. There is no probability whatever that the Jews borrowed this word from the New Testament as an invention of that era. This explanation accords better with the narrative of Luke than that of John, for in the latter, the name is represented as proper to a certain man. Wetstein, *N. T.* (i. 767) should be consulted. T. J. BUCKTON.

"CRY BO TO A GOOSE" (4th S. vi. 94.)—Another form of the saying is found in Nash's *Lenten Stuffe* in his "Address to the Reader":—

"Euery man can say *Bee to a Battledore*, and write in prayse of Vertue, and the seuen Liberrall Sciences, threash come out of the full sheaues, and fetch water out of the Thames."

WILLIAM ALDIS WRIGHT.

TWO PASSAGES IN "TIMON OF ATHENS" (4th S. vi. 43.)—The following are my views: Timon is constantly punning and retorting on and in the words of others, as the text shows. Therefore (1)—

"Long live so, and so die,"

evidently proceeds from his mouth; (2) the banditti were in search of *gold*, as the text shows; consequently—

"Your greatest *want* is you *want* much of *want*,"

seems to me to be the true reading; for their *want* was *gold*, and they wanted *much* of it; therefore, "want much of want = want much of gold." And it will be found that *want*, in writing, might easily be misread *meat*. But, says Timon, after such punning, and as alluding to 1 Timothy vi. 8, "Why should you want?" &c., and ends that speech with "Want? why want?" and, I think, supports the reading of *want*, in preference to *meat* or any other word. J. BEALE.

ARMS AND BADGE WANTED (4th S. vi. 111.)—The arms of the Giffards of Brightley, co. Devon, were—Sable, three lozenges conjoined in fesse ermine; and I have a MS. note (which I am unable to verify just now) which states that an

heiress of Clotworthy had married into that family. The arms of Clotworthy were—Azure, a chevron ermine between three chaplets, or.

John Courtenay of Molland, co. Devon, the last male of that family, was born 1687, and died s. p. 1732. He married Margaret, daughter of — Giffard of Brightley, and his widow survived him till 1746. The Courtenays of Molland originally charged each point of their azure label, with three mullets, argent. I do not know of any badge of the Courtenays, except perhaps the dolphin. The dolphin (sometimes charged with torteaux) was used as a crest, as were also a penache argent, and a white boar statant; but I believe these were all crests, and not badges. EDMUND M. BOYLE.

11, Wellington Crescent, Ramsgate.

OFFICIAL WIT (4th S. vi. 111.)—The worthy Mobile postmaster thus, "by return post" *mobile*, learnt to his cost "que toutes les vérités ne sont pas bonnes à dire." This official wit reminds me of a similar mishap to Mr. Huskisson, circa 1827-28, whilst member of the cabinet of which the Duke of Wellington was Premier. Having from some *incompatibilité d'humeur* resigned his post, he on reflection wished to retract, saying there had been some mistake; the Iron Duke, who was glad of the opportunity to separate from his Whig colleague, promptly retorted: "No, it is no mistake—it *can* be no mistake—it *shall* be no mistake!" On the occasion a caricature appeared, by Paul Pry (W. Heath), representing George IV. with the gout, offering his wig at the end of a pair of tongs to the Duke, who, bowing, says, "I am happy to see your M—y has discarded the wig at last." P. A. L.

THE CROWN OF THORNS (4th S. v. 579; vi. 31, 101.)—I cannot but think it a strained idea that the crown of thorns was meant to or did inflict pain. I look on it simply as a part of the kingly costume in which they arrayed our Lord. A very little ingenuity would convert the long thorns of the *Pyrus acanthus* into a very good imitation of the spiked crown which the Roman emperors are so often represented on coins as wearing. This seems to me the most simple and natural explanation. E. R. PEARCE.

MALTESE CROSS: BADGE OF THE 60TH RIFLES (4th S. v. 295, 476, 548.)—It is many years since I had the pleasure of seeing a battalion of this gallant regiment, but I think I am correct in saying that the badge, worn upon the waist-belt and shako, is not really a Maltese cross at all. It is, if I remember rightly, a cross *pattée*—a very different thing from the eight-pointed cross of the Knights of St. John; and I am, therefore, inclined to doubt its having been assumed to denote the connection between the regiment and Count von Hompesch, Knight of Malta; that is, if the

badge has always been used of the shape in which, as I conceive, it is at present.

The cross *patée* is, indeed, sometimes erroneously called a Maltese cross. One very notable instance of the blunder is to be found in the "Rules and Ordinances" connected with the great British order of valour, the "Victoria Cross." It is there ordained that the badge "shall consist of a Maltese cross of bronze." Nevertheless, as has been pointed out in "N. & Q." (3rd S. vii. 33), the badge is not in the form of a Maltese cross, but is a simple cross *patée*. Had it been of the shape prescribed by the royal warrant, it might have escaped the extreme ugliness which is its present characteristic. Of course we could not for an instant suppose that the officer of the College of Arms, who regulates regimental badges, &c., did not know what was the proper shape of a Maltese cross: perhaps, then, we may conclude that he was too courtly to point out to the royal designer the fact that the badge was not drawn in accordance with the description of it.

J. WOODWARD.

Montrose, N.B.

ORDRE IMPÉRIALE ASIATIQUE, ETC. (4th S. v. 360, 472, 512, 541.)—On referring to the little work of M. Gourdon de Genouillac, entitled *Dictionnaire historique des Ordres de Chevalerie*, Paris, 1860, I find it stated, that—

"Cet ordre a été créé par le sultane mogole Alina d'Eldir durant son séjour en France; les statuts en furent autorisés le 6 juillet 1835, et approuvés quelque temps après par le saint-siège apostolique. . . . Il cessa d'être conféré à la mort de la sultane, survenue en 1851."

Who was this "sultane mogole," and what was the form of the decoration? I suppose there is no chance of my also learning by what competent authority it has been "revived"; we may safely conclude that it is not by "le saint-siège apostolique."

J. WOODWARD.

MISCELLANEOUS.

NOTES ON BOOKS, ETC.

The Whole Works (as yet recovered) of the Most Rev. Father in God Robert Leighton, D.D., Bishop of Dunblane and Archbishop (Commander) of Glasgow. Containing the Corrected Text of the Pieces previously published, and including many Letters, Sermons, and other Pieces never before published. The whole carefully edited and furnished with Illustrative Notes, Indexes, &c. By William West, B.A., Incumbent of St. Columba's, Nairn. (In six vols.) Vol. V. (Longmans.)

This fifth volume of Mr. West's conscientious and carefully edited collection of the writings of Robert Leighton contains his Expository Lectures on the xxxixth Psalm, on Psalm vii., on Isaiah vii., on the first nine chapters of St. Matthew, on Romans xii., on the Creed, on the Lord's Prayer, and on the Ten Commandments, and his Short Catechism. We trust, not only for the sake of the editor, but for the credit of the religious world of England, that

this first attempt at a really complete and scholarlike edition of the writings of this eminently pious man is meeting with the success which it unquestionably deserves.

South Winfield Manor, Illustrated by Plans, Elevations, Sections, and Details: with Perspective Views and a Descriptive Account, &c., Measured, Drawn, and Lithographed. By Edmund B. Ferrey, A.R.I.B.A. (Published by the Author.)

The ancient manor of South Winfield, situated rather less than half a mile from the village of that name, scarcely three miles from Alfreton and about eight from Matlock, is one of the most remarkable ancient manorial residences in England; and it is, therefore, somewhat surprising that up to the present time no illustrated architectural monograph of its very interesting and perfect remains should have been given to the world. This is the more remarkable since its beauties attracted the attention of that accomplished antiquary and architect Mr. Blore upwards of half a century ago; but Gothic architecture was at that time little studied, and Mr. Blore contented himself with giving the history of the Manor and Manor House. Mr. Edmund Ferrey, who obviously follows the footsteps of his father, has, therefore, the great advantage of a clear and new field before him of which he has availed himself with good effect. The illustrations are very interesting, and as they are for the most part drawn to scale, they not only furnish information of the most important description for the archaeologist, but details of great practical value for the architect who may be called upon to preserve or restore any old English mansions, or to erect a new house upon an ancient model.

BOOKS RECEIVED.—

Ancient Classics for English Readers. Virgil. By the Rev. W. Lucas Collins, M.A. (Blackwood.)

This volume was to have been edited by the late Mr. Conington. His representatives and publishers have, however, very handsomely permitted Mr. Collins to make use of that gentleman's admirable version of the *Æneid*, which adds greatly to the interest of the volume.

The Poetical Works of William Cooper, edited with a Memoir by Robert Bell. Vol. II. (Griffin & Co.)

A new volume of Messrs. Griffin's cheap re-issue of Bell's English Poets.

WE are glad to welcome a new number (the 84th) of Mr. J. G. Nichols's *Herald and Genealogist*, in which we are always sure to find novelty, and, what is more important, accuracy and trustworthy information.—*The Book-Worm* for July also calls for notice for its curious and interesting bibliographical contributions.

ST. PAUL'S CATHEDRAL.—£0,000. have been already subscribed towards the sum required for the completion of St. Paul's Cathedral; but as this amount includes two donations of 2000*l.* each, which will only be given provided that 100,000*l.* are raised by Dec. 31, 1871, it behoves all well-wishers to the movement to use every effort to enable the committee to secure them. We hope to see the works taken in hand without unnecessary delay. A concentrated and successful effort in the choir would go far to unloose the purse-strings of many who now hold back, as, indeed, confidence has already been imparted to others by the assurance that alterations—of doubtful taste and incomplete—commenced years ago will not be further proceeded with. With a view to interesting all in the work, it has been suggested that the parishes throughout the diocese should be organised; and that, under the guidance of the most popular canon of the cathedral, all those who may have been ordained in

the diocese should associate themselves in some appropriate manner with the adornment and completion of the mother-church.

THE GLOBE AND BLACKFRIARS THEATRES.—Mr Halliwell, in a letter to *The Athenæum*, announces the discovery of a series of documents which reveal the long-hidden mystery of the story of the establishment of the Globe and Blackfriars theatres. It is now certain that Shakespeare, who is more than once alluded to by name, was never a proprietor in either theatre. His sole interest in them consisted in a participation, as an actor, in the receipts of "what is called the house."

THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—The twenty-fourth annual meeting of this association will commence on August 23, and continue until the conclusion of the week. The objects principally visited will be those of the earliest prehistoric character, in which class of antiquities the county of Anglesea, and especially the western portion of it, is richer than any other district in the Principality. There are also numerous remains of the earliest dwelling houses, usually called "cyttian," some of which have lately been excavated and examined by the Hon. W. O. Stanley, M.P., of Penrhos.

The article on "The Text of Chaucer," in the last number of the *Edinburgh Review* (to which we referred recently) is said to be from the pen of Prof. Baynes, of St. Andrews.

The pictures lent by the Marquis of Westminster are now arranged in one room at the South Kensington Museum. They include Gainsborough's celebrated "Blue Boy," Reynolds' "Mrs. Siddons as the Tragic Muse," and many other well-known masterpieces.

The trustees of the National Portrait Gallery have secured the well-known portrait of Charles Dickens, by Ary Scheffer. It was painted when he was forty-three, in 1855, and exhibited at the Royal Academy in the following year.

It is reported that Mr. Tennyson has a new work in hand.

INTERNATIONAL EXHIBITION OF 1871.—We are requested by Her Majesty's Commissioners to state that there is no foundation for the rumour that the International Exhibition appointed for 1871 is to be postponed by reason of the war. The first of the series of Annual International Exhibitions of Selected Works of Fine and Industrial Art and Scientific Inventions will take place next year as already announced.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE ENGLISHMAN'S MAGAZINE, 1801.

Wanted by Mr. A. Ireland, Ingleswood, Bowdon, Cheshire.

Early MSS.

English, ditto.

Illuminated, ditto; if English, fragments will be acceptable.

Old Scrap Books and early Prints.

Wanted by Rev. J. C. Jackson, 12, Manor Terrace, Amherst Road, Hackney, N.E.

A SUPPLEMENTARY REPORT ON THE RESULTS OF A SPECIAL ENQUIRY INTO THE PRACTICE OF INTERMENT IN TOWNS, by Edwin Chadwick, Esq., Registrar, 8vo. 1842. Being a Parliamentary Paper with regard to "The Sanitary Condition of the Labouring Population," for the Poor Law Commission.

GRIFFITHS (JACOB) DE FUERRE CHRISTIANO, Ingolst. 1611. Sm. 4to. **LE SIEUR MARTIN'S CERÉMONIES FUNÉRAIRES DE TOUTES NATIONS**, Paris. 1677. 12mo.

BOY AND THE BIRDS.

Wanted by Rev. W. H. Sewell, Yaxley Vicarage, Suffolk.

Notices to Correspondents.

We are compelled to postpone until next week our notices of the new Journal, Art, Pictorial and Industrial, and several other books.

J. W. W. The "Dulce Domum" has been frequently printed. The original Latin, Bishop Wordsworth's English translation, and the music, are given in *Chapel's Popular Music of the Old Time*, ii. 578. Co-suit also Walcott's William of Wykeham and his College, p. 122; Gentleman's Magazine for March and July, 1793, pp. 239, 570; and "N. & Q." list S. x. 66, 193; xi. 66; 3rd S. vi. 61.

B. B. W. W. The "Coffee House, the corner of Bow Street (now a ham and beef shop) was more celebrated than the one of the same name at No. 7, Serle Street, Lincoln's Inn. See Cunningham's as well as Timbs's London.

ERRATA.—In the article on the Centenarian Bowman (ant. p. 146) for "Mounsey" read "Mounsey," and for "Tottington" read "Irthlington;" p. 146, col. ii. third line from the bottom, for "Kewick" read "Kewick."

"NOTES & QUERIES" is registered for transmission abroad.

CROSTHWAITE'S MUSEUM, KESWICK.

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Sprühend umzucken mich rasselnde Blitze.

Lenker der Schlachten, ich rufe dich!

Vater du, führe mich!

"Vater du, führe mich!

Führ' mich zum Siege, führ' mich zum Tode;
Herr, ich erkenne deine Gebethe,

Herr, wie du willst, so führe mich,

Gott, ich erkenne dich!

"Gott, ich erkenne dich!

So im herbstlichen Rauschen der Blätter,
Als im Schlachtendonnerwetter,

Urquell der Gnade, erkenn' ich dich,

Vater du, segne mich!

"Vater du, segne mich!

In deine Hand befehl' ich mein Leben,
Du kannst es nehmen, du hast es gegeben,

Zum Leben, zum Sterben segne mich.

Vater, ich preise dich!

"Vater, ich preise dich!
's ist ja kein Kampf für die Güter der Erde;
Das Heiligste schützen wir mit dem Schwerte,
Dum fallend und siegend preis' ich dich.
Gott, dir ergeb' ich mich!

"Gott, dir ergeb' ich mich!
Wenn mich die Donner des Todes begrüssen,
Wenn meine Adern geöffnet fliessen,
Dir, mein Gott, dir ergeb' ich mich!
Vater, ich rufe dich!

Translation.

"Father, I call on thee!
Where the deep cannon roars dreadful around me,
Where the red lightning of battle has found me;

Ruler of armies, I call on thee!

Father, O guide thou me!

"Father, O guide thou me!
Lead me to triumph, or lead me to perish,
Teach me thy will in submission to cherish;
Lord, as thou wilt, so guide thou me!
God, I bow down to thee!

"God, I bow down to thee!

As when the oak parts in tempests asunder,
So 'mid the roar of the cannon's dread thunder,
Fountain of mercy, I call on thee!

Father, look down on me!

"Father, look down on me!
Thine is my being, O thou best canst shield it;
Thou didst bestow it, and freely I yield it;
Living or dying, look down on me!
Father, I trust in thee!

"Father, I trust in thee!
Not for earth's treasures our blood are we spending,
All that is sacred our swords are defending;
Falling or conquering, I hope in thee,
All I resign to thee!

"All I resign to thee!
When all around me in mist shall be clouded,
When in the dark robe of death I am shrouded,
Father, I yield my soul to thee!
Father, look down on me!"

This version is in the same metre as the original, so that it can be sung to the stirring music of Himmel, composed for the German. F. C. H.

WAR SONG.

As you occasionally give insertion in "N. & Q." to verses illustrative of times past and present, may I hope that the following picture (not very pleasant) of one aspect of life and death in France and Germany may not be uninteresting. The state of mind expressed in war songs is often so utterly at variance with all right Christian feeling that nothing can be said in defence of it, and it is only to be viewed for the time as a kind of mental fury and aberration. When the passions excited by war are allayed we have then leisure calmly to consider the poet's spirit-stirring strains, which form part of the history of the times; and proper allowance must be made for his Tyrtæan raptures, since they may, in the main, be a defence of right and justice, although erring on the side of extravagant and unnatural sentiment.

The present warlike effusion is one of several recent productions of the kind in defence of Germany. I have not seen any of the French songs composed during the present fearful war mania. They are probably composed in quite as bitter a spirit of nationality.

The Germans possess an extensive collection of their historical songs in five volumes 8vo, by R. Von Liliencron. JOHN MACRAY.
Oxford.

ON THE DECLARATION OF WAR BY THE FRENCH.

[From the *German of Friedrich Bodenstedt*].

"Ye Frenchmen, ye Frenchmen, beware of the day
When the foemen from Germany haste to the fray;
On—onward they rush, a vast army of might,
Hate swells in their bosoms, hands clasped for the
fight;

They think on past days of dishonour and shame,
And burn to avenge them and rescue their fame.
In discord ye thought to embroil us—but see
In the war-whoop to meet you all Germans agree;
On the Rhine's sacred stream shall a battle be fought,
And there shall a true German verdict be taught.
Such a battle your Emperor never has seen,
To teach him and Frenchmen what Germans can
mean.

There came up bold troopers and told me outright—
Arouse ye! and sing us a song for the fight;
Of love and of pleasure enough thou hast sung,
Now grim hate and vengeance our bosoms have stung;
Hate—never to bend to the Frenchman's proud will;
Hate—never the false ranks of Cæsar to fill;
Hate—scorning all boasting and windy renown;
Hate—scorning all Frenchmen in country or town.
So came the bold troopers and spoke to me there—
Quick! sing us a war-song, and wreaths ye shall
wear;

A song full of ardour and courage untamed,
To hear it we'll march with fresh fury enflamed.
Up! up! then, Bavarian and Palatine,
And fling back the Frenchman afar from the Rhine.
Up! brothers, from Mark and the Suabian land,
And utterly crush the base, blustering band;
Up! Pommers and Saxons, and Hessians and Franks,
Now grasp hand in hand ye, and win all our thanks.
Be Germany's honour and triumph renowned,
In the Rhine all French glory for ever be drown'd;
The old perjured despot of France must begone,
To Paris our path's by the cannon alone,
His Germans our Hero-King leads to the Rhine,
While victory o'er their bright banners shall shine."

THE SUPPOSED DESCENT OF ROBERT LYLE FROM A CO-HEIRESS OF MAR.

Various matters having engaged the attention of the writer for the last two months, he delayed any reply to the observations of ESPEDARE in "N. & Q." 4th S. v. 537, upon the subject of the alleged descent of Robert Lord Lyle from a co-heiress of the house of de Mar.

The ancient family of Lyle at one period of time held large possessions in the county of Renfrew, and from their position as peers of parliament, might, without presumption, have aspired

to an alliance with the still more ancient and noble race of de Mar. But that they did so has not been proved by anything like legal, or even moral, evidence; for excepting one document, to be immediately noticed, there is nothing to support the assertion of George Crawford, the historian of Renfrewshire, on the subject, though adopted subsequently by succeeding genealogists.

Crawford founds his assertion upon Fordun in "*Vita Jacobi Primi*." Unfortunately this reference is valueless, first, because that important and authentic writer died before 1386, and secondly, because he must have had the gift of second sight to compose the life of a monarch who was not born during his lifetime. No doubt Bower, Fordun's continuator, might have said something of the kind, but he did not do so. In Goodall's edition of the *Scoti-Chronicon*, which ends with the life of James I., there is not a word on the subject. Therefore, from whatever source Crawford obtained his information, it could not come either from Fordun or his continuator.

That Sir Robert Erskine was heir of line of the Mar earldom is undoubted; for, without going further, he was declared to be so by Queen Mary, her son James VI., and the parliament of Scotland, who invariably style him *Robert Earl of Mar*—a recognition which, after the lapse of nearly three centuries, can hardly be questioned. His father, Sir Thomas Erskine, was the husband of Janet Keith, heir of line of Lady Elyne, otherwise Helen, daughter of Gratney Earl of Mar. She certainly might have had a younger sister, through whom the Lyles could claim a moiety of the lands: this is but a conjecture, nothing more; for the only sister of Elyne, according to the genealogy of the family of Mar, compiled during the lifetime of the attainted earl (1709) by George Erskine—Baron Baillie of Alloa—adopted by his lordship and placed by him with the family muniments, states that such a sister did exist, but that she died without issue. Robert Lord Erskine, upon the death in 1436 of Alexander Stewart, *jure curialitatis*, Earl of Mar, became, *jure sanguinis*, Earl of Mar as next heir of the Countess Isabella. He was served heir in the territorial earldom and territorial barony or lordship in the months of April and November, 1438. To the peerage he required no service, as it vested in him by right of blood.

The earldom of Mar, when the succession opened, consisted principally of rights of overlordship or superiorities, and the same is believed to have been the case with a greater part of the lordship of the Garioch. Now if there is one settled point in the feudal law of Scotland, as regards succession in honours, it is, that in the case of co-heirs, Dignified offices, Superiorities and Peerages, devolve exclusively upon the eldest sister and her heirs, the only divisible portion of

the estate being the *solum*, or, as it is usually called, the *dominium utile*, the eldest daughter taking in addition the principal messuage and adjoining lands as a *præcipium*.* The English rule in reference to baronies falling into *abeyance* never at any time applied, or could apply, to Scotland, where the eldest female invariably takes in destinations to *heirs*. Where there are no immediate heirs and the title is unclaimed, it is said to be *dormant*: for example, a charter or a patent to heirs, either male or female whatsoever, when the heir does not turn up, is said to be *dormant*; but when the charter or patent is to the heirs male or female of the *body*, and there are neither one nor the other, the honours become *extinct*.

Abeyance can never apply to a Scotch peerage, although some English lawyers have shown their ignorance by asserting its application. Consequently Sir Robert Erskine, in right of his mother, was Earl of Mar, whether Lady Elyne, his ancestress, had a sister or sisters.

In this way, whether the first Lord Lyle or his father did marry a female of the Mar family, in her right all that he could claim any right to was a share of the *dominium utile* of the earldom or barony. With the superiorities or *dominium directum* he could have no concern, that passing, with the title of honour, to the representative of the elder sister.

The only thing having the appearance of relevancy on the subject is a charter preserved in the chartulary of Paisley, which establishes that upon September 25, 1452, Robert Lord Lyle borrowed from the abbot of Paisley 112 marks to be expended in prosecuting his right to the lands of the Garioch belonging to him in heritage. In security for which loan his lordship conveyed to the abbot and convent a third part of his fisheries in the Clyde called le Crukytshot. The words used in regard to the lands of the Garioch are *mihi jure hereditario pertinentibus*.

This deed, the only *real* piece of evidence that has as yet turned up, proves that Lord Lyle maintained a claim to the lands, meaning thereby the *solum* or *dominium utile* de le Garioch *hereditario jure*; but how such right came to him is left in the dark. The Garioch may have been given to him or to his predecessors by one or other of the two countesses, or by James, second Earl of Douglas and Lord of Mar. Without further conjecture, it is sufficient to say that they may have come to him in a variety of ways. Lord Lyle's assertion proves only the fact that he *believed* he had a right to these lands—nothing more.

Very recently the writer has ascertained that there existed, at a time not *very* remote, in the Mar charter chest:—

“Decreet arbitral pronounced by David Prior of the Cloyster of the Monastery of Cambus Kenneth and William of Guthrie Chanon of Glasgow, on a difference betwixt Patrick of Galbraith and John of Lyle and other co-executors to the deceased Sir Robert of Lyle and Duchal on the one part, and Sir Robert Erskine of that ilk on the other. Sealed and dated April 20, 1483.”

This decret arbitral was issued prior to the death of Alexander Earl of Mar, which did not occur for three years afterwards, when Sir Robert Erskine became, *jure sanguinis*, Earl of Mar. If this document were forthcoming, it might explain the nature of the connection between the deceased Sir Robert of Lyle and Earl Robert of Mar, then only known as Sir Robert Erskine.

In 1488 Robert Erskine expended his two services, took possession of the lands of the earldom and barony, became Earl of Mar, and as overlord or *dominus directus* entered vassals. Why Lord Lyle delayed for years in prosecuting his alleged right is certainly at this date difficult to comprehend; perhaps *mea urgens necessitas* may be accepted as the explanation.

But the important part of this mortgage deed is, that Lyle advanced *no claim* to the lands of the earldom of Mar. If he had descended from a co-heir of Lady Elyne, his right to a share of the lands of the earldom was just as good as that to the lands of the Garioch.¹

It is not to be wondered at that Sir Robert Douglas, the peerage writer, and his editor, the late Philip Wood, Esq., who did so much to improve the second edition of the former's *Scotish Peerage*, could not explain satisfactorily the alleged connection of the Lyles with the de Mars, or account for the disappearance of the claims of the Lyles when James II., after the death of Earl Robert, fraudulently got his lordship's service set aside, notwithstanding the struggles of Thomas Lord Erskine to maintain his just position.

At the time when what is denominated the service negative was procured by James II. and Thomas Erskine was extruded from the earldom, Earl Robert had either successfully resisted the claim of Lyle, or had come to some understanding with him.

Perhaps, in the latter case, Earl Robert may have paid off the mortgage to the abbey, and obtained an assignation to the charter; for “true it is and of verity” that *subsequently* the earls became proprietors of this *very fishery*, and so late as the year 1642, John Lord Erskine, son and heir of the Earl of Mar, is infeft in the fishery called the *Crukytshot*, which Lord Lyle had in 1452 conveyed in security to the abbey of Paisley.

If his majesty James II. could have made any use of Lyle's claims, we may be assured he would have done so. He was by no means a very scrupulous person, as his stabbing the Earl of Douglas in the castle of Stirling evinces—a murder, too,

* Stair, book iii. tit. 5, s. 11.; Erskine, book iii. tit. 8 s. 16.; Riddell, *Peerage Law*, vol. i. p. 114.

aggravated by being brutally perpetrated under trust, as Douglas visited the king, conceiving that a safe conduct would protect him. Neither did he hesitate to resort to foul play to attain any object he was desirous of effecting. No wonder that in 1587 the parliament of Scotland declared, after a thorough and searching examination into facts, that the lawful heirs of Mar had been wrongously deprived of their inheritance, partly by occasion of the troubles occurring and intervening, and "partly by the *iniquity* of the time and staying of the *ordinary course of justice* to them, by the partial dealing of such person as had the government of our sovereign lord's predecessor as well in parliament as council."

Lord Chancellor Orichton, who managed the reduction negative, is here evidently pointed at, for it would not have been decorous to have mentioned his master by name.

When, at a later date, the case with Lord Elphinston (1626) came to trial, his lordship never alluded to any claim competent to the Lyles, neither did he question the descent of the Earl of Mar, but founded upon an alleged charter of August 4, 1404, by the countess, the original of which was not then produced, neither was it exhibited during the proceedings in the *reduction negative*. In both cases a transcript or *certified copy* was put in evidence, but no one ever saw the original. But, even if it ever existed, it was inoperative, as the Court of Session, adopting the plea of Lord Mar's counsel, Sir Thomas Hope, decided that, as it had never been confirmed by the crown, it could create no valid right in Alexander Stewart. Lord Elphinston then contended that a confirmation *might be presumed* after such a lapse of time; but the judges in 1626, in like manner with the Committee of Privileges in the case of Balfour of Burleigh, refused to countenance any such presumption, recognising in both cases the legal maxim that *de non apparentibus et non existentibus eadem est ratio*.*

The matter, after all, just comes to this, that there is no sufficient evidence to show any descent of Robert Lord Lyle from a co-heiress of the Earls of Mar; and if it could be established it would not affect the status of Robert Earl of Mar, who for nearly three centuries, by the crown and parliament of Scotland, had been acknowledged as the heir of line of the family, and the next heir of Isabella Countess of Mar, *in her own right*.

One word as to 'quartering the arms of Mar. Upon turning to Sir David Lyndsey's well-known book of arms (1542), those borne by the Lords Lyle do not appear, which is singular, as the old male line was flourishing at that time, and a fe-

male representation did not transfer the title and what may have remained of their estates to Montgomery of Lainslaw, shortly afterwards the male representative of the family of Eglinton, that earldom having been transferred to a Seton, who thereupon took the name and bore the arms of Montgomery.

When the Lyles first assumed the arms of Mar does not appear; that they did so is true. After the Montgomeries became Lords of Lyle, or rather took the title—for, excepting in one instance where the last heir male voted at the peers' election, the writer has not found any evidence whatever of a proper legal recognition of their claim—as Scottish barons, they enlarged the quarterings. By what proper authority this was done it is impossible to say, and is in reality immaterial; for the real point for explanation comes to be, how it happened that the oldest heraldic authority in Scotland has not registered in 1542 the arms of the Lords of Lyle.

Sir David Lyndsey may have been more scrupulous than his successor in allowing arms not properly verified to be inserted in his judicial record of such things; and if the Lords Lyle were entitled legally to quarter the arms of de Mar, it is surprising they omitted to verify that right by the sanction of the Lord Lyon King-at-arms.

It has been recently stated that, in a sort of continuation of Fordun and Bower, attributed to Bishop Elphinston, which was in the Fairfax Collection and is now in the Bodleian Library, it is said, when mentioning the seizure of the Mar domains by James I. of Scotland, that there was a belief that his majesty had deprived the families of Erskine and Lyle of their lawful rights. That the king did take that to which he had no right is quite true, but an *on dit* of the above kind is no evidence whatever; and it must be recollected that the future bishop was not born until a quarter of a century after the demise of the Countess Isabella, and that he was not more than four or five years of age when Alexander Stewart, the life-rent earl, died.

That the Lords Lyle may have at one time been allied to the de Mars is far from improbable, but that there is no evidence of their connection with the family seems difficult of proof. The remark on the subject by Wood in his edition of Douglas must not be overlooked. He says it is very singular that, "in all disputes betwixt his Majesty (James II.) concerning the earldom of Mar, *there is no mention*" of any claim on the part of the family of Lyle.

J. M.

* Balfour of Burleigh case, House of Lords, July 21, 1868.

THE EARL OF HADDINGTON.

Can any correspondent of "N. & Q." suggest the authority for, or any facts corroborative of, the following anecdote, which is not at least without some profit? I find many references to the Earl of Haddington in *The Court and Times of James I.*, 1848, but do not observe any during the king's sojourn at Edinburgh at the period referred to. A letter of Mr. Chamberlain (dated May 24, 1617) speaks of the king standing godfather "to a son of the Lord Haddington," who had been that week christened in the chapel at Whitehall. This passage is abridged from a useful little book entitled *Living to Purpose*, by Joseph Johnson (Nelson & Sons, Edinburgh and New York):—

"It is related that Thomas Hamilton, a sagacious Scottish judge at the beginning of the seventeenth century, attained great wealth, and was created Earl of Haddington by James I., who, in ordinary conversation, facetiously called him *Tam o' the Cowgate* in consequence of the earl's residence being in the Cowgate of Edinburgh. When James visited Scotland in 1617 he found the old statesman very rich, and was informed the people believed him to be in possession of 'the philosopher's stone,' there being no other feasible mode of accounting for his immense wealth, which seemed the effect of supernatural agency rather than of worldly prudence and talent. The king, quite tickled with the idea of 'the philosopher's stone' having fallen into the hands of a Scottish judge, was not long in letting his friend know of the story he had heard respecting him. The lord president immediately invited the king and rest of the company present to come to his house in the Cowgate next day, when he would do his best to give them a good dinner, and lay open to them the whole mystery of 'the philosopher's stone.' The next day accordingly saw his house thronged with the gay and gorgeous figures of England's king and courtiers, whom the president feasted to their hearts' content. After dinner the king reminded him of the philosopher's stone, and expressed the utmost anxiety to be speedily made acquainted with so rare a treasure, when the 'pawky' (?) lord addressed his majesty and the company in a short speech, concluding with the information that his whole secret lay in two simple and familiar maxims—'Never put off till to-morrow what can be done to-day, nor ever trust to another's hand what your own can execute.' The guests, who expected to find the earl's talisman of a more tangible character, were perhaps disappointed, but the king, who could appreciate a good saying, took up the affair more blithely, and complimented his host on the means he had employed for the construction of his fortune; adding that these admirable apothegms should henceforth be proverbial under the appellation of 'Tam o' the Cowgate's Philosopher's Stone.'"

S. M. S.

TEMPLES OF DIANA TIFATINA AND JOVIS TIFATINUS.

I gave an account in a former paper (4th S. vi. 21) of the remains of the camp of Hannibal on Mons Tifata, but there was another spot at the foot of the mountain which I was anxious to examine, and with which the name of Sulla was connected. At the foot of the north-western

part of the mountain, we are told by Velleius Paterculus (ii. 25) that Sulla (b.c. 83) defeated the Marian general Norbanus; and in gratitude for this victory he consecrated a considerable tract of land to Diana, the goddess, who was worshipped near to the spot where the victory had been won. The ruins of the temple are found at the old church St. Angelo in Formis, where I saw some interesting remains. The pulpit of oak is supported by four columns of white marble, and the font is constructed out of an ancient pillar. At the entrance there are four large columns of the Corinthian order, two of Oriental granite, and two of cipollino. In the interior of the church there are twelve pillars of smaller size. The pavement is of mosaic, formed of beautiful coloured marble—all, no doubt, taken from the ruins of the ancient temple. There are also two walls, partly brick and partly reticulated, evidently belonging to the old building. It would appear that, during the disturbed period of the Roman empire towards the beginning of the Christian era, the lands belonging to the temple had been alienated; as an inscription was found in the vicinity of the church stating that the emperor Vespasian (A.D. 69-79) restored the territory formerly dedicated by Sulla to the goddess. The church is called by the peasantry St. Angelo a Pisciarello; and in the middle of the tenth century an abbey of Benedictine monks, which has been long in ruins, was erected close to the church. There must have been a great number of temples in the vicinity of ancient Capua, if we may judge from the place-names, which still hand down a shadowy reminiscence of the pagan divinities. Thus there is *Casa Jove*, where Jupiter once was worshipped; *Casapulla*, no doubt showing the site of a temple of Apollo; *Marcianise*, where Mars may have had his shrine; and *Casa Cellola*, in honour of Ceres.

On the highest pinnacle of the mountain, close to the village of Caserta Vecchia, are found the ruins of the temple of Jovis Tifatinus. Here, too, are some interesting remains in the church of St. Pietro ad Montes, which has evidently been built from the ruins of the ancient temple. There are two pillars of Oriental granite of a large size in front of the church, and in the interior eight columns of different kinds of marble, with architrave, cornices, also of marble. I heard of a piece of vandalism, which, however, it scarcely becomes us to reprove, as your pages are constantly recording acts of the same character in our own churches. A fine candelabrum of Parian marble had been destroyed; but for what purpose I could not discover, as there was evidently a desire to conceal the proceeding from a stranger. There was a basso-relievo sculptured on it of Venus issuing from the sea on a shell-formed skiff, drawn by dolphins. It is curious to find on this

high-lying spot a representation of Venus Anadyomene; no doubt a copy of the poetical idea found in the famous painting of Apelles, which we know that Augustus (Plin. *N. H.*, xxxv. 36, 28; Strab. xiv. 657) brought to Rome from the island of Cos. We have heard much lately about lighting candles in our churches: the custom, however, is of old date, and was known to the Romans, as this candelabrum shows. I found traces of the custom in the remote parts of Italy: at Strongoli the site of the ancient Petilia, about twelve miles from Croton, of which I lately (4th S. v. 416) spoke, there is an inscription recording the will of a citizen, in which he leaves to the Augustal college of Petilia a sum of money and a vineyard. He directs the money to be laid out in the purchase of "candelabra et lucernas bilychenes," which are to be used at a particular public festival, at the celebration of which the wine produced by the said vineyard, called *cædicium*, is to be drunk.

CRAUFORD TAIT RAMAGE.

IVAN TURGÉNJEV, THE RUSSIAN NOVELIST.

This eminent Russian writer, whose name has been brought prominently before the European public for the last ten years, and who—the critic observes, from whose review of Turgénjev's writings I borrow these biographical jottings—"as regards his poetical power does not give way to any living European writer" (Julian Schmidt, *Bilder aus dem geistigen Leben unserer Zeit*, Leipzig, 1870, pp. 428-471), was born Nov. 9, 1818, in the very heart of Russia, in the government department Orel, where his parents possessed an estate.

"Of the desolate remembrances of his childhood, at home and its neighbourhood, the attentive reader will find painful traces in many of his novels: the wildest of his romances are evidently taken from life."—*Anté*, p. 430.

In his twentieth year he came to Berlin to study philosophy. At the same time he acquired the most profound knowledge of German literature, and of the German language itself; and he has always considered—as he says himself in the introduction to a collected edition of his works in German—Germany as his second fatherland:—

"I have to thank Germany for far too much, not to love and venerate it as my second Vaterland; but to appear [alluding to the faithful German rendering of his works] in one's proper form before those we love and venerate, is certainly a natural wish."

After his return from Germany, he remained for about six years in Russia, most probably living on his estate, being a passionate huntsman, but cultivating the muses at the same time. In 1846 he went abroad for about five years, and the first superior novels of his pen began to appear, the most widely known of which will be *Pictures of the Life of a Huntsman*. In 1850 he returned to Russia as a celebrated poet; but his severe though

just descriptions of Russian serfdom excited the displeasure, perhaps the hatred, of the Russian nobles and of the court, and in 1852 the Emperor Nicolaus banished him from St. Petersburg, and he was obliged to live on his estate under surveillance of the police. During this time the most gloomy of his novels made their appearance, of which I will subjoin the German titles: *Tagebuch eines überflüssigen Menschen*; *Ein Briefwechsel*; *Das Gnadenbrot*; *Mumu*; *Die Herberge auf der Heerstrasse*; and *Der Antschar* (*vide anté*, p. 431). The present emperor was the cause of Turgénjev's final return to the capital, shortly before the death of Nicolaus (March, 1855):—

"With a noble consciousness, the poet can tell himself that his descriptions have contributed in no small degree to induce the Emperor Alexander to liberate the serfs."—(*Vide anté*, p. 431.)

From this time (1855), too, dates Turgénjev's intimate friendship with the family Viardot-Garcia,* which friendship has induced him to spend almost all his life, with the exception of an occasional visit to his country, out of Russia, mostly at Paris, in Italy, and in London. For the last five years he has almost exclusively been living at Baden-Baden (*vide anté*, p. 459). Of his later novels, *Rudin*, *Das adelige Nest*, *Vater und Söhne*, and *Rauch*†—are probably the most celebrated ones. They are, to a great extent at least, what the Germans call *Culturromane*. How many and which of Ivan Turgénjev's novels have been translated into English? He has also written for the stage, especially comedies; and one of these, full of humour, is highly spoken of—*Die Theilung*. As a novelist one cannot but admire his freshness, naturalness, poetical conception, and artistic power.

HERMANN KINDT.

Germany.

DOGGETT'S COAT AND BADGE.—The following addenda, which lately appeared in a contemporary, seem to deserve a place in "N. & Q." :—

"DOGGETT'S COAT AND BADGE.—The waterman's coat and silver badge, given by Thomas Doggett, an eminent actor of Drury Lane Theatre, in remembrance of the accession to the throne of George I. on August 1, 1715, and competed for annually on August 1 ever since, in accordance with the terms of his will, by six young watermen, was again contested for over the Thames waters on Monday. In addition to the coat and badge, other prizes have been instituted since Doggett's time for the benefit of the oarsmen who take part in the struggle, and the number and value of the awards have no doubt contributed to make the race the very remarkable event of the aquatic season in the metropolis it is. The sculler who wins gets not only the waterman's livery and badge, but he also now obtains five guineas from the Fishmongers' Company, and a bottle of prime old port at the

* He has since written the libretto of one of Madame Viardot-Garcia's operas.

† Literally, "smoke," with which expression he identifies the aims and longings of the present young generation.

first banquet of the company next ensuing after the race. Sir William Jolliffe by his will bequeathed funds from which handsome prizes are annually devoted as awards for the second and third best men. The Fishmongers' Company, moreover, have agreed to give 1*l.* 1*s.* 6*d.* each year to the fourth man, and a guinea to the fifth and sixth. It is thus provided that every oarsman who competes receives some prize. The watermen, as is customary, rowed in the broad-beamed, old-fashioned, wooden rigged boats, such being presumably the kind of skiff most in keeping with the semi-antique character of the Doggett bequest.*

J. MANUEL.

Newcastle-on-Tyne.

THE BUILDING OF TRINITY COLLEGE, DUBLIN: NEW COLLEGE AND KILDARE HALL.—The following extract from Fuller's *Church History of Britain*, xvi. cent. book ix., may be worth recording in "N. & Q." As an old member of the University I would feel much interest in any account of New College and Kildare Hall:—

"Nor must it be forgotten, that what Josephus (*Antiq. Jud.* lib. xv. cap. 20) reports of the Temple built by Herod:—

κατ' ἐκείνων τὸν καιρὸν οἰκοδομουμένου τοῦ ναοῦ, τὰς μὲν ἡμέρας οὐκ εἶναι, ἐν δὲ ταῖς νυκτὶ γίνεσθαι τοὺς ὑμνους ὡς μὴ καλεῖσθαι τὸ ἔργον.

"During the time of the building of the Temple, it rained not in the day time, but in the night, that the showers might not hinder the work.' I say what by him is reported hath been avouched to me by witnesses above exception, that the same happ'ned here from the founding to the finishing of this Colledge; the officious Heavens always smiling by day (though often weeping by night) till the work was completed.

"The whole species of the University of Dublin was for many years preserved in the Individuum of this one Colledge. But since this instrument hath made better musick, when (what was but a *monochord* before) hath got two other smaller *strings* unto it, the addition of *New-Colledge* and *Kildare-Hall*. What remaineth? but that I wish that all those worthy Divines hid therein, may have their *Doctrine drop as the rain*; and their *speech distil as the dew*, as the *small rain upon the tender herb*, and as the *showers upon the grass*." (Deut. xxxii. 2.)

The note on the margin observes: "The addition of two emissarie Hostells." R. C. Cork.

BED OF RICHARD III.—At the Leicester meeting of the Archaeological Institute, the society visited Beaumanor (the seat of W. P. Herrick, Esq.), and there saw the bedstead on which Richard III. is said to have slept at the "White (now Blue) Boar," on his way to Bosworth Field. Mr. Thompson stated that the bed-stock might possibly be a portion of the original piece of furniture, but the principal part is of the Elizabethan period. A former landlord of the inn (Mr. Clarke) was observed to be suddenly possessed of a good deal of money, and Mrs. Clarke was murdered by her servants to gain possession of the gold which

it was believed had been found in the old bedstead. Mr. Herrick traced the authenticity of the bed for between two hundred and three hundred years, and showed that it was originally in the possession of the Drake family. Mr. Herrick purchased the bed from a representative of the Babington family about twenty years ago.

Mr. H. Shaw, F.S.A., in a letter to *The Times* (Oct. 25, 1866), says that, when he published his *Specimens of Ancient Furniture* in 1836, he made diligent search for examples of ancient date. The oldest bed he met with then (or has heard of since) was of the time of Henry VIII., and belonged to a clergyman in the neighbourhood of Blackburn, who had bought it out of an old manor-house. JOHN PREGOT, JUN., F.S.A.

"WHY ARE THEY SHUT?"—I presume that most of your readers (I hope all) know Horace Smith's stanzas under this heading:—

"Composed while the author was sitting *outside* a country church in Sussex, much regretting that, as it was week-day, he could not gain admittance to the sacred edifice."

In a copy of his poems now before me the following stanza is added, which, though not deeply reverent, is both truthful and suggestive, especially considered by the side of Smith's seventh and eighth stanzas:—

"I'll tell you why—because Bill Sykes, or Snooks,
Or such as think police reports mere libels,
May take a fancy to the best bound books,
Cabbage the Pealters, and impound the Bibles!
That's why they're shut."

W. T. M.

LATIN CHRONOGRAMS.—In a thin 4to work in my possession, entitled—

"De Anulorum aureorum origine, usu, jure, varietate, abusu, efficacia, &c. Recensente Henrico Kitschio Lipsico M. B., &c. Lipsiæ, apud Henning. Grosium S."

The date is set down in the following manner:—

"Anno æræ Christianæ
ANVL0S pretiosos aM0ris LVDIbr1a reor."
[MD,LL,VV,IIII=1614.]

The dedication ends thus—

"Devotissime nuncupat et paratissime offert author
chronologizans.
ann1 InItIVM faVstè proCedat, opto."
[MD,CVV,IIII=1614.]

R. C.

Cork.

TELEGRAPH WIRES: "THE NERVES OF THE EARTH."—

"These little threads, never quite silent if there be but the faintest breeze to make them 'hum'—a strange but well-known music—are the nerves of the earth, running over land and under seas, and speeding the thoughts of the world through all its great round body."—*The Rob Roy on the Jordan*, p. 19, London, 1869.

J. MANUEL.

Newcastle-on-Tyne.

[* Those readers who are interested in this subject are referred to 2nd S. v. 287; vii. 409, 471; 3rd S. v. 824.—ED.]

Queries.

REMARKABLE SIMILARITY OF ABORIGINAL IMPLEMENTS.—As the commissioner for Western Australia, at the International Exhibition of 1882, I received from the Colonial Committee at Perth several specimens of native shields. The long narrow form of these implements of defence is common to all the Australian colonies, I believe; but I cannot say whether the ornamentation is uniformly the same. But among the Swan River nation it consists of an oblong pattern (following the shape of the shield), composed of border within border traced in different coloured paints. The late Mr. Christy, an indefatigable collector of aboriginal weapons (who contributed a fine collection to the Museum of St. Petersburg), called my attention to the exact similarity of these shields to those used by the natives of Central Africa—a similarity not only in shape and pattern, but actually in the succession of colours in the pattern. How is this to be accounted for? Is it possible (and no other theory seems admissible) that it is purely an accidental coincidence? It is perhaps not difficult of belief that the native mind in two races, in all respects so utterly distinct, should have hit upon the same shape and form of weapon to meet and throw off the common spear. It is even not very surprising that savages, unacquainted with "lines of beauty," should adopt the same crude form of ornamentation; but it is somewhat startling, I think, that they should have used apparently the same pigments, and very extraordinary, as it appears to me, that they should have adopted precisely the same succession of colours. Possibly SIR JOHN LUBBOCK, or some contributors more deeply versed in this interesting study than myself, will be able to give a very plain and simple explanation; but I thought the fact was worth "making a note of."

ALEXANDER ANDREWS.

Stoke Newington.

P.S. As I may be prevented from seeing "N. & Q." for some weeks, anyone who may be curious about the subject can address me at the office of the *Newspaper Press*, 11, Ave Maria Lane, E.C.

BENGAL CIVIL SERVICE.—Is there any published list or other authority to which I could refer for the date of death of a member of the late Hon. E. I. Co.'s Bengal Civil Service, who died, I have reason to believe, shortly after the year 1816, on his return to this country? C. S. K.

CALF-GIN PIE.—At W. in Lancashire there was formerly held an annual fair or wake, known as "Calf-Gin Fair," from a particular pie being sold there, as well as the other condiments, toys, &c., met with at such places. In the parish workhouse book under the date 1747, March 3, I

find "50 calfs'-ginns" entered as bought, and very similar entries occur in subsequent years. What is a "calf's-ginn," and what is the pie like? M. D.

SIR GEORGE CAREW.—Who was the Sir George Carew who was one of the challengers with the king and the Lords of Suffolk and Essex at the great joust at Greenwich in May 1516? (State Papers, Henry VIII. Domestic, Nos. 1893—1935.) He was not the Sir George Carew who was drowned at Portsmouth in the "Mary Rose" in 1546. The latter was the eldest son of Sir William Carew of Mohuns Ottery, Knt., and on his father's death, August 11, 1536, was found, upon the *inq. p.m.*, to be thirty-two years of age, and consequently only twelve years of age in 1516. Moreover, he was not knighted until after his father's decease. I think the Sir George whom I seek must have been one of the Beddington family. Any information will oblige

JOHN MACLEAN.

Hammersmith.

CITY ROAD CHAPEL (WESLEYAN).—Having in active preparation a work relating to this well-known place of worship, to include historical notices of the chapel, a full copy of all the inscriptions on the gravestones, and biographical sketches of the chief persons interred there, any reader of "N. & Q." who can direct the author to any historical notices of the chapel in any magazine or other work, will confer on him a favour which will be gratefully acknowledged. Address, G. J. STEVENSON, 54, Paternoster Row, London, E.C.*

"THE DUBLIN LIBRARY."—Three fortnightly numbers (and probably more) of *The Dublin Library* were published in the year 1761. By whom was it edited, and how many numbers appeared?

"We shall not," writes the editor in his address to the reader, "confine our whole attention to subjects of a religious kind, but endeavour to promote science and literature in general; and we propose to set out with an accurate and copious survey of the present state of knowledge, taste, and learning."

If I mistake not, it is a very rare Dublin periodical.† ABHBA.

GREEK AND MUSTARD.—At the W. grammar-school it was formerly a rule that no boarder should have mustard to his meat until he had commenced the study of the Greek language. Is such a custom known or heard of elsewhere? M. D.

[* Our correspondent will find some interesting particulars of the City Road Wesleyan Chapel in *The Christian Miscellany* for July and August, 1861, Second Series, vii. 198, 225.]

[† This periodical is briefly noticed in "N. & Q." 3rd S. ix. 174.—ED.]

HEBREW INSCRIPTIONS, JEWS' BURYING GROUND, FRANKFORT-ON-MAIN.—Can any of your readers inform me whether any translations exist of the Hebrew inscriptions on the numerous tombs in this very interesting mediæval *Gottesacker*? I am informed that the tombs of the ancestors of the principal Jewish families of modern Europe may still be found there, and the lion of the tribe of Judah is sculptured on many of the stones, which are nearly all of dark red sandstone, and generally in good preservation, although the burial-ground has not been used as such for several years. For a Hebrew scholar, I hardly know any place better deserving a visit.

H. H.

Portsmouth.

"IT RAINS I' PLANETS."—When the showers are partial and confined to particular localities, a Craven peasant says, "it nobbut rains i' planets." What is the meaning of the phrase? In our *dialect* we have no such word as *planet*.

STEPHEN JACKSON.

LADY AGNES HUNGERFORD.—Whose daughter was Dame Agnes Hungerford, wife of Sir Edward Hungerford of Heytesbury, Knight, and mother of Walter Hungerford, who had summons to parliament on June 28, 28 Hen. VIII., and who, two years afterwards, suffered death on Tower Hill? Banks gives as the wife of Sir Edward Hungerford Jane, daughter of John Lord Zouch of Haryngworth, and makes her the mother of Walter; but in the grant of livery to Walter the son he is styled son and heir of Sir Edward Hungerford and Agnes his wife (Pat. Rolls, July 15, 15 Hen. VIII.). She was attainted of felony and murder in Hilary Term, 14 Henry VIII., and was hanged at Tyburn in February 1523. Particulars as to her parentage and her crime will be acceptable.*

JOHN MACLEAN.

Hammersmith.

EARLY ITALIAN COMEDY.—Haym, *Biblioteca Italiana* (ii. 165), mentions two editions of the *Assistippia*; and adds, *non se ne sa l'autore*. I am desirous of ascertaining whether anything more is known of it. I do not find it named by Tiraboschi.

W. M. T.

LADY FREEHOLDERS.—We hear much of women's rights at present, and of the propriety of their having the privilege of voting in the election of members of parliament. In looking over some old lists of the freeholders of Dumfriesshire towards the end of the seventeenth century, I was surprised to find the names of two ladies. Did ladies exercise this right in these days? I have before me the original list, signed "Queensberry," of the freeholders of Nithsdale in 1665. The first

names are — "James Duke of Monmouth," "Earl of Nithsdale," "Earl of Glencairn," "Earl of Annandale," "Earl of Galloway," "Earl of Tweeddale," and the twentieth name is "Agnes Douglas, Lady Craigs." The rolls, which I possess, are not continuous, but in 1676 her name still appears: in the October list of that year she has disappeared. James Duke of Monmouth was beheaded in 1685, and in 1687 I find his widow, the "Duchess of Buccleuch," heading the roll, and it continues to do so till the year 1719, the last roll which I possess. She died Feb. 6, 1732, in her eighty-first year. Did females who had freehold property of sufficient amount possess this right of voting with other freeholders? Who was Agnes Douglas Lady Craigs?

CRAUFURD TAIT RAMAGE.

LL.D. CONFERRED BY THE UNIVERSITY OF PHILADELPHIA, U.S.A.—This honorary degree, "*causâ honoris*," having lately been conferred on one of your most frequent and talented contributors, whose adopted home has long been Switzerland, may I ask if it is the correct thing to call himself, and be called by others, "Doctor" in *this* his native country? Whether he is to be addressed "John (say) Smith, Esq., LL.D.," or "Dr. Smith," I presume the literary adjunct is a *real* honour, and not a *mere pretension and sham*, as in the case of a degree conferred *causâ pecuniæ*, when the *great distinction* has been *bought* for a five, or a ten-pound note, as I sadly fear much too often has been the case, to the disgrace of merit and the triumph of humbug.

CHIEF ERMINE.

OLIPHANT FAMILY.—When did this Dutch—for it must be Dutch—family (Olifant = Elephant) first settle in Scotland? Rietstap, the best authority for Dutch heraldry, does not mention any family of Olifant as bearing arms in Holland; but he quotes from Burke (*General Armory*) no fewer than twelve Scotch Oliphants, and describes the arms borne by them. Burke, in citing the Oliphants of Condie and Newton, assigns to them as supporters "two elephants proper." He adds that the family is "descended from a common stock with the Lords Oliphant"; and yet to the latter *noble house* he gives no supporters at all.

JAYDEE.

PORTRAIT OF PHILIP.—In the Kaisersaal at Frankfort there is amongst other portraits one of Philip, dated 1197-1208. Attached to the picture is the following motto:—

"Quod male ceptum est ne pudeat mutasse."

Who was Philip? Is the motto a quotation; if so, from whom?

W. D. H.

REPUBLICS.—What books contain the best account of republics, ancient and modern?

J. G.

SHAKESPEARE AT THE LEICESTER GUILDHALL. What authority is there for the statement made

[* Some interesting particulars of Dame Agnes Hungerford, by John Gough Nichols, Esq. and the Rev. Canon Jackson, are given in *The Archaeologia*, xxxviii. 353-359.—Ed.]

at the Leicester meeting of the Archæological Institute, July 27, that Shakespeare acted at the Guildhall? This hall formerly belonged to the Guild of Corpus Christi, and was purchased by the Corporation in 1563. On the old roof timbers the hooks remain to which curtains and parts of scenery were hung when used by itinerant actors.*

JOHN PRIGOT, JUN., F.S.A.

JOURNAL OF RICHARD TOWNELEY OF TOWNELEY, ESQ.—In Derham's *Astro-Theology*, p. 111, 8vo, 1715, there is reference to a note from the "Journal of Richard Towneley, Esq. of Towneley, in Lancashire," dated September 6, 1682, and I wish to ascertain if the "Journal" was ever published. A brief account of the "ingenious" author, who was, like Derham, a F.R.S., and who died in 1707, *ætat.* seventy-seven, is given in Whitaker's *History of Whalley*, pp. 488-9, third edit. 1818.

F. R. R.

Queries with Answers.

PORTRAIT OF JAMES II. — Could any of your readers inform me whether Sir Godfrey Kneller painted a portrait of James II.? I have a characteristic likeness of the unfortunate king, which is said to have been painted by Sir Godfrey Kneller, but I am anxious to have the fact authenticated. The portrait has been in Limerick, it is said, since the sieges.

MAURICE LENTHAN, M.R.I.A.

Limerick.

[Ten sovereigns sat to Sir Godfrey Kneller, namely, Charles II., James II. and his Queen, William and Mary, Anne, George I., Louis XIV., Peter the Great, and the Emperor Charles VI. Here is Sir Godfrey's receipt of 70*l.* in payment for the pictures of Charles II. and the Duke of York:—

"Received from Sir Andrew Forrester, by order of the Lord Marques of Queensberry, seventy pounds sterline, which, with fifty pounds sterline received before from the Lord Treasurer Deputt, is in full of the originall pictures of the King and Duke, with frames to them. I say, received this 13th October, by me, G. Kneller." These pictures appear to have been sent to Scotland. Vide *The Bannatyne Miscellany*, iii. 328, 339.

There was also another portrait of James II. by Kneller taken in 1688 for Samuel Pepys, the Diarist. For we are told, that when that monarch was sitting to Kneller for his picture, intended as a present to the Secretary, news coming of the Prince of Orange having landed, the king, with the utmost composure, desired the painter to proceed and finish the portrait, that his good friend might not be disappointed. This portrait was lately in the possession of the Cockerell family; and, if we mistake not, was lent to the National Portrait Exhibition of 1866. It was engraved by Vertue, and is thus lettered: "Drawn and Engrav'd by Geo. Vertue from an Original

Painting done for Secretary Pepys, and painted from life by Sr Godfrey Kneller, An^o Dnⁱ 1688." This engraving may be seen in Rapin's *History of England*, fol. edition.

The inscription by Pope on Sir Godfrey Kneller's monument in Westminster Abbey possesses so much elegance and poetic thought, that, although it is very generally known, we venture to give it: "Hæc placuit semel et decies repetita placebit":—

"Kneller, by Heaven and not a master taught,
Whose art was nature, and whose pictures thought,
When now two ages he had snatched from fate,
Whate'er was beauteous and whate'er was great,
Rests crown'd with princes' honours, poets' bays,
Due to his merit and brave thirst of praise.
Living, great Nature fear'd he might outvie
Her works; and dying, fears herself may die."]

KING RICHARD III.'S PROGRESS FROM LONDON TO YORK.—Is any record known to exist of this royal progress, which took place between July 6 and Sept. 8, 1483? Any single date fixing an event in this short period would be acceptable to

W. H. S.

[Richard III. ascended the throne on June 26, 1483, and was crowned at Westminster by Cardinal Bouchier on July 6 following. He commenced his royal progress through the middle and northern counties of England, accompanied by the Duke of Buckingham, on the 23rd of the same month, on which day he quitted Windsor for Reading; and after staying awhile in Oxford, Woodstock, and Gloucester, in which last-mentioned place Buckingham took his leave of him "in the most loving and trusty manner." He reached Tewkesbury on Aug. 4. Thence he proceeded to Worcester, Warwick, and Coventry, where he also rested for longer or shorter terms. At Warwick Castle, which he entered on the 8th, he was joined by his queen, the Lady Anne Neville, daughter of "the king-maker." The precise date of his stay in Coventry is made known by his signing on Aug. 15 an order for payment for articles supplied to Queen Anne. Two days afterwards he was at Leicester, from the castle of which town he addressed a letter to the Duke of Burgundy, dated Aug. 18. On the following day he entered Nottingham, and on the 27th he reached Pontefract Castle, where he was joined by his son, the young Earl of Salisbury. On the 29th of the same month he entered the city of York in great state; and on Sept. 8 he and his queen were crowned within the minster by Rotherham, "the Lord Primate of England." We have gathered the above dates for the most part from Miss Caroline Halsted's vindictory account of *Richard III. as Duke of Gloucester and King of England*, 2 vols. 8vo, Lond. 1844 (ii. 142-161), which she has established by contemporary documents, &c.]

QUOTATION WANTED.—In the *Ductor Dubitantium*, book I. chap. i. rule v., occurs the following couplet, of which, with especial reference to my query (4th S. vi. 74), "When you are at Rome,

[* Vide "N. & Q." 1st S. v. 532.—Ed.]

do as Rome does," I shall be greatly obliged by a verification :—

"Cum fueris Romæ, Romano vivito more;
Cum fueris alibi, vivito sicut ibi."

I am gratified to find that I am supported in my view of the origin of the proverb by so great an authority as the learned Jeremy Taylor; but is not the good bishop mistaken in asserting that the Saturday was observed as a fast at Milan as well as at Rome? Had such been the case Monica would have had no ground of complaint, and Ambrose's advice would have lost all the point and pith for which it has become so deservedly famous. EDMUND TEW, M.A.

Patching Rectory.

[In the gloss upon Gratian's *Decretum*, edition of 1510, the lines in question are thus rendered :—

"Si fueris rome: romano vivito more,
Et si ais alibi; vivito sicut tibi."

Prima Pars, Dist. xii. fo. 11.

It neither appears from the text of Gratian, nor from that of his glossographer, that St. Ambrose was the author of the verses. They are simply quoted in the margin to lend additional force to an argument—viz. that certain observances in the primitive church were indifferently followed.]

AMBROSE FISHER.—In the east cloister of Westminster Abbey, at the entrance to the Chapter Library, the following inscription has just been cut :—

BENEATH THIS STONE
WAS BURIED
"THE BLIND SCHOLAR,"
AMBROSE FISHER,
1630,

AUTHOR OF
"A DEFENCE OF THE LITURGY."

Can you furnish me with any particulars as to the author and book here commemorated? M. P.

[*A Defence of the Liturgie of the Church of England*, being a dialogue between Novatus and Irenæus, by Ambrose Fisher, was edited by John Grant in 1630, and dedicated "to his much honoured friend Sir Robert Filmer, Knight." In his epistle dedicatory Grant states that Fisher was brought up amongst those—the Puritans—whom afterwards in his *Defence* he confuted, having, "when he came to maturitie," "by the Great Over-Ruler of all plots and purposes," been drawn "out of that Schisme, which even with the milke was instilled into him, and under the ferule was pressed upon him." It appears further that Fisher was contemporary at Trinity College, Cambridge, with Sir Robert Filmer and John Grant, and that he afterwards passed to Westminster, where he became tutor or usher in the house of Dr. Grant, brother of the latter. Three epitaphs—no date of birth or death is mentioned—are given by Grant, two in Latin and one in English, those in Latin having been written by Sir Robert Ayton and Dr. Thory, a French physician, and the other by John Harris, a King's Scholar.]

HÖLTY, THE GERMAN POET.—Can any of your literary correspondents possibly tell me whose name is represented by the initials R. W. D., under a translation of one of the best known poems of the German poet Hölty (b. 1748, d. at Hanover, 1776) in Hone's *Table-Book* (ed. 1827, vol. ii. p. 159)? And are other English translations of Hölty's poems known to exist? The one in the *Table-Book* is the well-known *Aufmunterung zur Freude*, composed a short time before the poet's death; but it is merely an imitation, and R. W. D. has not reached any of the exquisite beauties of the original. Hölty was a great admirer of English literature, and Germany owes to him a good German translation of extracts from *The Connoisseur* (*Der Kenner*), of Bishop Hurd's *Dialogues* and part of *Shaftesbury*.

HERMANN KINDT.

Germany.

[In *Blackwood's Magazine* will be found "An Elegy on a Country Maiden," from the German of L. C. H. Hölty, signed R. H. (vol. ix. 544); also, "Ismene and Leander," in three ballads, without a signature, xxxi. 881-883.]

Replies.

LORD BACON.

(4th S. vi. 40, 140.)

Bacon has not been handsomely used by posterity in the matter of titles. In all the books which he published after he became a peer, he called himself, if writing English, "Francis Lord Verulam, Viscount St. Alban"; if Latin, "Franciscus de Verulamio (or Franciscus Baro de Verulamio), Vicecomes Sancti Albani." His surname Bacon he dropped altogether, and evidently meant to live in literature under the name of Verulam. In those of his books which were published immediately after his death, the same practice was followed by Dr. Rawley, the editor. In the title-pages of the *Sylva Sylvarum* (1627) and the *Miscellany Works* (1629) he is styled "The Right Honourable Francis Lo. Verulam, Viscount St. Alban." But I suppose it was found that the title required explanation. People did not know who Lord Verulam was. During the whole time that this was his proper title, he had always been spoken of as "The Lord Chancellor"; and after he ceased to be Lord Chancellor, when his proper title was Lord St. Alban, he was hardly spoken of at all. Hence it came that neither of these titles had become familiar to people's ears. The name by which he was popularly known being still Sir Francis Bacon, it was thought expedient to have that name on the title-page; and therefore in 1638, when Rawley published the *Opera Moralia et Civilia*, he set them out as "Francisci Baconi, Baronis de Verulamio, Vicecomitis Sancti Albani,

Moralium et Civilium tomus," &c. And on the title-page of the *Resuscitatio* (1657) he styled him "The Right Honourable Francis Bacon, Baron of Verulam, Viscount Saint Alban."

Whether "Baron Verulam of Verulam" might lawfully style himself, or be styled by his literary executor, "Baron of Verulam," is a question which I am not learned enough in the laws which govern titular distinctions to answer. But I think I may say, that the practice has been universal and invariable. I doubt whether an instance can be produced, of later date than 1657, in which his titles of nobility, if set forth at all, are set forth in any other form. Of course I do not speak of legal or formal documents, but of books, engraved portraits, and the like.

But if we have used him unhandsomely in refusing to recognise him by the title which he used himself and desired to be known by, we have used him still worse in the title which we have ourselves bestowed upon him. However it may be with "Baron of Verulam," there can be no doubt that "Lord Bacon" is a title which never belonged to him at any time of his life, either by law or custom. He was successively Mr. Francis Bacon, Sir Francis Bacon, the Lord Keeper Bacon, the Lord Chancellor Bacon, but he never heard himself called "Lord Bacon," and I think he would hardly have accepted that title, even if the king had offered it. When and by whom it was first given him, I do not know; but it seems to have become familiar by the middle of the seventeenth century. In the second edition of the *Reliquiæ Wottonianæ* (1654) I find the name "Fra. Lord Bacon" appended to a poem. In the second part of *Osborn's Advice to his Son*, I find him speaking of "the Lord Bacon, Earl (sic) of St. Alban's," and Osborn died in 1659. In *Lloyd's Worthies* (second edition, 1670; I have not the first edition at hand) an extract from the "Advancement of Learning" is entitled "The Lord Bacon's judgment of a work of this nature." And in Tenison's *Baconiana* (1679) we have "a full account of all the Lord Bacon's works." By this time, therefore, it had come to be the name by which he was ordinarily known, and must remain so.

I suppose it was used originally for shortness, instead of "the Lord Chancellor Bacon": just as Lloyd's "Observations on the Life of the Lord Chancellor Egerton" have, for the running title at the top of the pages, "Observations on the Life of the Lord Egerton"—a case exactly parallel.

JAMES SPEDDING.

Technically it is incorrect, no doubt, to speak of Lord Bacon; but who would not pronounce it mere pedantry to avoid the use of the familiar style? Similarly I daresay it must be conceded that, according to the herald-books, Baron of

Verulam is wrong. Nevertheless, the usage of two hundred years and upwards must count for something, especially when such usage has the sanction of Dr. Rawley earlier, and of Mr. SPEDDING in our own day. I believe my excellent friend MR. SPEDDING will have a note to send you on the little matter. I may observe, finally, that it is unquestionably well for editors that vigilant eyes should be over them; and so thanks, if not acceptance, for "N. & Q." note.*

ALEXANDER B. GROSART.

St. George's, Blackburn.

COUNTESS OF TYRCONNEL.

(4th S. v. 466; 4th S. vi. 139.)

Prompted by MR. HALL, I herewith acknowledge my error, in stigmatising the story identifying Lady Tyrconnel with the White Milliner as "stupid and wretchedly vague," by now saying that it is grossly untrue; for, as Queen Mary died in 1692, her husband King William died in 1702, and the Countess of Tyrconnel was not permitted to come to England till 1705, it is impossible that "the pretty story of the 'White Widow' at the Strand Exchange, in the time of William and Mary" can be true.

It is equally as untrue that the Countess of Tyrconnel died on Feb. 29, 1730, but I would despair of convincing MR. HALL of this very simple fact. I have to thank MR. CUNINGHAME for pointing out a probable source of error in the date as it is put on the tablet at Paris. Indeed the error may have arisen from me in transcribing it.

MR. DALTON clearly proves that nunneries were at that time proscribed in Dublin, for he says this particular one of Poor Clares was founded by the permission of the Irish government. I beg leave to doubt this assertion. Jacobitism and Roman Catholicism were equally pointed at in the penal laws, and the case of the Countess of Tyrconnel was peculiarly a bad one. Though the government may have given no direct permission, they may at the same time have winked at the establishment of Poor Clares in Lady Tyrconnel's own house. I am away from my books at present, so I cannot say how monastic establishments in Dublin were affected under the penal laws; and MR. GILBERT, though he mentions the establishment of a Dominican convent in 1708, does not relate any of the circumstances connected therewith.

[* As the "herald-books" are the proper authorities on questions of style and title, and as MR. GROSART now "concedes that according to the herald-books Baron of Verulam is wrong," we have nothing further to say upon the matter beyond expressing our satisfaction that the discussion has called forth MR. SPEDDING's satisfactory explanation of the way in which the great philosopher came to be called Lord Bacon.—ED. "N. & Q."]

MR. HALL, it seems, does not believe in tombstones or contemporary newspapers, trusting more to local traditions existing amongst the "religieuses" of the present day, and the mode that he thinks a Roman Catholic lady of high rank should be buried at midwinter, as he says; but surely March 9, wanting but one day from the spring, cannot be called midwinter. Indeed, his chronology is altogether of a very curious description. However, I will give him another account of the date and place of her death. In the *History and Antiquities of St. Patrick*, by W. M. Mason, we have an extract from the register stating that she was buried in a vault there on March 9, 1730, and at the close of the same article we read that she died at Arbour Hill, March 6, 1730. Carson's *Weekly Journal* is quoted for the authority.

WILLIAM PINKERTON.

THE DUKE OF CHANDOS BUYING A WIFE.

(4th S. vi. 134.)

The question which T. D. asks relative to the Duke of Chandos may, I think, be satisfactorily answered. The Timon of Pope's satire was James Brydges, who was created Duke of Chandos 1719, and by his first wife (only daughter and heir of Sir Thomas Lake of Canons, which marriage brought the Canons estate into the family of Brydges), was father of Henry Brydges, second duke, whose second wife was the heroine of the romantic story your correspondent refers to.

Marlborough Castle has been claimed as the inn where the sale was made, but this has been a tradition evidently confounded with the event, which certainly did take place at the Pelican, Newbury. The following particulars were told me by an old lady, a native of Newbury, and herself ten years old at the time. She had often heard her mother relate the particulars to her family, and as a local history her children were often in the habit of repeating it to their children: The Duke of Chandos and a companion dined at the Pelican, Newbury, on their way to London. After dinner there was a stir and a bustle in the inn yard, and the explanation was, "A man is going to sell his wife, and they are leading her up the yard with a halter round her neck." "We will go and see the sale," said the duke to his companion. They did so. The duke was smitten with her beauty and patient acquiescence in a process which would (as then supposed) set her free from the power of a harsh and ill-conditioned husband. He bought her, and married her on Christmas Day, 1744. His first wife had died 1738, but whether at that time the duke was a widower, or whether a considerable time intervened between the date of her purchase and her becoming Duchess of Chandos, does not appear. She is called in that very complete pedigree in Beltz's *Review of the Chandos*

Peerage Case, "Ann Jefferyes;" but it would seem, from one or two circumstances, that her maiden name was Ann Wells, as given in peerages of that period. In an old peerage in the library of Queen's College, Cambridge, the celebrated antiquary Shaw has noted against this match, "she was chambermaid of the inn at Newbury"; but the conclusive proof is found in the blazon of her hatchment fifty years since in Keynsham church (but perhaps no longer there, as the building has undergone the process called restoration), and is as follows—Brydges impaling Wells azure, three fountains proper. Her good name still lives at Keynsham, though the abbey, her favourite residence, has long since been levelled to the ground, and the property disposed of. An old alms-house has the coats of Brydges and Rodney, and the "Duke's Arms" was the sign affixed to the road-side inn, where in coaching days the Bath and Bristol stages were wont "to water and bait."

Ann Wells, second Duchess of Chandos, died 1759, leaving one daughter, Augusta Ann, married 1778 to Henry John Kearney, Esq. The duke married, thirdly, the daughter of Sir John Major, but had no issue by her.

In the celebrated Chandos Peerage case was any argument produced on either side, for or against the probable date of the hatchments upon which so much was supposed to depend, such argument being founded on the style of the embellishments, shape of the shields, and general character of the painting itself? E. W.

IVY: THE BANE OF ARCHÆOLOGY.

(4th S. vi. 181.)

There is another and an opposite view of ivy-growth upon old buildings than that of Mr. PROXFORD, and it is well noteworthy. He goes off in great admiration of ivy: *non placet*. At least not that it should hide and feed on and finally overturn such buildings as he would have in clothes (and choke). It clings so closely, as Mr. PROXFORD has it; but no doubt Gen. Wood is right—it would pull down his castle. If people want "wreathing mantles" and "verdant chaplets" there are plenty of modern antiques to put them on. I myself have a tenant farmer whose modern house is so awfully ugly and in so beautiful a spot that, as I cannot afford to pull it down, I am going to clothe it in a verdant mantle of ivy. "Fancy" as Mr. PROXFORD would say, my farm-house "without the addition of the closely-clinging ivy"—a door in the middle and a window on each side, all square and equi-distant, three more windows alike over these, and all ditto ditto on the other three sides, but where windows were not wanted mock window spaces are inserted: all the brickwork is plastered and ruled in great squares, as if it were

masonry and then whitewashed! "Fancy," indeed!

Ivy, slowly and surely, if it thrives, breaks up or separates the masonry stones, and holds them loosely as in a net, and so dilapidated the old building seems still to exist, it is supposed to be *in situ*. This boa-constrictor, insinuating as any other serpent, cannot now be killed; cut it across near the ground at its main trunk or anywhere, it will not die; having climbed so high it despises its mother earth, and like the tares in the wheat, it must not be removed, for alone it cannot be now. The only chance we have of vanquishing it is to cut across its main stem, and place it and keep it immersed for a long time in some slow poison (brine?).

Rochester Castle is still to be seen, and it is still well worth seeing, but perhaps one will not be able to tell this a hundred years hence—not that the stones will not stand one on another so long, but ivy is beginning to cover it by the wrong of some who planted it. A little band of some who love the glories of their native county, led by the well-known antiquary Mr. William Twopeny, are trying to save this one castle also from obscuration and destruction.

Mr. Twopeny's words are of general application, and so of interest far beyond the subject of Rochester Castle only. Writing to Lord Amherst, as president of the Kent Archaeological Society, he says:—

"Many years since, but within my recollection, ivy was planted against the south side of the keep of the castle, where is a large fissure, and some has since been planted against other parts of the keep.

"I need hardly say that ivy forces itself into every crevice of any building against which it is planted, and is a most powerful increasing wedge, splitting and ultimately destroying the walls, be their substance what it may; and when the building is thus prematurely destroyed, nothing remains but a mass of ruined walls covered with ivy. This is a process now in too sure progress against the keep of Rochester Castle.

"As a matter of taste, also, it is, I think, an error to plant ivy against, and thus eventually to conceal and convert into a huge mass of dark green vegetation, so grand a building, no feature of which will ere long be visible; and then, for aught that can be seen, what is under the ivy might be a modern red-brick building, of no curiosity or merit, antiquarian or otherwise."

J. F. STREATFEILD.

I desire courteously to differ with Mr. PICKFORD respecting ivy on castles and old buildings of good masonry. Many Welsh castles are mere green bushes. Ivy has made the castle at Bridgend almost invisible, unless close to it. At Usk a bit of the castle is to be seen; and formerly, I am told, it nobly towered as a grand object over the town—you may almost say the castle is "an owl in an ivy bush." The castles he names would be more striking than they are with less ivy.

In one of the letters of Bishop Copleston, I think, he complains of the feminine taste for training ivy on old buildings in Wales, and he was himself a man of refined taste and good judgment. T. F.

SIR DENNER STRUTT.

(4th S. ii. 299.)

Since sending the query on the ancestry of this baronet, Colonel Chester by great research has set this vexed question at rest for ever. The details he had collected were made public by Mr. H. W. King at the meeting of the Essex Archaeological Society on July 28, 1870, at Braintree. Up to this time he has been considered one of the most mysterious personages in Essex history. Morant the historian knew nothing of his origin. The statement of Burke in his *Extinct Baronetage* (ed. 1844, p. 511) that he was descended from Godfried Strutz de Hinkelred, a noble Swiss who came to England *circa* 1240, has generally been repeated. The name was in the sixteenth and seventeenth centuries not uncommon in Suffolk and in the parts of Essex bordering on that county. Colonel Chester has discovered that his grandfather was Nicholas Strutt, an opulent clothier of Hadleigh in Suffolk, who had two brothers, William and Robert. Nicholas Strutt, by Anne his wife, had four sons (Nicholas, John, George, and Robert) and four daughters. His will is dated Oct. 28, 1601, and proved Feb. 21, 1602: by this he gave to Nicholas and his heirs his manor of Toppesfield Hall in Hadley, and to John his manor of Piggotts Hall in Ardley, with other bequests to his other children. There is still a brass in Hadleigh church to his memory. The eldest son, Nicholas, carried on the trade of a clothier at Hadleigh, and dying unmarried, John succeeded to the estate, and married Elizabeth, daughter and heir of Edward Denner, of Little Warley, Essex; by her he had an only son, Denner (afterwards Sir Denner Strutt), and two daughters. Sir Denner married four wives—Dorothy, daughter of Francis Stanmore, of Forlesworth, Leicester; Elizabeth, daughter of Sir Thomas Wodehouse, second baronet of Kimberley, Norfolk, by whom he had two daughters; Mary, daughter of Thomas Chapman, Esq. of London; and fourth, Elizabeth, daughter of — Cuss, Esq. of — Somerset, who, on the death of Sir Denner, married William Ward, Esq. of St. Martin-in-the-Fields.

Sir Denner Strutt was particularly attached to the cause of Charles I., by whom he was created a baronet in 1642. Mr. King says this creation was never registered in the College of Arms, no pedigree of the family was recorded, and it is very doubtful if Sir Denner was entitled to armorial bearings. His estate was afterwards sequestered

by the Parliament, and he paid 1350*l.* for its redemption. He was in arms against the Parliament in 1648, and was engaged in the defence of Colchester. He was present at a meeting of the Royalist gentry at Chelmsford on April 17, 1660, who agreed to send an address "of the gentlemen of the county of Essex who have adhered to the king, and suffered imprisonment and sequestration during the late troubles," which was presented to his Excellency General Monk at St. James's two days after. Sir Denner died in Sept. 1661, but the exact date is uncertain.

By his will dated Sept. 6, 1661, he left the whole of his real estate to his daughter Blanch on condition that she paid to her sister Anne the sum of 3000*l.* at the age of seventeen, and until then an annuity of 80*l.* He does not mention or recognise the existence of a single relation besides his two daughters, and it is almost certain he was the last male representative of Nicholas Strutt, the Hadleigh clothier.

Blanch Strutt married Thomas Bennett, Esq. of the co. of Wilts, and had several children. Anne (the other daughter) married William Samwell, Esq. of Walton, Suffolk, and St. Margaret's, Westminster; and afterwards John Wodehouse, third son of Sir Philip Wodehouse, third baronet of Kimberley. JOHN PREGOT, JUN., F.S.A.

INSCRIPTION ON CARDINAL POLE'S TOMB.

(3rd S. xii. 409; 4th S. vi. 114.)

Among the authorities you give for the inscription on Cardinal Pole's tomb, you do not mention Woolnoth's graphical *Illustration of the Metropolitan Cathedral of Canterbury*, 1816. He speaks as if it were still visible. In a note at p. 98 he says:—

"A tabular monument of brick, plastered over, on the northern side of Becket's crown: it holds the remains of Cardinal Pole, the last metropolitan interred in this cathedral church. It is of the most simple construction, and bears this equally plain inscription: 'Depositum Cardinalis Poli.' Over it, against the wall, are some rude paintings, nearly obliterated, in which are introduced two angels bearing the Cardinal's arms: Quarterly, of eight pieces, four in chief and four in base: 1. Clarence; 2. Pole, per pale, sable and or, a saltire engrailed, countercharged; 3. Nevil Earl of Warwick; 4. Beauchamp; 5. Warwick; 6. Montague; 7. Monthermer; 8. Clare and Le Despencer, quarterly."

I have also an old print of it: one of a series of the tombs in Canterbury Cathedral. What they belong to I have no means of knowing, and there is neither date nor engraver's name on any of them, but they are paged as if belonging to some folio book. This represents the fresco in good preservation. It is divided into three. In the upper division is a half-length of (I suppose) the cardinal: his right hand raised and holding a staff, the left slightly extended forward. Over

him, apparently, the Father: his right hand blessing, his left holding an orb. In the background a city, on elevated ground. On the band which divides it from the next compartment are the words *BEATI MORTUI QUI IN DOMINO MORIUNTUR*. In the centre division is a kind of panelled erection, with a large ball on either end, and a piece shaped like a Roman altar on the centre, crowned with a smaller ball. On its base are the letters *S. ARCHIE* in the centre, a circle containing some device, but I cannot see what, and at the other end a fish. Over the small altar is a glory, containing *יהוה*; clouds on either side, in which float two Cupids, who raise the hand next the glory.

The third and lowest division seems to recede—the depth of the tomb. The ceiling is diapered, and from it hangs a lamp supported by chains. At the back of the recess are two windows. In its centre are two floating Cupids holding a circle, on which seems a heart with a serpent twined round it. At each end of the recess is a door, out of which step the two figures, holding kite-shaped shields, mentioned by Woolnoth, who calls them angels. On the tomb there is no inscription.

Can any of your readers tell me to what book these prints (copper-plates) of the tombs in Canterbury Cathedral belong? L. C. R.

Lewes.

[These prints are taken from *An Accurate Description and History of Canterbury Cathedral*, Lond. 1745, fol., and are the same as appear in Dart's *Canterbury Cathedral*.—ED.]

ST. ALBAN AND FREEMASONRY (4th S. vi. 28, 81.)—MR. PINKERTON states that—

"The story is first told in the *Constitutions of Anderson* . . . in 1728. Anderson does not give the slightest authority for the assertion."

Possibly not, because all members of the Freemasons' Society would be aware of it, as it occurs in the *Charges* of that body or of the Masons' Company, five of which in MS. are in the British Museum—they all date in the middle of the seventeenth century (1648, 1659). I possess one of such documents of about the same date. A good specimen is printed in the *Gentleman's Magazine*, June 1815, part i. p. 489. These "legendary histories" usually commence with the period of "King David, who loved Masons well"; after relating the institution of geometry in Egypt, the history is brought rapidly down to Charles Martel (this was a French tradition), to St. Alban, and to an assembly held in the year 926 by Athelstan and his son or brother Edwin. The later copies claim the city of York as the place of congress. *The History and Articles of Masonry*, published 1861 by Mr. Matthew Cooke, from a manuscript of about the year 1500 in the British Museum, after mentioning "Charlys y^e secunde," continues:—

"And soon after that come Saint Adhabell into England, and he converted Saint Alban to Christianity. And Saint Alban loved well masons, and he gave them first their charges and manners first in England. And he ordained covenant to pay for the labour; and after that was a worthy king in England," &c.

This is probably the earliest instance of the story to which your correspondent refers.

W. P.

NAVY: NAVIGATOR (4th S. v. 554).—MR. PICTON, commenting on some etymologies of Mr. Lowell, will not allow the latter to derive *navigator* (a canal-man) from *knave*—though the thing "bears a face" somehow; but insists on *navigation*—a deduction which seems rather more "at sea" than the other. Both are mistaken, I think; and it is surprising enough that no one has yet observed that *navy*, in the British (Welsh or Cornish, I forget which) meant "workman."

This explanation, which seems to be a true one, may be tested by a rule not hitherto laid down: that, in all languages, the word for *labour* is from some word for *hand*. It will not be easy for an Englishman to "make a hand" of the above term *navy*; but a Scotchman will be less at a loss, since he knows the meaning of *neive*, however the word may be spelled.

I was about to show how the word *labour*, or *labor*, is derived from the *lamh*, *loof*, *law* of the Irish, Chippeway, and other languages; and how the words *work*, *business*, *operation*, &c., are in the same category. But as some of your readers may take an interest in testing the rule for themselves, I leave them the opportunity.

W. D.

New York.

DONKEY (4th S. vi. 27, 121).—At the last reference MR. CHARNOCK mentions Dr. Latham's suggestion that dicky and donkey are identical in meaning, and I suppose equally applicable to a foolish person. I at any rate infer the former word to mean a fool from the following singular epitaph in the churchyard of Berkeley in Gloucestershire to the memory, it is said, of the last jester kept in England. It is attributed to the pen of the versatile and witty Jonathan Swift, Dean of St. Patrick's:—

"Here lies the Earl of Suffolk's fool,
Men called him *Dickey Pearce*,
Whose folly oft caused folk to laugh
When wit and mirth were scarce.
Poor Dick, alas! is dead and gone,
What signifies 't to cry?
Dickies enough are left behind
To laugh at by and by."

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

This word appears in Grose's *Classical Dictionary of the Vulgar Tongue*. I possess the third edition (1796) "corrected and enlarged," so says title-page. I am not able to ascertain whether

the word is found in the earlier editions. The first, I believe, was published 1785:—

"DONKEY, DONKEY DICK. A he, or jack ass: called donkey, perhaps, from the Spanish or don-like gravity of that animal, intitled also the king of Spain's trumpeter." [See Grose under "Trumpeter."]

Johnson condescends to introduce into his dictionary *jack ass*, quoting an example from Arbuthnot. Halliwell supplies *Cuddy*, *Dicky*, *Neddy*, as names attached to "the identical animal which chews the thistle" in various dialects, but not Donkey, though he uses the word in interpreting *Cuddy*, *Dicky*.

I have two queries—1. How old is the song beginning, "If I 'ad a donkey"? 2. Is the word now limited to a *he* ass? Flügel's *English and German Dictionary*, Leipsic, 1838—by the way one of the most amusing as well as instructive of books—affirms so. The other names are, or have been originally, masculine. I purposely say *or have been*, for use is very whimsical. Some five-and-twenty years ago I spent a few weeks very pleasantly in Somersetshire. When I marvelled at the use of *he* = *it*, e. g. "the clock he do stand," I was told, "We do call everything *he*, except a tom cat, and he is *she*." CHARLES THIRIOLD.

Cambridge.

"Donkey, a male ass, called donkey perhaps from the Spanish or don-like gravity of the animal; also intitled the King of Spain's trumpeter."—*Adventures of a Donkey*, p. 180, Darton & Co., 1815.

P. P.

HIGH SHERIFF (4th S. v. 597; vi. 33, 76).—I think MR. DAVENPORT is in error in saying a high sheriff does not *socially* take precedence of a peer. I was at a large luncheon-party where a noble lord and a high sheriff were present. The lady of the house was going to my lord to take her into the dining-room, and I heard him say in a low friendly tone—"No, not me, the high sheriff." The lady sat between them, but the sheriff took her out.

P. P.

"JOKEBY" AND ROBY (2nd S. vi. 257; 4th S. v. 480, 570; vi. 39, 64, 124).—Without in the least believing that Roby wrote *Jokeby*, I can assure MR. DIXON that he is mistaken in supposing him too Calvinistic for a joke. A richer bit of fun than poor Roby's Lectures on the Lancashire Dialect no one need to wish for. He told a story capitally, and was a good mimic. I never heard him in the least trespass on decorum.

P. P.

SIR THOMAS MORE'S "HISTORY OF EDWARD V. AND RICHARD III." (4th S. vi. 75).—The volume about which W. H. S. inquires is simply a reprint, with slight verbal alterations, of the portion of Hall's *Chronicle* relating to the two reigns in

* Our present most eventful crisis tempts one to ask "Who is that Donkey?"

question. Hall plundered More, and if we may trust the preface of the edition of 1641, there had apparently been an earlier reprint of his garbled theft.

WILLIAM ALDIS WRIGHT.

SHELLEY: "AND THAT TALL FLOWER," ETC. (4th S. v. 490, 569).—MR. W. J. BERNHARD SMITH suggests the crown imperial lily. All the other flowers mentioned in the poem being English wild flowers, I am inclined to think the *Digitalis purpurea* or foxglove is the flower alluded to.

J. A. KERR.

Whiteabbey, Belfast.

PORTRAIT OF BLOOMFIELD (4th S. vi. 41).—In supplementing the remarks on the portraits of Bloomfield, I beg to state that in the third edition of *Rural Tales* (Vernor and Hood, 1803) there is a portrait of the author, painted by Edridge and stippled by Ridley. It is looking towards the left; narrow chin, large eyes and massive forehead, on which the hair hangs down.

J. LONGMUIR.

Aberdeen.

DEMONIACS (4th S. v. 580; vi. 78).—A visit to Morzines in Savoy, or an inquiry of the Catholic curé there, would reveal some extraordinary incidents. The "possessions" are less frequent than they were formerly, but a few cases still exist! Dr. Schmidt, formerly of St. Maurice, Switzerland, and now a resident at Vienna, visited the demoniacs of Morzines, and considered them to be lunatics or epileptics. The "possessed" were principally females, but there were one or two males amongst them. It was through Dr. Schmidt's advice that the exorcising Franciscans (from St. Maurice) were sent about their business. The Doctor's rational treatment soon cured the demoniacs; but since his departure for Austria a few fresh cases have occurred. The bishop of the diocese, and the Catholic clergy of the district, approved of the Doctor's treatment, and ordered the Franciscans to enter their convent. A letter addressed to Dr. Schmidt (of St. Maurice), Vienna, Autriche, would, I am certain, bring an interesting reply. The letter should be in Latin, or in French or German (not in English).

JAMES HENRY DIXON.

Lausanne.

DR. HENRY SACHEVERELL (4th S. iv. 478, 551, 572; v. 47).—In the very correct description by D. S. of Dr. Sacheverell's "personal appearance," he refers only to an engraved portrait; but he is borne out by the excellent painted portrait that was in the second exhibition of national portraits at South Kensington (1867), and is in the Catalogue, No. 126, p. 39. This may have been already pointed out.

W. M. T.

SIR WALTER SCOTT: "JOCK O' THE SIDE" (4th S. v. 600).—B. J. is to be commiserated for having lighted on an indubitable mare's nest.

Probably there were a dozen "Jocks o' the Side" who lived at different periods, but the insinuation that Scott has mistaken the identity of the hero of the ballad surpasses the ludicrous audacity of all the other would-be correctors of his writings who have amused us in these columns. Let me recommend to B. J. a reperusal of the three associated ballads in the *Border Minstrelsy*. These, with the introductions, contain the fullest possible information on the subject.

W. F. (2.)

DR. WM. NELSON CLARKE (4th S. vi. 14, 83).—I have to apologise for a very unintentional error into which I have fallen myself, and in some degree betrayed you also, in the description of Wm. Nelson Clarke, Esq. Having always known him as a country gentleman living on his patrimonial estate (which he afterwards sold) at Ardington, near Wantage, Berks, and never having heard him described otherwise than as such, I believed that the calling him *Dr.* was altogether a mistake; but I now see that he did take the degree at Oxford of *D.C.L.*, and therefore hasten to correct my mistake, and apologise for it.

W. 1.

LORD MACAULAY AND NAPOLEON (4th S. v. 531; vi. 59, 118).—I submit that MR. BOUCHIER's objection to Macaulay's expression that "beggars mimicked" Byron's lameness would be unreasonable and hypercritical, even if it be true that Macaulay only meant, or had authority to say, that such a thing occurred *once*.

It is one of the commonest forms of phrase, derived from the classical writers, when a thing has been done by one person, that person one of a class, and the action such as presumably might occur to one of them to do, to say generally that it was done by *them*. It does not the least imply that it was a "common occurrence."

LYTTELTON.

Hagley, Stourbridge.

DESCENDANTS OF BISHOP BEDELL (4th S. v. 311, 591).—Captain Ambrose Bedell's estates consisted of the townlands of Drumherine, *alias* Drumherwise, Unagh *alias* Uragh, both in the barony of Loughtee, co. Cavan, and Ballybollan *alias* Uterclony, barony of Toome, co. Antrim, containing in all about 450 acres, which estates were confirmed to him under the Act of Settlement, May 21, 19th Charles II. (*Report of the Commissioners of Public Records of Ireland, 1821-1825*, p. 96.)

C. S. K.

St. Peter's Square, Hammersmith.

POSITION OF THE CREED, ETC., IN CHURCHES (4th S. v. 31, 158, 285, 388, 608; vi. 62).—I thank MR. LEIGH for coming to my rescue as regards chantry chapels being commonly in the east corners of churches. The only two I at this moment recollect as being midway down the aisle are the De Trafford or Ashton Chapel in Croston Church, and the Scarisbrook Chapel at Ormskirk.

Both have been recently restored, but neither have screens, nor had before the refitting. I should say very few of the old screens in that position remain still. A person who had not an instinct for chapel-hunting might go into a dozen old churches and not discover the chapels at all.

P. P.

TENNYSON (4th S. vi. 135.)—The proper text of the second line is—

"And faith unfaithful kept him falsely true."

Idylls of the King, "Elaine," p. 192, ed. 1859.

A.

BYRON FAMILY (4th S. v. 558; vi. 15, 82.)—It has always struck me as a curious instance of disregard to what one would have supposed to be a point of family pride in the post, that Lord Byron should sell the Rochdale property, where the Byrons were feudal barons under the Norman kings, and profess a family feeling for Newstead, which could not have been theirs before the Reformation. The "abbey" or the "priory" cannot be *ancient* property to any family.

P. P.

COINS IN FOUNDATION STONES (4th S. v. 5, 82.) When the palace of the magistrates of the *Franc* of Bruges was rebuilt in 1520, an angel was placed under the foundation stone. Here is the passage in the account:—

"Betaelt ende ghegheven den liij^m dach van April xv^mxix, Ghileyn, den zuene van ioncheere Ghileyn van Haefskerke, eenen angeloot, omme te legghene onder den eersten steen van den fundamente van den voerseiden nieuwe wercke, valet by ordonnance, vj^m paristser."

This is the earliest instance I can quote at present, but I am certain that I have met with such at a much earlier date. It was also the general practice for the foundation stone of a new building to be laid by a little child.

W. H. JAMES WEALE.

CAWNPORE: KHANPORE = KINGSTOWN (4th S. v. 401, 498, 585; vi. 85.)—B. C. S. is in error. I neither rendered Cawnpore, *Khanpore*, nor did I translate it *Kingstown*. The proper etymology of the name is doubtless that of MR. ELLIS (4th S. v. 498) from the title *Kandya*. I may, however, mention that *Caya*, *Cayan*, or *Cayana* is found as a river name in India; perhaps from Sanskrit *ka*, *kam* = water. I simply attempted the etymology of the word *king*, because it was incidentally mooted.

R. S. CHARNOCK.

Gray's Inn.

TOUCHING GLASSES IN DRINKING HEALTHS (4th S. v. 277, 300.)—In the *Historical Magazine and Notes and Queries concerning the Antiquities*,

* "Paid and given, the 4th day of April, 1520 (modern style), to the son of Gillian van Haveskerke, an angel, to be laid by him under the first stone of the foundation of the aforesaid new work, value according to the order (of payment passed by the treasurer), six pounds parisii."

History, and Biography of America (vide vol. iii. No. 10, Oct. 1859, New York, 1859, 4to) the origin of this custom is thus stated at p. 305:—

"When, after the failure of the expedition of the so-called Pretender, Prince Charles, in 1715, that prince crossed to France, his supporters were beset with spies on every hand; it frequently happened that they were placed in situations when they could not with safety refuse to respond to the common toast, 'the health of the king.' It was understood between the faithful that when the king was drunk it was the 'king o'er the water,' and to express this symbolically one glass was passed over another. This in time was modified to the silent touching of the glasses."

I hope MR. CHARLES SULLEY will pardon my correction on this point. JOHN J. GRAHAM.

Norwood.

THE ENIGMATICAL SIGNATURE OF COLUMBUS (2nd S. i. 51; 4th S. ii. 222; v. 511.)—Having in my previous attempted explanation of the double enigmatical signature of Christopher Columbus shown its construction as bearing upon MR. BUCKTON's note (4th S. ii. 222), I think it will now appear evident that as bearing upon MR. NICHOLSON's remarks (4th S. v. 511), the doctrine of the trinity guided Columbus in each literal arrangement of his duplex signature. For each vessel is triple-masted, and the trinity is literally interwoven, as the conception, in the construction of the first vessel-signature (Luke i. to wit), and as the birth and baptism in the construction of the second vessel-signature (Luke i. and ii.). It is also further to be observed, that the triagion carries another application: thus,—the *mast*, or $\overset{s}{x}$ = initial and final of the Greek for

Christ; the *mast*, or $\overset{s}{M}$ = initial and final of the Greek for the genitive of *Mary* and *majesty*; the *mast*, or $\overset{s}{T}$ = initial and final of the Greek for *Son*. And thus is shown *why* the Greek *tau* was to be used in the signature. Also, incidentally is shown the utility and appropriateness of the central *A* in expounding the meaning of this literal, trinitarian, triangular, duplex, triple-masted, enigmatical, naval, and characteristic signature of Christopher Columbus, the admiral.

Colombos.	
$\overset{s}{x}$ S A S X M T XPO FERENS	$\overset{s}{x}$ S A S X M T EL AMIRALE.
(Christ bearing)	(The Admiral)
(Virgin Mary)	(Jesus Christ.)

Christopher.

Luke i. ii. iii. chapters.

J. BEALE.

"ROPE OF PEARLS" (4th S. vi. 183.)—Mr. Disraeli *filius* may have borrowed "ropes of pearls" from Disraeli *pater*; but the phrase is a very familiar one to readers of our elder literature, e. g. in Massinger's *Unnatural Combat* (Act III. Scene 2):—

" . . . taking in his hand a rope of pearl
(The best of France)."

So too Lovelace (by Hazlitt, p. 247) when playing upon the number of plays of Beaumont and Fletcher:—

" . . . to sum up the abstract of his store,
He flings a rope of pearl of forty more."

Phineas Fletcher also uses it (*Works*, i. 28, 89, 107): in short, it is a commonplace.

ALEXANDER B. GROSART.

"HAD RATHER" (4th S. vi. 109.)—"I had rather be a dog and bay the moon than such" an Englishman as Lindley Murray and his school would make us. Surely the "had" is one of those *comiter et modeste* expressions common to all languages. If you are asked to do a thing distasteful to you, it may be good English to say "I won't," or perhaps "I will not;" but in ordinary cases such an expression is less courteous and agreeable than "I had rather not," which really means that you, in a delicate way, ask your petitioner to withdraw his request, as you do not like to refuse him, though you would feel obliged to do so if he persisted in it. If any one object to the use of "had," as in your correspondent's last example, let those who differ comfort themselves with the knowledge that they sin with the refined and elegant Horace, "Sustulerat nisi Faunus ictum," &c.

For my own part, right or wrong, I would rather accept English as it is, or at any rate was, in the glorious time of Will. Shakspeare, than correct Addison and all our best writers to please Lindley Murray and Co. J. C. J.

CORRARD (4th S. vi. 134.)—This designation of the Fermanagh townland is composed of two Irish words, viz. *Corr*—for which O'Brien (*Focallour*, ii. 132) gives no less than five distinct meanings, viz. "a snout," "a bill," "a corner," "any bird of the crane kind," "odd," "a pint of water"—and *ard*, for which O'Brien (*supra*, p. 28) gives three meanings, viz. "an ascent, or high place"—hence the British word *garth*, a promontory—"high, mighty, great, noble," hence the proper name of a man, "Art." As applied by your correspondent C. S. K., I would say the meaning of *corrard* is simply the lofty corner. He can judge if the application be correct by the relative position of the townland.

MAURICE LENIHAN, M.R.I.A.

Limerick.

"STILL WATERS RUN DEEP" (4th S. iv. 133, 420, 542; v. 46, 260.)—MR. EDMUND TEW, M.A.

must excuse my differing in opinion as to the proverb being a *literal* translation of the passage quoted by him from Quintus Curtius. I should give a very different rendering. Our proverb is more likely to have reached us from Germany, where we have "Stille Wasser sind tief,"—a very common proverb, and only differing from ours in having *sind* = *are*, instead of "run." STEPHEN JACKSON.

PUZZLE (4th S. vi. 155.)—You are wrong in attributing the puzzle to which SKEEKEE refers to Professor Whewell. The reply may have been written by him, but the lines were written by my father, the Rev. R. Egerton-Warburton, in the year 1845. I have the original in his autograph, sent to me at the time. The version there given (though I am not sure that the two last lines were not afterwards altered) is as follows:—

Sent to a Lady who requested a Cipher.

"A 0 u 0 I 0 thee,
Oh! 0 no 0 but 0 me;
Yet thy 0 my 0 once 0 go,
Till u d 0 the 0 u 0 so."

"A cipher you sigh for, I sigh for thee;
Oh sigh for no cipher, but sigh for me;
Yet thy sigh for my sigh for once I forego,
Till you decipher the cipher you sigh for so."

R. E. EGERTON-WARBURTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Art Pictorial and Industrial: an Illustrated Magazine. With which is incorporated The Photographic Art Journal. Nos. I. and II. July and August. (Sampson Low.)

All who see in Art one of the great agents for improving the moral condition of the people, must welcome every endeavour to spread abroad such a knowledge of it as is furnished by this new periodical, which is distinguished by various new and attractive features; the chief among them being a series of reproductions of the masterpieces of ancient and modern painters by means of those new processes which render with absolute fidelity every touch of the artist. Sculpture, architecture, ceramic and decorative art, will be alike represented. Evidence of the variety and interest of the present illustrations will be best afforded by an enumeration of them. They consist of "Pour la petite Chapelle," from Perrault's picture; St. Jerome in his Study, from Albert Dürer's engraving; Theed's Statue of Lord Derby; Flora, from Greuze's picture in the Demidoff Collection; a Study of Heads by Michael Angelo, from the Oxford Galleries; the Transept of Ely Cathedral, photographed; Girl Reading, from a drawing by Cave Thomas; Mount St. Michel, Normandy, from Webb's picture; Rembrandt's House, from a drawing by the artist in the British Museum; The Holy Family, from Sharp's engraving of Sir Joshua's picture; and two photographs from the original objects—External Pulpit at St. Lo, and the Study of a Foreground. If this catalogue is not sufficient to tempt Art lovers to look at the journal, and judge its merits for themselves, no recommendation of ours, however emphatically we may express ourselves, could have that effect.

The Poetical Works of Henry W. Longfellow. Edited, with a Critical Memoir, by William Michael Rossetti. Illustrated by Wilfred Lawson. (Moxon & Co.)

The Poetical Works of Lord Byron. Edited, with a Critical Memoir, by William Michael Rossetti. Illustrated by Ford Madox Brown. (Moxon & Co.)

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THE ATHENÆUM is authorised to state that there is no foundation for the reports that the Poet Laureate is engaged on a new poem. Nor does it appear that there is any truth in the report that Mr. Tennyson is visiting the Rhine.

THE *Revue Critique* has, "under present circumstances," suspended its issue.

A CATALOGUE of works on "Irish History and Literature" is in course of preparation, and will be published by Mr. Kelly of Dublin in October.

A VOLUME of his "Reminiscences of Dickens," by Mr. Macready, is reported to be in preparation.

The death of one of the native song writers of Scotland, the Rev. Henry Scott Riddell, is announced. He died at the age of seventy-two, at Teviothead Cottage, the freehold of which was given to him by the Duke of Buccleuch.

SEVERAL interesting tombs have been lately excavated in the Carlosa Convent, in the neighbourhood of Bologna. Sixteen tombs have been opened, and many most interesting relics of the early Roman period have been exhumed.

THE British Museum will be closed from September 1 to September 7 inclusive. The London Corporation Library will be re-opened on September 1.

SALE OF THE PORT SHELLEY'S ESTATES.—A gentleman named Worth has purchased the remaining portion of the late poet's freehold estates in Sussex, for the low sum of 9,450*l.*, including the historical Malpast Manor Wood, with Madgeland, and other farms. The oak timber alone is said to be worth half the purchase-money, and the entire property abounds in game.

THE Bishop of Brechin is preparing for publication, in one volume quarto, *Kalendar of Scottish Saints, with Personal Notices of those of Alba*, illustrating the religious cultus during those centuries in which the nation was consolidating itself. Many of these Kalendaris will be published for the first time, and others, though printed, exist in such inaccessible forms as to make their exhibition very desirable. The work will exhibit no theological bias, the facts being treated simply in their historical bearing. Bishop Forbes will be very glad to be put in communication with any antiquaries who have made this branch of Church History their study.

THE popular and fashionable magazine, *London Society*, has passed into the hands of Mr. Richard Bentley, and

will be edited by a gentleman well known in literature and remarkable for a fine taste in art, Mr. Henry Blackburn.

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Notices to Correspondents.

LISTS OF CROMWELLS. Willing to assist Mr. BLIGHT in his endeavours to procure such lists, we inserted his request, but as we could not find room for the lists in the columns of "N. & Q." we so modified his query as to secure their being sent direct to the Querist.

We cannot undertake to return rejected articles; and cannot make any exception in favour of T. B.'s communications, which will of course receive due consideration.

H. FISKEWICK. The phrase "Baptism with fire," occurs in St. Matthew's Gospel, iii. 11, and has been differently explained by divines, giving rise to so much conjecture, that we must refer our Correspondent to the commentators on the New Testament.

"HIO UTBIQUE." The word "firstly" is given in Johnson's Dictionary, edited by Dr. Latham, with an example of its use by Sylvester, Du Bartas, &c.

W. P. On the supervision of the medical profession by the bishops, consult "N. & Q." and S. v. 479; 3rd S. v. 401; vi. 65.

B. A. R. The word "Queenism" is of modern coinage. See our last volume, p. 313.

LOUIS LAMOTTE, W. G., J. T. F., J. F. M., D. MACPHAIL, and C. C. C. anticipated.

REV. E. TEW. The corrections have been made, and the paper will appear in due course.

C. W. C. The riddle has already been solved. See 4th S. v. 430, 571.

SP. We will not insert your reply, but wait until you have consulted your collection of monumental inscriptions.

A. HALL. Your paper will appear.

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No. 140.

SATURDAY, SEPTEMBER 3, 1870.

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Notes.

"OLD MORTALITY."

A short time ago I made a pilgrimage with a friend to the grave of this old worthy (4th S. vi. 69), which Sir Walter Scott was unable after much search to discover. Robert Paterson (born 1712 or 1715, died 1801), better known as "Old Mortality," was buried in the churchyard of Caerlaverock, some six miles below Dumfries, close to the tomb of the Kirkpatricks, with which family, by a strange whim of fortune, he was to be brought into connection by the marriage of a granddaughter to the brother of the great Napoleon; and, perhaps still more strangely, was to be connected with Napoleon's conqueror, the late Duke of Wellington, through the widow of a grandson. It was a balmy day of June, such a day as in our northern climate we seldom enjoy. The freshness of nature, and the silvery waters of the Solway, were charming objects as we approached the spot where the dust of Old Mortality rests. The churchyard is prettily situated amidst trees, having a view of an old castle called the Iale; and as we entered the churchyard, the long-drawn notes of Scottish church music struck solemnly upon the ear. It happened to be the day previous to the administration of the Holy Communion, when in Scotland there is church service. Here Robert Paterson is buried, having been taken ill

as he was approaching the village of Bankend, as his son Robert states in a short memorial respecting his father addressed to Mr. Train, the Galloway correspondent of Sir Walter, and of which I am able, through the kindness of my friend the Rev. George Murray of Balmacellan, to give a correct copy. It will be observed that his son does not refer to his Covenanting propensities as the reasons which led to his irregular and wayward mode of life. It was not so much attachment to the Covenanters, however great that may have been, as a praiseworthy desire to gain a livelihood for his family, that caused him to travel through the country. The air of romance which Sir Walter has contrived to throw over his character is thus somewhat dimmed; but it raises him in the estimation of those who regarded his neglect of his family duties as deserving of severe reprobation, and as a proof only of a crazed imagination. When he was taken ill, he was carried to the house of a man named Stewart in Bankend village, and here he expired January 29, 1801. That which Sir Walter was unable to do, though he made the attempt, has been accomplished by the Messrs. Black of Edinburgh, who possess the copyright of the Waverley Novels. Lately they have erected a neat memorial stone to Old Mortality, on which there is the following inscription:—

"Erected
to the Memory
of
ROBERT PATERSON,
the
Old Mortality
of
Sir Walter Scott,
who was buried here
February, 1801.

Why seeks he with unwearied toil
Through Death's dim walks to urge his way,
Reclaim his long-asserted spoil,
And lead oblivion into day?"

At no great distance from this memorial stone appears an enclosed space which contains the remains of the Kirkpatricks of Conheath, ancestors of the Empress Eugenie. The following inscriptions are found on it:—

"In Memory of William Kirkpatrick, late of Conheath; Mary Wilson, his spouse; Isabella, Alexander, and Elizabeth Kirkpatrick, their children.

"Rosina Kirkpatrick died at Nithbank the 5th day of April, 1833.

"Jane Forbes Kirkpatrick, the last surviving daughter of the above William and Mary Kirkpatrick, born the 18th of September, 1767; died the 21st December, 1854.

"Erected by John Kirkpatrick, merchant in Ostend, eldest son of deceased William Kirkpatrick, April 1788."

The spot where the body of Robert Paterson rests was unknown very lately to his American descendants, as is proved by the following anecdote. A friend of mine was employed last year

in Dalgarnock churchyard, attending to the tombstone of his relatives, when a carriage drove up and two gentlemen entered. One of them said that he was from America, and had promised Jerome Napoleon Buonaparte to visit the grave of his maternal great-grandfather, which he had told him would be found in Dalgarnock. He asked if the spot could be pointed out. "Yes," said my friend, "but not here; it is in Caerlaverock churchyard, below Dumfries." Jerome is since dead (June 17, 1870), as has been noted in a late number of "N. & Q."

The following is the document to which I referred, and is headed "A short Memorial of my father Robert Paterson, Stonecutter":—

"My father, Robert Paterson, was the youngest son of Walter Paterson of Haggieshall, in the parish of Hawick, and within less than a mile of the town. His mother's name was Margaret Scot. He was the youngest of a numerous family, and his older brother Francis had taken a lease of Cornecockle free-stone quarry from Sir John Jardine of Applegarth. He built a dwelling-house for himself at a place called Caldwell, beside the quarry, and very near the old Spedlin's Castle, which still remains entire and in tolerable habitable repair: here he got good encouragement in his business as a free-stone mason and stonecutter, and brought up his family in a respectable way. My father was by this time come to that time of life that was proper to choose some way of doing for himself, and he served an apprenticeship with his brother Francis, and continued with him as a journeyman for some considerable time afterwards. My mother's name was Elizabeth Gray, daughter of Robert Gray, gardener to Sir John Jardine of Applegarth—the place of his residence Jardine Hall, close by the east side of Annan Water, and within loud speaking of Spedlin's Castle on the west side, and in which my mother and her parents dwell. My mother was cook to Sir Thomas Kirkpatrick of Closeburn in the year 1740, still memorable for frost; and, I think, not long after that year my father and mother had been married. Soon after this, Sir Thomas took a lease for them from the Duke of Queensberry of the free-stone quarry of Gateo Brig. Here my father built a substantial and comfortable house for himself and family, with ground that kept one horse and one cow, at a moderate rent, in the parish of Morton, near Thornhill. In the year 1745, as the army of Prince Charles Stuart was on their retreat from England, their road was through Thornhill; but a party of them, and I think it had only been a straggling or foraging party, came by my father's house. They took my father prisoner along with them. My mother got a very great fright. She, no doubt, thought she never would see him more; but they took him only a mile or two, asked many questions, and made him show them a smithy where they could get their horses shod, and then set him safely at liberty. He had at this time two children. He had now got into plenty of business as builder and hewer on the duke's estate and from Sir Thomas, and employment for a number of men, occasionally at least. At last he found that Galloway was a place destitute of free-stone, and of consequence of gravestones, or any to work them. After repeated trials of carrying gravestones into Galloway and selling them, answered his expectations of a profitable concern. About this time one Sandy Rae, from somewhere in the Highlands, was frequently in the country in and about the parish of Morton, as a wandering boy, friendless and nearly destitute of clothes. He

was often admitted to a night's lodging when he came the way to my father's house. After acquaintance, he came to be employed to do an errand and other little services he could do; and finding a considerable share of sharpness in him, he gave him new clothes, and made him an apprentice to himself. He learned the trade well. My father brought him along with him in several trips into Galloway, and sometimes my father would return and leave Rae to finish the stones. Sometime (about August), 1758, my father neglected to return to his family, and made but few remittances. His son Walter, when a boy about ten or twelve years of age, came into Galloway in quest of him, and with some difficulty found him out. He did not allow him to return, but put him to school, and afterwards learned him the trade of stonecutter, in which he was expert. Sandy Rae settled in Galloway in the parish of Crossmichael. He married and had a family. There are two of his sons still alive: one a schoolmaster in Wigtown, the other a surgeon in Gatehouse of Fleet. In 1768 my father made us a visit, after an absence of ten years, and brought us into Galloway, and took a house for us in the village of Balmaclellan, near which some of us have resided ever since. As his business lay now entirely in the churchyards, it could not last long in any one place, and it therefore behooved him to travel. And I believe there are few churchyards in Galloway, and especially in Wigtownshire, but he wrought in, and large portions of his handy-work are yet to be seen. When he found himself through age not so fit to travel as formerly, he kept a pony to carry him and his tools. He purchased his gravestones at Dumfries, Locharbriggs quarry, or Whitehaven, as he found most convenient. In the year 1800 or 1801 he went to Dumfries, in order to get some gravestones at Locharbrigg quarry. After stopping there five or six days, and all that time complaining of a pain in his bowels, he set out for Bankend, in the parish of Caerlaverock, where there is a free-stone quarry, and where the stones would be much more convenient for water-carriage, as I suppose they were intended for Wigtownshire. He was got within a very short distance of the house of Bankend, when some persons at the door observed him approaching apparently in an uneasy posture, or some rather strange appearance about him; while they were looking at him, he fell from the horse. They came to him immediately, the white pony standing beside him. They carried him into the house: he was able to speak, and told who he was and where his sons lived. He was born in 1712?, died on the 29th January 1801.

"I shall here trouble you with a small anecdote of my father's brother Francis: although it is not a feather in his cap, it shows the spirit of the times and disposition of the people. In 1745, when the Highland army was on their march to England, they stopped sometime at Lochmaben. Many of the country people, on seeing the baggage but weakly guarded, attempted to rob them of their pistols, dirks, &c., which were bound together in parcels, or carts, or whatever way of conveyance they had. Among the rest of the plunderers was my uncle Francis. He attempted to get possession of something, but one of the guard presented his musket, but luckily for uncle she missed fire. Uncle knocked him down; another of the guard came to his assistance, which he knocked down likewise, but he now found it safest to run; and I think he had taken something with him, as they pursued him to Kirkmichael, which is not less than six miles from Lochmaben."

The memorial stone lately erected by the Messrs. Black is not the only one to the memory of "Old Mortality," as I find the following in

the churchyard of Balmaclellan; which contains, however, some dates which do not agree with the statement of his son Robert. This memorial stone was erected in 1855 by Thomas Paterson, who is still alive, son to the above Robert. Robert says that his father died January 29, 1801; while the tombstone gives Feb. 14, 1801. The following is a copy of the tombstone in Balmaclellan churchyard:—

“ To the
Memory

of Robert Paterson, stone-engraver, well known as ‘Old Mortality,’ who died at Bankend of Caerlaverock 14 Feb. 1801, aged 88. Also of Elizabeth Gray, his spouse, who died at Balmaclellan village, 5 May, 1785, aged 59. Also of Robert their son, who died 80 April, 1846, aged 90. Also of Agnes M’Knight, his spouse, who died 5 August, 1818. Also of John their son, who died 29 Jan. 1810, aged 18. Also of Alexander, who died at Wakefield, 26 Oct. 1837, aged 42. Also of Robert, their son, who died at Liverpool, 8 Feb. 1865, aged 65. Erected by Thomas Paterson, 1855.”

This Thomas Paterson married Jane Murray, a grand-niece of the famous Dr. Alexander Murray, the linguist, and has issue a son Robert and a daughter.

“Old Mortality” is not yet forgotten by the old people of Balmaclellan. One old lady (eighty-three), Mrs. Janet Clement M’Lellan, “remembers seeing him just once. Her father, who lived at the present post office across the road from their (the Patersons’) house, brought them all out to see the old man. He was a gay droll-looking auld body. He was riding on a wee bit white pony, with his budge in a powk on before him. He had on an auld hat hanging ower his lugs, and the pony was ganging unco slow. She never saw him but once. She was then a young lassie.” She knew Robert Paterson, late shoemaker here. “Robert was not very well liked—bad-tempered, but very honest and truthful.” She says that they had all *dure* tempers.

In regard to the arrest of “Old Mortality” by the Highlanders, there are some additional particulars handed down by tradition in the parish of Clooseburn, which give point to the anecdote and seem not unlikely to be correct, as they are in keeping with his character. It is stated that when the Highlanders reached Gatelaw Brig they entered the house of Robert Paterson and became very insolent to his young wife, who sent a message to her husband at the quarry that the Highlanders were plundering his house. On his arrival he showed no fear, telling them that they had been served right, and that they could expect nothing but calamity, as the hand of the Almighty was against them and all the bloody house of Stuart. This excited their ire, and they carried him off prisoner, keeping him under arrest till they reached Glenbuck, when he contrived to escape. Robert was said to have been the last prisoner carried off by the Highland host from

Dumfriesshire. They had before this seized Mr. Corsan, provost of Dumfries, and taken him with them.

“Old Mortality” had five children: three sons, Walter, Robert, and John; two daughters, Margaret and Janet. I have procured some curious information respecting the life of John before he went to America, but this communication is already too long, so that I must retain it for another paper.

CRAUFURD TAIT RAMAGE.

ENGLISH ETYMOLOGICAL DICTIONARIES.

ROB : ROBE : RUBBISH.

The want of a good English etymological dictionary is become a serious defect in our literature. Whilst other nations have been steadily advancing in the application of philological science to their respective languages, we seem altogether to have stood still. In German the great work of Wachter (*Glossarium Germanicum*), wonderful for the period at which it was issued (1737), supplemented by the *Deutsches Wörterbuch* of Grimm, bringing the light of modern discoveries to bear upon the obscurities of the old master, leaves little to be desired. The *Glossarium Suiogothicum* of Ihre (1769) is superior in its illustrations and research to any English dictionary. In France the deficiencies and mistakes of Ménage have been amply atoned for by the recent *Dictionnaire étymologique* of A. Brachet, which, with the *Manuel pour l’Étude des Racines* of Anatole Bailly, renders the study of French etymology easy and pleasant.

In our own tongue Johnson’s *Dictionary*, though far inferior, etymologically speaking, to Wachter’s, was yet for its age a great advance on anything which had gone before. Richardson’s work, considering the progress of philology in recent years, is eminently perfunctory and unsatisfactory.

Mr. Henaleigh Wedgwood’s *Dictionary of English Etymology* has much merit, but it can only be considered tentative and incomplete.

What is wanted is a dictionary which shall trace back every English word or group of words to the earliest radical in existence. The want of this obscures the history of our language, and deprives the student of an amount of interest and instruction almost incalculable. For instance, take the two words *kind* and *gentle*, words of approximate meaning. We are informed in Johnson and Richardson that the former is derived from A.-S. *cyn*; the latter from Latin *gens*, but not a hint is given that if we go further back we

find the two lines meet in the Sanskrit *जन्*, *jan*, to bring forth. One of the best specimens of a comparative dictionary is the *Glossarium der Gothischen Sprache* by Gabelentz and Loebe, in which every word has its equivalent in every cognate tongue as well as in Greek, the only deficiency

being the want of the Sanskrit key. Mr. Robert Williams, in his *Lexicon Cornu-Britannicum*, has by a similar course much facilitated the study of the Celtic tongues.

My object in the present communication is to give a single instance of the defects of our standard dictionaries by reference to the words at the head of the article.

To *rob* is derived by Johnson from Old French *rober*, Ital. *robbare*. Richardson refers to six languages, from the French to the Gothic, but gives no opinion as to which the word is derived from. *Robe* Johnson refers simply to French *robe*. Richardson points to the French, Italian, &c., also to Ger. *reif*, A.-S. *hrif*, which he says (erroneously) means both the belly and the clothing on it. No allusion whatever is made by either to any connection between *rob* and *robe*. *Rubbish* is supposed by both to be derived from *rub*, having of course no connection with the other words.

The true history of these words is very curious, as showing how the course of events modifies and changes expressions in common use, and leaves imbedded in the strata of a language illustrations of particular states of society long passed away.

Latin *rap-ire*, High Ger. and Gothic *raub-en*, A.-S. *reaf-an*, are all connected with the Sanskrit

root रम्, *rabh*, to take by force, the middle consonants being permuted according to Grimm's law. Each has left its mark in the derivative languages. From *rap-ire* come French *rapine*, *rapiner*, *ravir*, &c., some of them affiliated in our own tongue—*rapine*, *rapid*, &c.; A.-S. *reaf-an* is preserved in *be-reave*, *bereavement*. These, however, would not give us *rob* or *robe*, for which we must look to a different source.

When the Goths ravaged Italy and Spain in the fifth and sixth centuries plunder was their great object, and the terms for robbery and spoil, *raubon* and *raub*, were so often on their tongues that they found their way into the debased Latin of the period. For instance, in the *Reginina Padua** we read, "Steterunt circa deprædando et raubando villas." In the constitutions of Catalonia "Statuimus quod nullus homo capiat, nec raubet nec raubari faciat."

In the laws of Rothar, king of the Lombards, it is enacted, "Si spolia ex ipso mortuo tulerit, id est pro *Raub* componat." So from Low Latin the term passed into the French *rober* or *robber*, now disused, but still found in *dérober*; Italian *robare* and *rubare*. *Raub*, the plunder or spoil, was Italianised into *roba*, French *robe*. As vestments and wearing apparel have always been the readiest prey to the spoiler, it was natural that the term should be convertible into spoil of any kind. In French *robe* has long lost its meaning of goods of

every kind, but in Italian *roba* is still used for goods and chattels, stuff and lumber, as well as for clothes. Indeed this identification is common in other languages. In A.-S. *reaf* is used both for a garment and for spoil. Even at the present day, by our cousins across the Atlantic, a traveller's luggage is pleasantly called his "plunder."

The above may suffice to show the connection of *rob* and *robe*.

Let us now turn to *rubbish*, the connection of which with the previous terms has not, so far as I am aware, been even hinted at by any lexicographer. According to Johnson, *rubbish* or *rubbage*, is "from *rub*, as perhaps meaning at first dust made by rubbing." Richardson repeats this definition almost precisely in the same words. Now the first objection to this derivation is that *rubbish* does not mean *rubbings*, either in its present use or at any former period. No quotations can be found earlier than the sixteenth century, when it had precisely the meaning which Shakespeare gives it in the only two passages where he employs it:—

"What trash is Rome,
What rubbish and what offal, when it serves
For the base matter to illuminate
So vile a thing as Caesar?"

Julius Caesar, Act I. Sc. 3.

Here *rubbing* is quite out of the question. The idea is that of the waste straw and stubble of a farm-yard, which is occasionally burnt. It will be found, I think, in all cases that the radical idea is that of waste, rough, worthless material.

On the supposition that the word is derived from *rub*, we have a form of derivative unknown in any other instance in the English tongue. The termination *ish*, used as an adjective, is the A.-S. *isc*, Ger. *isch*, meaning resemblance, as whitish, clownish, &c. As the termination of a substantive it is confined to words of Latin origin, as finish, from *finis*, polish, from *politis*, &c. Now *rubbish* belongs to neither category, and has no history whatever. But it may be said, the other form, *rubbage*, may be the original, which would bring it within the collective suffix *age*, as wharfage, cellarage, stowage, &c. This is more plausible, but in this case how did it take the form of *rubbish*? Forage does not become *forish*, nor herbage *herbish*. Changes of this kind in a language are not made at random, but follow natural laws as certain as any facts in nature. When the inimitable Sairey Gamp asks Betsey Prig to "propoge a toast," no one for a moment supposes that "Sairey" is an authority in philology, and that "propose" is a corruption.

Mr. Hensleigh Wedgwood, seeing the difficulties of the derivation from *rub*, falls back upon the idea of rumbling, rattling down, as expressed in the old French *rabacher*, which is explained by Cotgrave as meaning "a terrible ratling; such as

* Muratori, tom. viii. col. 436.

(they say) is made by hobgoblins in some unfortunate or unfrequented houses." It would be a very far-fetched source to go to an old diseased French verb, the substantive of which has an entirely different meaning, for an English word of ordinary and common use, without some evidence, however slight, of the connection between the two. I think also it will be found that where an English noun is derived from a French verb there is always the intermediate corresponding verb in English, as apparel from *appareiller*, form from *former*, &c.

I think we must endeavour to find some foreign word which exactly expresses the meaning and gives an approximation to the sound, with some reasonable probability if direct proof is wanting of the time of its importation. This, I think, may be found in the Italian *robaccia*. *Roba* is stuff, goods of any kind. The augmentative of degradation, *accia*, gives the idea of coarse rough stuff, offal, precisely the meaning of our English rubbish. The two forms of *rubbish* and *rubbage* are easily accounted for, as being the best equivalents an English tongue could give of the Italian pronunciation. But, it may be asked, what proof can be given of the Italian derivation? The exact adaptation of the word and strong probability are perhaps all that can be expected at this time of day. The word cannot be traced in English further back than the latter part of the sixteenth century, when attention was greatly turned towards Italian literature. A great many Italian words were introduced into English during the sixteenth and seventeenth centuries—a *lodge* from *loggia*; *piazza*, *brigantine*, *imbroglio*, *opera*, &c., but many of these having been adopted into French about the same time, are supposed erroneously to be derived therefrom. I dare not trespass longer on your space, and must leave the question for the impartial judgment of your readers.

J. A. PICTON.

Sandyknowe, Wavertree, Liverpool.

ERCKMANN-CHATRIAN.

From a volume of recently published reviews and critiques, mostly on modern literature and its influence on the public at large, and on what is more properly called *culture* than civilisation*

* That excellent author, Mr. Matthew Arnold, in his *Culture and Anarchy* (London, 1869), speaks of culture as a "new power" (*anté*, p. 41), and clearly defines it ("properly described") "not as having its origin in curiosity, but as having its origin in the love of perfection: it is a *study of perfection*. It moves by the force, not merely or primarily of the scientific passion for pure knowledge, but also of the moral and social passion for doing good. As, in the first view of it, we took for its worthy motto Montesquieu's words: 'To render an intelligent being yet more intelligent!' so, in the second view of it, there is no better motto which it can have than these words of Bishop Wilson: 'To make reason and the will of God prevail!'"—*Vide anté*, p. 8.

(*Bilder aus dem geistigen Leben unserer Zeit*, by Julian Schmidt,* gr. 8vo, 528 pp., Leipzig, 1870), I extract the following few biographical details respecting a literary name which has become a known and a favourite one with a vast multitude of readers of all countries and, to a certain extent, of all classes, Erckmann-Chatrian. I have spoken of the joint authors of the *Histoire d'un paysan*, 1789, as a literary name,† just as in the history of art the Brothers Dalziel,‡ the engravers (*vide* "proof sheets" of the *Universal Catalogue of Books on Art*, 1870, i. 370), and the brothers Riepenhausen, the painters (Franz, born 1783, died 1831; and Johann Christian, born 1788, died 1860—*vide* their biography in Dr. Andresen's *Deutschen Maler-Radierer des XIX. Jahrhunderts*, 1869, iii. 83, 122),§ do not claim a personal or individual honour and distinction, but sign their works as the common production of *one* name. This is the case with Emil Erckmann and Alexandre Chatrian; not brothers, it is true, but most intimately attached friends, intellectual Siamese twins, whose photographs show them with their arms interlinked just as their mental capacities and productions are. They were both of them born on the same soil, on the borders of France and Germany, and are in language and feelings partaking of both nations: Emil Erckmann on May 20, 1822, at Pfalsburg, a small but fortified agricultural town in that mountainous part of Alsacia which borders on Lorraine; Alexandre Chatrian on December 18, 1826, in the vicinity of the same town. Erckmann's mother-language is the Allemannic, which has become so famous through Johann Peter Hebel's (born 1760, died 1826) *Allemannische Gedichte* (poems), just as the Mecklenburg Plattdeutsch has become famous all the world over through the exquisite writings of Fritz Reuter (*vide* "N. & Q." 4th S.

* Julian Schmidt is the author of the following works on literature: *Geschichte des geistigen Lebens in Deutschland*, 1681–1781, 2 vols.; *Geschichte der deutschen Literatur seit Lessings Tod*, 1781–1866, 3 vols., 5th ed.; *Geschichte der französischen Literatur seit 1789*, 2 vols.; *Ueber Herder und seine Bedeutung für die deutsche Literatur*.

† The conjunction excludes the supposition that, under the literary partnership of Beaumont and Fletcher for instance, only one person has to be understood.

‡ The diligent Nagler (*Die Monogrammisten*, vol. ii. art. 1544) gives the monogram of but one of the brothers, of Mr. Edward Dalziel, whom he calls one of the most productive of the English xylographers of the present time. The monogram of his brother, Mr. G. (George?) Dalziel, he does not add; but he pronounces him to be one of the cleverest wood-engravers. The title-pages of works illustrated by the two brothers, and most of their plates themselves, always bear the inscription of "Dalziel Brothers."

§ *Vide* also "proof sheets" of the *Universal Catalogue of Books on Art* (ii. 1740). Their father was the deservedly well-known engraver Ernst Riepenhausen, most widely known through his excellent plates to Lichtenberg's celebrated work on Hogarth and his paintings (*vide* "proof sheets," *anté*, i. 849).

iv. p. 281), or the Lancashire and Dorsetshire dialects as such through the no less exquisite poems of Mr. Edwin Waugh and Mr. William Barnes.*

When Erckmann was twelve years of age, he learned French; but what is generally called High-German—i. e. the language of the educated classes of Germany, and understood and spoken by the better classes of Alsatia too—he does not speak. In 1842 he went to Paris to study law; but it seems that from his very outset to Paris, being then a young man of twenty, he had fixed his mind on literature as a profession. Ten years later, in 1852, his bosom friend Chatrian came also to Paris, after having previously been engaged as a teacher at Pfalzburg. They then began their joint literary labours under the name of Erckmann-Chatrian; and they, of course, only themselves know how much of its conception belongs, just as of the literary work itself, to each of them individually. The most widely known and translated of their works are, amongst others: *Confidences d'un joueur de clarinette*; *Histoire d'un paysan*, 1789 (treats of the first French revolution); *Histoire d'un paysan, l'an I de la République* (a sequel to the former work); *Le Conscrit* (the time of 1818, the time of the retreat of the French, of the *grande armée*—a theme reminding one here, in its literary sense especially, of Fritz Reuter's *Ut de Franzosenland*, translated into English by Mr. Charles Lee Lewes under the title of *In the Year '18*); *Histoire d'un homme du peuple* (the French revolution of 1848); *Le Fou Yégo*; and *Madame Thérèse* (*vide anti*, Julian Schmidt's *Bilder*, &c., pp. 472-528).

I have to ask the "indulgent reader's" pardon for the references and notes with which I have swelled these few sparse biographical notes; but I cannot help adding that the interesting volume from which I have been gleaning them also contains, as regards modern English writers and their influence on modern civilisation, or, more properly speaking, culture, long and detailed reviews of the works of Sir Walter Scott (*vide Bilder*, &c., pp. 147-242), Lord Lytton ("Edward Bulwer," *anti*, pp. 268-343), and "George Eliot" (*anti*, pp. 344-409). The author claims for these reviews the name of *essays*—a word lately become fashionable in Germany mostly through the excellent *Essays* on art and literature by Hermann Grimm, the justly reputed author of the *Life of Michel-Angelo*, which essays deserve the appellation more than the volume before us. In appropriating this word, the Germans seem to have

thought of Lord Macaulay's *Essays* mostly or alone; whilst the writings of Lamb, Hazlitt, Addison, Montaigne, Southey (*The Doctor*), Johnson (*The Idler*), Bacon, and others, have a greater claim to set an example of style and manner as regards this kind of amiable literary production.

HERMANN KINDT.

Germany.

THE GRAVE OF WARREN HASTINGS.

"*Movemur nescio quo pacto, locis ipsis, in quibus eorum quos diligimus aut admiramur adsunt vestigia*," wrote Cicero ages ago. And the same idea is thus expressed by De Lamartine:—"I have always loved to wander over the physical scenes inhabited by men whom I have known, admired, loved, or revered, as well amongst the living as the dead." To this I would add, where is there a more interesting and richer treasury of such associations than our own native land, or where can more picturesque scenery be found?

Leaving the line of railway at Chipping Norton Junction, a very pleasant walk conducted me to the village of Kingham, consisting of cottages and farm-houses with their gardens full of flowers. The air was filled with the perfume of tedded grass, and all nature bounding and glowing with life and beauty. About a mile and a half from Kingham is Daylesford, situated just on the confines of Worcestershire and Oxfordshire, a very small village consisting of but one hundred and eight people. The cottages are very good, and in fact the whole village has been entirely rebuilt within the last few years by the present proprietor.

Warren Hastings was born, not, as is usually supposed, at Daylesford, but at Churchill in Oxfordshire, a village at no great distance from the former place, on December 6, 1732, and baptized by the maiden name of his mother, who died shortly after his birth. There can, however, be no difficulty in supposing with Macaulay that he was sent to the village school here, and learned his letters on the same bench with the sons of the peasantry, and that he played in the churchyard at Daylesford, on the spot where now his remains rest, with the children of ploughmen. His grandfather filled the post of rector of Daylesford at the time Hastings was a child.

The present church was erected in the year 1860, at the sole expense of the lord of the manor,* in place of that built by Warren Hastings some forty years before, and is said to have cost 8000*l*. It is a cruciform structure of no great size, and might perhaps accommodate 100 people; but all the fittings and details are excellent, showing that expense was but a minor consideration. The new chancel, extending further than the old one, now

* I need scarcely observe, I think, that some dialects—for instance, the Plattdeutsch of Northern Germany, the Lancashire dialect, the Dorsetshire dialect—constitute a *real* language, if writers and poets like Fritz Reuter, Klaus Groth, Edwin Waugh, and William Barnes cultivate them and fix their laws.

* Harman Grisewood, Esq., the present lord of the manor and owner of Daylesford, built the church.

partially covers the vault in which the remains of the great proconsul are deposited; so that his coffin, instead of lying in the churchyard, as when Macaulay wrote his celebrated essay in 1841, now lies under the altar table. In the same vault also rest the remains of his wife Anna Maria Apollonia Hastings, once Baroness Imhoff, and also those of her son, Sir Charles Imhoff. At the end of the chancel, in the churchyard, is an enclosure surrounded by iron railings, in which is a square stone pedestal surmounted by an urn, on the south side of which is inscribed simply the great name—*Warren Hastings*, without any date or addition—a name which can only perish with the records of the world.

There is the following inscription on a plain white marble slab on the north side of the wall of the nave in the church:—

"In a Vault, just beyond the eastern extremity of this church, lies the Body of the Right Honorable Warren Hastings, of Daylesford House in this Parish. The first Governor-General of the British Territories in India, a Member of his Majesty's Most Honorable Privy Council, LL.D. and F.R.S. The last public effort of whose eminently virtuous and lengthened life was the erection of this sacred edifice, which he superintended with singular energy and interest to its completion. And in which, alas! the holy rites of sepulture were very shortly afterwards performed over his mortal remains. He died on the 22nd of August 1818, aged 83 years and 8 months.

"Lord, now lettest thou thy servant depart in peace."

Another tablet commemorates Anna Maria Apollonia Hastings, his wife, who was born in 1747, and died at the age of ninety years in 1837; and a third tablet records the death of her son Sir Charles Imhoff, who died in 1863 at the age of eighty-six, and was, at his own desire, buried in the Hastings vault. What three remarkable instances of longevity! Daylesford was bequeathed to Sir Charles Imhoff for his life, and then afterwards sold. North-east of the church lie the park and house, situated amongst magnificent trees, and which we can easily imagine Warren Hastings looking forward to possessing, even when surrounded by all the pomp and splendour of the East.

Well has Macaulay described him as "the greatest man who has ever borne the ancient and widely extended name of Hastings." And as on the lovely summer afternoon I gazed at the quiet grave of the great proconsul, and thought of the many eventful scenes which had marked his life, the fine passage of Thucydides occurred to my mind:—

καιρῷ γὰρ τὰ σώματα δίδοντες ἰδίᾳ τὸν ἀγῆρων ἔπαινον ἑλάνθανον, καὶ τὸν τάφον ἐπισημύατον, οὐκ ἐν φ' κεῖνται μᾶλλον, ἀλλ' ἐν φ' ἡ δόξα αὐτῶν παρὰ τῷ ἐπιτυχόντι δει καὶ λόγῳ καὶ ἔργῳ καιρῷ ἀειμνηστος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος, καὶ οὐ στήλαι μόνον ἐν τῷ οἰκῇ σημαίνει ἐπιγραφῇ, ἀλλὰ καὶ ἐν τῇ μὴ προσ-

ηκούσῃ ἔγγραφος μῆμη παρ' ἐκδοτῇ τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου ἐνδείκνυται.—Bk. II. c. xliii.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

SYMBOLISM OF EARLY COINS.

None can doubt that numismatic emblems, like the bearings or charges of heraldry, all had a definite meaning in their origin.

1. Herodotus tells us (i. 94) that the Lydians had the reputation of being the first nation to coin money out of the precious metals. Among those attributed to Lydia are little gold coins, of an oval shape, that remind one of an Egyptian monarch's *cartouche*, formed apparently on the principle of an impression from a regal signet. Its obverse presents three emblems; the reverse is flat, showing only the rough marks of a file which may have obliterated an interesting device. The topmost of these three emblems, I fancy, may be intended for a tortoise or turtle; the lower one is apparently the rude outline of a square in four compartments, the upper quarter to the right being halved diagonally. Both emblems will be found more fully developed in later coins of *Ægina*. The middle emblem I read as a couchant animal—call it lion, tiger, or leopard—the haunches rounded behind, and the fore paws extended in front, with the sun, the emblem of royalty, facing the animal's jaws. Some such a symbol minus the sun represents in Egyptian hieroglyphics the letter L, which here stands for the initial of Lydia. May we infer from its use that this application originated when as yet the Lydians had no alphabetic system of their own? One is inclined to associate the lion with the royal *mina* of Babylon, as shown in the lion-weights of Assyria, the unit of which is one mina, the equivalent of what we call a pound, just as this gold coin might parallel our sovereign. *Mina* or *maneh* is the root of our word money.

2. While Herodotus ascribes the first coinage to Lydia, other authorities claim that honour for *Ægina*. Among their coins we find the turtle or tortoise fully developed, and the square of five compartments clearly defined; the former, as I infer, points to the *alyis*, the shield or palladium of Greece, being an anagram for the word *Ægina*. The parallelogram I propose to connect with Argos, as presenting a plane surface: *ἀργός*, a field, Latin *ager*; being thus reminiscent of the plain of Argos. This device of an indented square, to which at present a mere mechanical origin is assigned, I consider as a real mint-mark. It was steadily reproduced as such for many centuries, and its repetition by so many different nations, and in such nearly similar forms, could not be unmeaning. It should not be overlooked that the divisions may be allusive to divided money, a

measured quantity of metal. Among these divisions, in later coins of Ægina, are placed some letters of its name and also a fish, the dolphin, found afterwards on genuine coins of Argos.

The island of Ægina was a dependency of Argos from B.C. 748-500, and it was during the domination of Pheidon that this invention is alleged to have originated. To him also is fabulously ascribed the invention of weights and measures, which, however, though known long previously in Egypt, he may have fostered.

These early silver coins are just like round impressions of a seal, the fused metal serving instead of wax to receive the mark of a royal signet. The mercantile spirit would never have devised a coinage, it clings so fondly to the scales; thus those essentially commercial people, the Phœnicians of old, were ages behind Greece in the use of a national coinage.

A. H.

NEW MARTIAL SONGS OF FRANCE AND PRUSSIA. If your accomplished correspondent DR. DIXON, of Lausanne, or some other equally clever hand at poetical renderings from foreign literature, could manage to get hold of the new martial songs of France and Prussia (the only good, by the way, to which the present most wicked and cruel war has given birth), a very great boon indeed would be conferred upon many of the readers of "N. & Q." I have taken the liberty to name the worthy Doctor particularly, because it is to him that those readers are indebted for some admirable translations, to the enrichment of a publication to whose prestige so many eminent scholars and general *littérateurs*, professional and amateur, have so largely contributed. In concluding these few brief remarks, I may be permitted to express my great regret that so many of the original contributors to "N. & Q." are no longer fellow-workers in the good work. The heart-void feeling with which I regard their absence is akin to that for a very dear literary fair friend, on whose demise, a few years ago, I perpetrated the following humble attempt *in memoriam*:—

SONG.

"While yet she lingered near our hills,
The beautiful and kind,
She oft unheeded crossed our path,
As did the summer wind;
But, when she left us, yearning
For the happy land above,
We realized each tender glance
Of sympathy and love!

"Oh! thus too often 'tis with those
Whom most we ought to prize,
We know not half their worth, while yet
They are before our eyes!
But when, their frailties all forgot,
They bear no earthly part,
They cling more fondly than in life
To the lone bereaved heart."

CHIEF ERMINÉ.

A PREDICTION OF SPIELBAHN CONCERNING GERMANY.—A friend has lately sent me the following, extracted from the *Daily Bristol Times and Mirror*, Aug. 4, 1870. It may interest the readers of "N. & Q." at this crisis, and perhaps some one may be able to inform us concerning the writer of this, to say the least, remarkable document:—

"To the Editor of the *Daily Bristol Times and Mirror*,
Aug. 4, 1870.

"A PREDICTION.

"Gentlemen—In turning over some family papers, I found the annexed document, which is remarkable for its resemblance in many points to the present time. I have sent it to you thinking that it might, as a curiosity, interest some of your readers. I am quite at a loss as to its origin, but it is evidently German from the name, and relates to Germany. The date will give it some sort of weight. It has been in the possession of my family more than thirty years.

Yours truly,

T. S.

"A Prediction of Spielbahn, who died in 1788.

"In that day Germany shall have one king, and then shall come happy times; but previous to this, it will be hardly possible to distinguish the peasant from the noble. Courty manners and worldly vanity will reach to such a pitch hitherto unknown. Human intellect will do wonders, and on this account men will more and more forget God. They will mock at God, thinking themselves omnipotent, because of carriages drawn without animals; and because of courtly vices, sensuality, and sumptuousness of apparel, God will punish the world. A poison shall fall on the fields, and a great famine shall affect the country. The whole city of Cologne shall see a fearful sight: a battle will be fought with men of a foreign nation, and men and women shall fight for their country and their faith, and shall wade in blood up to their ankles."

S. M. S.

THE NINE OF DIAMONDS.—

"Why 'is the nine of diamonds called the curse of Scotland? This question is often asked at card parties without any one being able satisfactorily to answer it. The writer offers the three following reasons why this card is so distinguished, and the reader may take all or either of them as the answer to the question:—1st. In the turbulent times of Mary Queen of Scots, a daring fellow named George Campbell (a kind of English Colonel Blood), attempted to steal the crown out of Edinburgh Castle. In this attempt he failed, but succeeded in abstracting nine valuable jewels therefrom, and he got safe out of the country with his ill-gotten gain. Such was the loss considered at the time, that a heavy tax was laid upon the whole kingdom to replace the nine diamonds stolen by Campbell, and the tax-payers considered it such a grievance that they termed it the curse of Scotland. The writer of this article perfectly recollects, near forty years ago, this card being often called George Campbell in the North Highlands of Scotland. 2nd. Every one the least acquainted with British history will remember reading the massacre of Glencoe, the bloody mandate for destroying a whole tribe of MacDonalds, was signed by the oldest son of the Earl of Stair, then called the Master of Stair, who was at the time Secretary of State for Scotland. The Stair family has nine diamonds in the shield of their coat of arms, and the people of Scotland considered the destruction of a whole race a curse, and associated the deed with the person who issued the

order; and as it was not safe then to say that the Master of Stair was the curse of Scotland, the people applied the term to his shield containing nine diamonds. 3rd. It is said to be consequent upon the battle of Culloiden. That event at the time was considered a national curse. William Duke of Cumberland, who was known to be a gambler and fond of cards, is said to have often carried a pack in his pocket; and the first account of his victory of Culloiden is said to have been written on the field upon the back of the Nine of Diamonds."

The above was found amongst the papers of a gentleman now deceased, and perhaps may have appeared elsewhere. It is plain that the first reason is apocryphal, but as to the last two they have some indication of probability in them. The Stair family was long held in detestation. The mother of the first peer was believed to have had dealings with his Satanic Majesty. She is the Lady Ashton of Scott's beautiful romance of the *Bride of Lammermoor*. Her son was execrated as the real cause of the dreadful massacre of Glencoe, as well as for his being a principal promoter of the union of 1706.

The lapse of more than a century has not softened the bitter hatred which the Scottish Highlanders entertained towards William Duke of Cumberland, whose barbarities made an impression on the public mind that time has very slightly mitigated. J. M.

ORIGIN OF FAIRS IN SCOTLAND.—The following may interest some of the readers of "N. & Q." In a small work called *The History of Stirling, &c.* (printed by and for C. Randall, Stirling, 1812), the author, after giving an account of the Abbey of Cambuskenneth, remarks that—

"Monasteries were places of such general resort that they are often the stage of mercantile transactions as well as of those that were sacred. The great concourse of people that usually assembled around religious houses upon holy days required provisions for their refreshment. This suggested the idea of a gainful trade to traffickers, who repaired thither, not only with victuals and drink, but also brought along with them different articles of merchandise, which they disposed of among the crowd. This was the origin of fairs. Hence *feria*, which originally signified a *festival*, came also to signify a *fair*; and the old fairs have generally their name from some popish saint, near whose festival they were held. In 1529, a boat returning to Stirling from one of those solemnities at Cambuskenneth, having been overloaded, sunk in the river, whereby fifty persons of rank, besides many others, were drowned."

In the *Book of Taymouth*, at p. 140, there is the following:—

"Item the yer of God 1575 on the Nyn Virgines day the *praysyn* and the *margat* was haldin and begwn at the *Kemmor* at the end of Lochthay, and ther was na *margat* nor *fayr* haldin at Inchadin quhar it was wynt tilbe haldin."

The church, &c., of Inchadin was situated on the left or north bank of the river Tay, nearly opposite the present Taymouth Castle. M. G.

ORDERS OF KNIGHTHOOD.—This subject leads to another, namely, the singular ardour with which many persons incur expense in becoming members of learned and other societies for the barren satisfaction of arraying after their names half the alphabet. Sometimes this species of "greatness" is thrust upon unfortunate military officials, as for instance when they happen to hold two or three offices—"D.A.Q.M.G. and A.D.C. (acting)," "D.A.C.G.," "P.M.G.," "A.M.S. of S." Such initials, when added to a "K.C.B.," "K.S.I.," "K.M.," and "K.L.H.," become really alarming to the unsophisticated mind, and convey ideas far surpassing the mere "F.R.S.," "F.S.A.," "F.R.L.I.," "M.R.C.S.," "F.R.G.S." But this *Cadmean* taste is still more curiously illustrated by the fancy orders of knighthood, as for instance, "K. St. J. of J.," &c. &c.

Such cases, although widely different, still remind one of the titles of the Haytian empire—"Duke of Marmelade," "Count Limonade," &c. S.

VESE (Lat. *impetus*): MORE: PIGSIE.—In the *Edinburgh Review* of July, 1870, is an article on the subject of Chaucer. At p. 29 the word *vese* is mentioned as one of some difficulty. I remember a nursery tale in which it was used in somewhat different manner from that given as its explanation in the *Review*, and as I never saw the tale in print, or heard it related but as traceable to one authority, it may interest you. I hope it may, sufficiently to obtain my forgiveness for intruding. The story was called "The Three Little Pigs that went to seek their Fortune," and it began:—

"There was an old mother pig that had some little ones, and the eldest said one day, 'Oh mother, I should like to go and seek my fortune.' After much dissuading and many cautions, he set off, and came to a country where he thought he would settle, and he built him a house of faggots and thatch; and a fox came and ate him up. And a second little pig set out to seek his brother and his fortunes, and came to the same country; and hearing of his end, built a stronger house of stakes and fenced it well; and the fox came, and, thinking to get him as easily as his brother, tapped at the door, but piggy would not let him in. 'Then,' said the fox, 'if you will not let me in, I will get on your house and I will wheeze and I will breathe till I *feese* your house down.' And the fox got on piggy's house, and he wheezed and he breathed for a long time, but at last he *feesed* the house down and ate up poor piggy."

The news of this catastrophe flew fast, like most other ill news, to the mamma pig; and the third, the youngest of the family, went forth, whose adventures I spare you. The *breesse*, I believe, is simply the French *briser*. In that part of Wilts with which I am most familiar, to *brise* (the *i* long, as in *fine*) is to press: if one wants an over-full box to shut, the direction is to *brise* upon it. I suspect that the *feese* is a corruption of *faire*, there being *faiscur*; that the phrase may

be translated, "till I do your house down," and the 1st Witch in *Macbeth* (Act I. Sc. 3) says, "I'll do, I'll do, I'll do." Therefore, I apprehend *wee* may be a general term for violent action, and not "voice or noise," which would be only a possible and not necessary sequence of violent action. The history of the pigs came to me from an aunt now upwards of eighty, who heard it from her nurse from the neighbourhood of Shepton Mallet, Somerset; and I find the story is as highly approved now as in my childish days, but I never heard other than the one version, and all traceable to the same source. At pp. 14, 15, *more* is the common word for *root* in West Wilts now; and whatever *pignie* (at p. 37) may mean in Chaucer, I heard not long since a baby called a darling *pignie*, evidently as a term of affectionate admiration, and I doubt the user ever heard of Chaucer.

G. M. E. CAMPBELL.

EXTRAORDINARY COINCIDENCE.—On January 12, 1870, at Knockraffan, in this county, the wife of Mr. John Myers was delivered of twin sons. At the same time, and in the same immediate vicinity, the wife of Mr. William Myers presented him with a brace of blooming daughters. The Messrs. Myers are brothers, their farms adjoin, and their wives are sisters. (*Irish Weekly Journal* of January 22, 1870.) D.

FROUDE'S "HISTORY OF ENGLAND," viii. 175. A quotation at the head of the above page, from a letter of Randolph to Cecil, of July 2, 1565, which is given correctly in Keith's *History* (i. 290), as I have ascertained by referring to the original in the Cottonian Collections (Calig. B. x. No. 110), is given here very incorrectly. The original and Keith have—"That we coulde nor wolde not refuse our owne, in what sorte soever theise came unto us"; which Froude has—"could not and would not refuse their own in what sort soever they came." W. C. TREVELYAN.

LAMB AND MINT SAUCE.—The mention of this favourite dish (p. 147) reminds me of a little pleasantry, which may enliven the learned pages of "N. & Q." When Lord Minto was in the ministry, a lady of rank, who was always very inquisitive after political news, asked me very seriously what I thought of the politics of the day. The answer was: "I hear, madam, that the Honourable Mr. Lamb meets Lord Minto very often at dinner; and something must be concocting." F. C. H.

BELL INSCRIPTION.—

"The chancel bell cot of the church of Clapton-in-Gordano, Somersetshire, has recently been restored at the expense of Colonel Pilgrim, of Naish House. On the bell was found the following inscription in Lombardic letters: 'Signis cessandis et servis clamo cibandis.'—*Bristol Times and Mirror*, July 16, 1870.

C. P. I.

Queries.

ANONYMOUS.—

"Rival Rhymes in Honour of Burns: with Curious Illustrative Matter. Collected and edited by Ben Trovata. London: Routledge, Warne & Routledge, 1859."

This little volume appeared at the time of the Burns' Centenary. Can any of your readers inform me by whom it was written?

JAMES GIBSON.

82, Wavertree Road, Liverpool.

RIGHT TO QUARTER ARMS.—If an heiress (say) Mary Brown, marries first John Stiles, and has by him a son James, who marries and has issue; and if Mary Brown marries secondly James Smith, by whom she has an only daughter Ann, wife of John Jones, may James, son of John Jones by Ann his wife, quarter the arms of Brown? James Stiles would bear quarterly Stiles and Brown; but would he, as heir male to his mother, preclude his sister of the half-blood from transmitting to her posterity the arms of Brown? I assume she herself would bear quarterly Smith and Brown; these coats John Jones would bear in pretence, and then the son James would bear 1 and 4 Jones, 2 Smith, 3 Brown; unless the arms of Brown pass only to the issue of the first marriage. EDMUND M. BOYLE.

PORTRAIT OF BONAPARTE BY THE LATE SIR CHARLES EASTLAKE.—Sir Charles Lock Eastlake, late P. R. A., was at Plymouth in July, 1815, when the "Bellerophon," with Napoleon on board, anchored in Plymouth Sound. Thousands of people took advantage of this to go out in boats to see the illustrious man. Eastlake went daily, and at every opportunity made sketches of the emperor, who saw and seemed to encourage him. These sketches resulted in a small full-length portrait now in Lady Eastlake's possession. The emperor is represented in the uniform of a colonel of Chasseurs (dark green with red collar and cuffs, and a red edging to the lappels) standing on the gangway of the vessel gazing on the crowd below.

He then executed one of the emperor on a canvas eight feet by six, representing him in the same position and dress, but with Count Bertrand and other figures. Five gentlemen of Plymouth purchased this picture, which was exhibited in London and other places. Sir Charles received about 1000*l.* for his labour. Lady Eastlake, in her memoir of Sir Charles, in *Contribution to the Literature of the Fine Arts*, Second Series, 1870, says she has no idea where this picture is now. Perhaps some of your correspondents may be aware of its resting-place. JOHN PIGEOT, JUN., F.S.A.

COLOURS OF THE BYZANTINE EMPIRE.—Du Cange and Favyn both assert that the arms of the Eastern Empire were gules and or. Can any

correspondent controvert these authorities, or give me the names of any other authors that support the same? S.

THE DEANERY OF THE CHAPEL ROYAL, DUBLIN.—In what year was this ecclesiastical dignity founded, and can you refer me to a list of the clergymen who have held it? Mr. Bayly, in his recent *Historical Sketch and Description of Dublin Castle*, devotes a few pages to the Chapel Royal, but does not give the information I require.

ABHBA.

DUTCH HERALDRY.—Can any one conversant with foreign heraldry explain the impalements in this Dutch coat to me, which was borne in this form by Margareta Cecilia Munter, wife of William first Earl Cadogan?—Per pale, dexter, argent a double-headed eagle sable, beaked and membered gules, dimidiated; sinister, or a cross azure, impaling argent three chevrons sable. This coat is hard to blazon; it cannot be called "tierce in pale," for half the shield is occupied by the dimidiated eagle. Are the arms impaled those of heiresses? Two coats impaled appear common in Dutch heraldry, for Johan Munter married (1696) Sarah van Tongerlo, whose arms were Azure, three chevrons argent, impaling or, a cross moline gules; but what do they mean? EDMUND M. BOYLE.

Rock Wood, Torquay.

GREENE.—I should be glad to receive any information respecting this individual, who is said to have been purveyor to King James I. He died in 1626. What was his Christian name? [John?] W. W.

HYMNOLOGY.—Can any reader favour me with the short loan of an earlier edition than that of 1717 of the following book?—

"The Primer or Office of the Virgin Mary, revis'd, with a new and approv'd Version of the Church-Hymns throughout the Year: to which are added the remaining Hymns of the Roman Breviary. Faithfully corrected. Printed in the year 1717" (12°).

I gather from the words "faithfully corrected" that a previous edition had appeared; and it is of literary importance, and of value to me, to be able to consult such in dealing with a Dryden problem of commanding interest. I have also the edition of 1782. ALEXANDER B. GROBART.

St. George's, Blackburn, Lancashire.

OLD INSCRIPTION.—As man has a pre-historic age, so inscriptions have a pre-grammatical age. I ask your readers what they think of the following?—

"Oï nomme li pater, ſlei, et vivant l'ispri, ſecem vouelt pro Deo et pro anima reo."

Six letters, italicised, are purely conjectural; and if I am correct, the sculptor has used some others at hap-hazard. This commingling of Latin with Norman-French occurs on an ancient aureole cross in Wales. A. H.

WM. RUFUS KING, VICE-PRESIDENT OF THE UNITED STATES.—This distinguished man was born April 7, 1786; and died at his estate in the co. Dallas, Alabama, in 1853. He never married, and is described as having been very handsome and of remarkable stature. His father, William King, served in the War of Independence, rose to the rank of captain, and on the termination of the war returned to his profession as a planter. His ancestor is said to have come from Ireland. I should be glad to be directed to any sources of information likely to throw light on the pedigree of this William King; and, if his ancestor was of gentle blood, to trace from what family of the name in Ireland he derived. Was Rufus King, the American statesman, who died in 1827, a relative of the vice-president? I conclude, from the uncommon Christian name, he was.

C. S. K.

KNIGHTS OF MALTA, ETC.—A war correspondent of *The Standard*, August 10, 1870, gives the following curious information:—

"One hundred and forty Sisters of Charity, Protestant and Roman Catholic, came in here to help in the Lazaretto, together with forty brothers of the Order of the *Knights of Malta*—that is a Roman Catholic order. The *Knights of St. John*, a Protestant order, also are coming, numbering in its ranks several princes."

What orders are these? Their occupation is laudable, but not alone sufficient to establish an historical identity with the chivalric religious order of the same name. It would be interesting to know the names of the princes referred to.

SP.

MANOR ROLLS.—I want, if possible, to consult the rolls of the following manors, situate in the county of Suffolk, for genealogical purposes: Netherhall or Netherplace; Sudbury; Letoo; Chavents; Kingshall; Lawners; Oldhall or Oldhaugh; Rougham Hall. Can you tell me how I am to discover (1) whether such rolls exist, and (2) where they exist? EPIZETTES.

MITRAILLEUR OR MITRAILLEUSE.—Which is the correct form of this word? The current newspapers have both. J. W. W.

THE DEATH OF MOSES: THE KISS OF GOD.—A preacher of more than ordinary intelligence asserted in a sermon the other day that a rabbinical tradition makes Moses die "by the kiss of God"; the words in the original being "by the *moueth* (or word, or appointment) of God." He also stated that the same tradition is repeated in at least one Christian hymn by a Nonconformist, either Wealey or Watta. Having had no opportunity of communicating with him, as I was only travelling at the time, I venture to ask you to insert a query on this topic. Are these statements correct? BURTEPORTE.

WILLIAM POPPLE.—I wish farther particulars of him. He was a nephew of Andrew Marvell, and the author of *The Rational Catechism*, London, 1697, 12mo (reprinted at Amsterdam, 1712, 12mo). He translated Locke's first published work, the *Letter on Toleration*, printed in Latin at Gouda 1689, and the translation appeared in London, both in 4to and 12mo, the same year. He was appointed secretary to the Board of Trade in 1696, and filled that post for many years. Locke was one of the commissioners from 1696 to 1700, and seems to have been on intimate terms with Popple, as I find in his MSS. letters and diaries frequent notices of Popple's visits to Oates, &c. There was another William Popple, who I take to have been a son. He was appointed solicitor and clerk of reports to the Board of Trade 1737, and died in 1764, as the Governor of the Bahamas. He was the author of two comedies, *The Lady's Revenge*, 1734, and *The Double Deceit*, 1736; contributed several songs and verses to Richard Savage's Collection, 1726; published a translation of Horace's *Art of Poetry*, and was associated with Aaron Hill in a periodical called *The Prompter*. B. R. L.

OLD SANDWICH.—In some novel or serial tale, I met, not less than eighteen or twenty years ago, with a striking and picturesque description of Old Sandwich. Will any reader kindly inform me where this description may be found, and help a falling memory? SCHIN.

SABINE QUARTERING.—I have a seal of the Sabine family, on which the arms—arg. an escallop gu., on a chief sa. two mullets pierced of the first—are quartered with sa. three bees.

I am desirous of learning to what family this latter quartering belongs, and by what match it was brought into the Sabine family. Any correspondent able to inform me will greatly oblige. J. WOODWARD.

Queries with Answers.

SUBSIDIES.—Upon what principle were the "subsidies" levied in respect to *lands*? I find as late as Henry VIII. the assessment upon *lands* in large and wealthy parishes was trifling, as compared with the assessment upon *goods*, no more than one or two individuals being assessed at all upon *lands*, and those of very small value, even assuming that the basis of assessment, or assessable value, was fixed—as was, I believe, the case—in the time of Edward III. Were any *lands* exempt from the charge? If so, what description of *lands*? I have heard that peers of parliament and lords of manors were exempt. Was this the case? Were all *lands* held in *capite* exempt? or were *lands* held in *capite*, *not being manors*, chargeable? And were *lands* held in *socage*, or by *base*

tenures, of manors free in respect to the privileges of manors as suggested above? I cannot account for the disparity in the assessments upon *lands* and goods or personal estate, and shall be greatly obliged for information. JOHN MACLEAN.

Hammersmith.

[Subsidies and "tenths" or "fifteenths" were originally assessed upon each individual, but subsequently to 8 Edward III., when a taxation was made upon all the towns, cities, and boroughs by royal commissioners, the "tenth" or "fifteenth" became a sum certain, being a tenth or fifteenth part of their then existing value. After these had been granted by the legislature, the inhabitants rated themselves. The subsidy never having been thus fixed, continued uncertain, and was levied upon each person in respect of his *lands* and goods. But it appears that a person paid only in the county in which he lived, even though he possessed property in other counties; and, as Hume has remarked, probably when a man's property increased he paid no more, though when it was diminished he paid less. The subsidy continuing to decrease in amount, a land-tax was eventually substituted for it.]

From the time of Ethelred II., A.D. 991, when the danegeld or Danish tribute was imposed (viz. 1s. for each hide of land), to that of Henry II., A.D. 1174, all *lands*, with the exception of the king's, were subject to this charge (usually 4s. in the pound); only prior to the last-mentioned date (the 20th Hen. II.) its imposition seems to have been at the sovereign's discretion. The Normans and their successors perpetuated it under the system of aids, fines, &c. Neither *feodum* nor *allodium* was exempt; because, according to that *dominium directum*, dating from the Conquest, "all *lands* and tenements in England in the hands of subjects are holden mediately or immediately of the king." (Coke). In mediæval days, immunity from taxation was claimed by the nobles of France, but by no class of society here; nor was the burthen in question remitted on any occasion, or was it evaded on any pretext whatever.]

QUOTATIONS.—1. Whose is the poem "Widow and Cat," quoted under the word "Perfidy" in the *London Encyclopedia*, 1829, and where shall I find all the verses?

2. A great many years ago, say upwards of forty, I met with some lines from America, copied into an album, which struck me as novel in their construction, and full of feeling, contrasting age with youth, written by some senior. They went in this fashion:—

"Days of my youth! ye have glided away;
Hairs of my youth! ye are frosted and gray," &c.
D. B.

¶ [1. "The Widow and her Cat" is one of Matthew Prior's Fables.

2. The lines on "Days of my Youth" are by Mr. St. George Tucker of Virginia, U.S., and are printed in "N. & Q." 1st S. viii. 467, and in *Gent. Mag.* lxxxvi. (ii.) 448.]

"ICH DIEN."—A point of some interest has been lately discussed by me as to the true origin of the motto "Ich Dien." There was no doubt in my mind with respect to it, but a friend, himself a Welshman, disagreed with me, not without a show of reason. He said the saying really meant "your man," from the Welsh *ich dyn*, which, if accepted, at once determines the time in which the motto was adopted.

If, however, the generally accepted notion be the true one, that the Black Prince, when victorious, adopted the motto, it is not without interest to note the peculiarly striking similarity between the German and Welsh, both of which seem at first sight to be worthy of belief. Perhaps some of your many readers can throw some light on the falsely reported origin of either the one or the other statement.

J. R. CRAWFORD.

[Above a hundred years ago (in *Gent. Mag.* 1762, p. 458), Mr. C. Evans of Tregner, in Monmouthshire, considered "the *Ich Dien* genuine Welsh, abating the improper spelling of the first word, which ought to be *Vch*": but he naively confesses "that the two words, *Vch Dien*, are understood by none within the Principality." Consult also "N. & Q." 1st S. iii. 168. The late Dr. William Bell published a work of some research, entitled *New Readings for the Motto of the Prince of Wales*, Parts I. and II., 1861-2.]

LANDS CONFISCATED IN IRELAND.—Can any of your Irish correspondents refer me to any register of confiscated lands of the reign of William and Mary? Were such registers locally kept, or in any one office, and where?

C. M.

[The following works may be consulted:—

1. "The State and Account of the Seizures and other Proceedings of the Commissioners of Forfeited Estates, &c." Dublin: 1690, fol.

2. "The First and Second Reports of the Commissioners appointed by Parliament to inquire into the Irish Forfeitures, delivered to the House of Commons the 15th of December, 1699." Lond. 1700, fol., 1701, 4to.

3. In the British Museum is a book, consisting of separate sheets, of Postings and Sale of the Forfeited and other Estates and Interests in Ireland, with an Index to the several Provinces and Counties, and alphabetical tables of the late proprietors' and purchasers' names." Dublin, 1703, fol.]

JOHN AMOS COMENIUS.—When did he live and die? He wrote an elementary Latin book.

M. Y. L.

[John Amos Comenius, a celebrated German educator, was born at Komna, near Brünn, March 28, 1592, and died at Naarden, Oct. 15, 1671. He published his *Janua Linguarum Reserata* in 1631. For some account of his *Orbis Sensualium Pictus*, 1658, see "N. & Q." 3rd S. iii. 112, 216.]

Replies.

ECCLESIASTICAL MUSIC.

(4th S. vi. 134.)

The speciality of ecclesiastical music or "plain song" consists in these two particulars: that the time and the musical power of each particular note are relative only instead of absolute, as in ordinary music. The time is entirely subordinated to the words, the tailed note (■) which falls to

the emphatic syllable being only slightly longer, and the lozenge (◆) which is assigned to rapidly uttered syllables only slightly shorter than the (■) to which the ordinary words and syllables are sung. In short, plain song may be defined as recitative relieved by certain inflections. The reciting note is styled the *dominant*, and the relative positions of the *dominant* and *final*, in any particular piece, constitutes the "mode" in which it is written. Of these, fourteen (or, according to the modern reckoning, eleven) are employed in the melodies for the hymns, antiphons, introits, graduals, &c., and eight for the psalms. The first, third, fifth, seventh, ninth, eleventh [and thirteenth] "modes" (in which the melody ascends to the fifth above the final and to the fourth above the fifth, and does not descend below the final) are called *authentic*, as being the original modes; the second, fourth, sixth, eighth, tenth, [twelfth and fourteenth] (in which the melody ascends to the fifth above the final, and descends to the fourth below it) are called *plagal*, as being borrowed from the former.

2. The musical power of each note is determined by the position it holds with regard to the musical sign called the *clef*. Of these there are two, the Ut or Do clef , and the Fa clef . One or other of these clefs is placed at the beginning of the stave in every piece of music, not in any fixed

position, as is the case with the modern  or : clefs, but on any of the four lines, to which it gives the name of Do or Fa, the other lines or spaces being reckoned from it. It should be added that all ecclesiastical music is written either in the key of C or in that of F. In the latter case the flat (b) is placed immediately after the clef, on the space to which the power of Si is assigned. Either key admits of *accidental* flats, and in later plain song of an accidental Fa sharp also; and music may be of course *transposed* into any key to suit the voices of the singers.

3. The *neuma* or *pneuma* is a number of notes sung to the final syllable, or played on the organ at the conclusion of a piece. According to an eminent Anglo-Gregorian authority, the *neuma* contains all the distinguishing notes of the "mode"

in which it is written; its last note but one is the dominant, and its last note the final.

If MR. SOMERVELL requires further information, I may inform him that the great Latin authorities on the subject of plain song are—Guidetti (*Directorium Chori ad Usus Omnium Ecclesiarum Cathedralium et Collegiatarum*, Rome, 1582); Alfieri and Berti, an abstract of whose works is given in *A Manual of Instructions on Plain Chant or Gregorian Music*, by the Rev. James Jones (London: Dolman, 1845); and the Service books with musical notation published at Mechlin under the editorship of M. Edmond Duval, which can be obtained of any Roman Catholic bookseller. For its revived use in the Church of England, the chief authorities are—the Rev. T. Helmore, *A Manual of Plain Song* and *The Hymnal Noted* (Novello); and the Rev. J. W. Doran and Spencer Nottingham, Esq., *The Canticles Set to the Gregorian Tones for Festal and Ferial Use*; and *The Psalter Set to Gregorian Tones* (Novello, 1865): from the prefaces to which works MR. SOMERVELL will gain considerable information. SARISBURIENSIS.

The music referred to by R. SOMERVELL, written on four lines in square-headed notes, is of course the ancient Gregorian, or plain chant. The best and clearest book on the subject, that I know of, is *A Manual of Instructions on Plain Chant, or Gregorian Music*, by Rev. Jas. Jones. (London: Dolman, 61, New Bond Street, 1845.) Another very useful compilation, which may be consulted, is *A Choir Manual*, in three parts, which contains every thing to be desired on Gregorian music, and was published in Dublin, by John Coyne, 24, Cooke Street, 1844.

The words in *neumes* are no doubt of the same signification as the word *neupma*, or *pneuma*, which is so often met with in old church music. It means that the music is sung all upon one note. The *Promptuarium Parvulorum* explains it as—"Cantus sine vocis modulatione"; and Du Cange calls it a chant, "quo vocum tonus longius cantando producitur et protrahitur." Hence it was called *pneuma*, from the same note being held out as with a long breath. F. C. H.

There is no great difficulty in the four-lined stave if we remember that the clef is movable. It must be noticed at the beginning of each fresh line where the clef is put, as it was indifferently placed on any of the four lines to suit the height or lowness of the note to be sung. The clef was ordinarily of two kinds, either the C or Do clef, or the Fa (F) clef. This was noted usually by a couple of dots placed after it.

The *neumata* (*neumes*) are those curious signs, not unlike shorthand, that were placed above the words before the invention of the stave. Some

persons profess to be able to read them; but it is a question whether it is more than mere profession not easily capable of refutation. It may interest your readers to know that I once possessed a *Missale Romanum* on paper as late as the fifteenth century, with *neumes* to the musical part of the service. Your correspondent will find some curious information about early staves and clefs in *Belum Musicale*, and much also, though not always reliable, in M. Fétis's *History of Music*. J. C. J.

This music was written on four lines because the singers did not ascend so high as to require a fifth, which could be represented by a ledger line. J. J. Rousseau (*Diction. de Musique*) will supply all the information that R. SOMERVELL probably requires. T. J. BUCKTON.

SIR WALTER SCOTT'S MISQUOTATIONS.

(4th S. v. 486, 577; vi. 13, 85.)

As the readers of "N. & Q." seem to be in the vein for finding out poor Sir Walter Scott's real or fancied misquotations, I may as well point out what might be termed a flagrant one, which I discovered in reperusing *The Heart of Midlothian* in the new centenary edition (vol. vii.) At p. 475 it is thus written:—

"The least of these considerations always inclined Butler to measures of conciliation, in so far as he could accede to them without compromising principle; and thus our simple and unpretending heroine had the merit of those peacemakers, to whom it is pronounced as a benediction, that they shall inherit the earth."

Now, on turning to the Gospel of St. Matthew, v. 9, we find that the benediction our Lord pronounced upon *peacemakers* was—"that they shall be called the children of God."

C. W. BARKLEY intimates (vi. 13) that Sir Walter parodied or misquoted fragments to suit him; but I do not think this can be looked upon as one, but rather in the light of a *bona fide* misquotation, inasmuch as the worthy baronet has accorded to the *peacemakers* the blessing pronounced upon the *meek* (ver. 5.)

I entirely agree with your correspondents that to alter such as these would be most inappropriate.

J. S. UDAL.

Park Street, Grosvenor Square, W.

C. W. BARKLEY is perhaps on the whole right in asserting that an author's misquotations should be corrected in foot-notes rather than in the body of the text. The greatest writers occasionally misquote their brother authors. Wordsworth was annoyed at Scott, in his notes to *Marmion*, quoting the appropriate epithet "*still* Saint Mary's Lake" as "*sweet* Saint Mary's Lake." Even Lord Macaulay's celebrated schoolboy, with all his

astonishing knowledge and extensive reading, must sometimes have fallen into an error of this sort. The motto to the twenty-fifth chapter of the *Talisman* contains two really great mistakes, and I hope Messrs. Black in their new edition of the *Waverley Novels* will see that they are corrected, at least in a foot-note. The first line is quoted thus—"Yet this *inconsistency* is such," instead of "Yet this *inconstancy* is such," and the lines are attributed to Montrose, whereas they are by Lovelace. The great romance writer's fame stands on too broad and solid a foundation to be in the least degree affected by trifles like these; still they should be corrected. With regard to Scott and his genius, I should very much like to know whom Mr. John Cordy Jeaffreson alludes to in his *Novelists from Elizabeth to Victoria* when he says that Scott lived to see better novelists than himself.

JONATHAN BOUCHIER.

"KIND REGARDS."

(4th S. v. 599; vi. 53, 123.)

I cannot throw any light as to when "kind regards" first came into fashion, but believe it was long ere Miss Austen wrote *Mansfield Park*. You have not justly appreciated the genius which dictated Mary Crawford's speech, or the animus in which she spoke. Perhaps the latter is too feminine to be easily legible to any man. What she wanted to do was to make Edmund suppose she had the wish to send her love to him, but was restrained by a delicate sense of propriety.

Her creation of the difficulty was as much a trick as Emma Woodhouse's breaking off her boot-lace. She meant that Fanny Price should repeat her very words to her cousin, and hoped that in her using "love" he would have found a charm and a flattery that he would never have discovered in the quiet friendliness of "kind regards." That phrase would, as you say, have exactly fitted their intimacy, but it would by no means have exactly fitted the lady's views and wishes. Your remark has reminded me that I once saw an old copy of *Sense and Sensibility* in which somebody had taken the trouble to correct all Amy Steele's exquisite bad grammar as so many errors of the writer! I do not, however, mean to compare the two mistakes.

A GREAT-NIECE OF JANE AUSTEN'S.

I add two examples from Tweddell's *Remains*, "My kindest regards to" (letter dated Jan. 20, 179(7)8), "My best regards ever attend you and all that belong to you" (Sept. 10, 1798).

I avail myself of this occasion to deprecate your printer's too liberal use of commas. One sentence in my former note I could not myself at first

understand when I read it in print. I wrote, at least I intended to write, "appear, in neither instance in a letter of Johnson." Your printer puts a second comma after *instance*.

I fear the fashion of inserting meaningless commas is increasing. One hardly ever opens a newspaper which contains a letter from a correspondent without seeing such punctuations as "I, of course, do not mean to say," "I, however, am certain that," making parenthetical what is not so, and to my eye marring typographical beauty, also giving unnecessary trouble to the compositor. Who would tolerate a sentence in Greek presenting this appearance, *οδτος, δλλονότι, ποιήσας*, or this, *οι, δ' ούν, ως έκαστοι*? I may be answered as to the latter, our "however" is capable of beginning a sentence, which *δ' ούν* is not. Granted, but *τις αν έπροι* equally is not. I am delighted with editors who in Dem. *I. Olynth.* p. 14 § 14 substitute *τι ούν* *τις αν έπροι ταυτα λέγεις ήμιν νύν*; for the most ugly *τι ούν, τις αν έπροι, ταυτα . . .*; Commas I am told illustrate. I think they mislead. Dean Swift says somewhere of *lies* that one wants many others to support it. The same to some extent may be said of *commas*. But in either case they are apt to impede rather than to bolster up one another.

CHARLES THIRIOLD.

Cambridge.

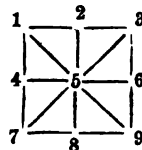
THE AUTOMATON CHESS-PLAYER.

(4th S. v. 402, 509, 563; vi. 49, 115.)

As demonstrative of the *best* moves in a game of a *simple* kind, and which would seem to be but introductory to the *best* moves in a game of a more *complex* character, the following illustrative game may be not inappropriately adduced at the present opportunity of this discussion, as it seems quite within the range of mechanism to construct an automaton of sufficient efficiency to be a performer in so *simple*, and yet so *certain*, a game.

It is nearly forty years since I discovered the *certainly* of the *best* moves, and I *know* that whether an actuated machine or a living player were to be the *first* player, such first player would be sure to win the game, which is—which player shall first get his three pieces on the three points of *any* continuous straight line of a square divided into eight equal triangles by the means of perpendicular, horizontal, and diagonal lines, as shown approximately in the following diagram:—

The numbers 1, 2, 3, 4, 5, 6, 7, 8, 9 denote the points on and to and from which the pieces of the players may be placed and moved according to the rules of the game; no piece being allowed to be moved further than from one point to the next point, in *any* direction, *if unoccupied*; but if such next point, in



every direction, be occupied, then such piece cannot move at all.

Now let us suppose an automaton to play with pieces A, B, C, and a man with pieces X, Y, Z, in the two following games:—

FIRST GAME.	
Automaton.	Man.
A on 5	X on 6
B " 1	Y " 9
C " 3	Z " 2
B to 4	Z to 1
B " 7 and wins with B, A, C.	

SECOND GAME.	
A on 5	X on 7
B " 6	Y " 4
C " 1	Z " 9
B to 3	X to 8
A " 2 and wins with C, A, B.	

The best moves are here given, but if the man had placed his Z in any other unoccupied point than 2 or 9, the automaton would have won each game with a first move, instead of with a second move; and with the greatest certainty, as the positions of the pieces on the diagram would show, were the games to be actually played.

As it is not incumbent further to remark on uncertain moves, it may nevertheless not be out of place to state in conclusion, that the best moves depend on the first player securing with his first-placed piece the point 5, and so placing his second piece as to cause the second player to place his first and second pieces on points next to each other, to prevent the first player winning the game by merely placing his third piece, as the playing of the two games already outlined would evidence to be practicable.

The issue, therefore, to any first player, using the best moves, would always be direct and certain victory.

J. BRALE.

Spittlegate, Grantham.

It seems to me, though I am not a scientific player, that your correspondents have failed to give the simplest and most unanswerable reason why a truly automatic chess-player cannot be constructed.

Granted, for the sake of argument, that it might be possible to make a machine that will play a perfect game, it will be necessary to the performance of the machine that its adversary be also a perfect player; for every mistake of the living player implies a new starting point, and would necessitate a new adjustment of the machinery. Now it is obvious that, if fresh adjustments are permitted, the machine ceases to be automatic.

VIRION NIGHTON.

"PIERS PLOUGHMAN": DIAPENIDION (4th S. vi. 111.)—By the kindness of Professor Morley, I have been referred to James's *Medicinal Dictionary* (1745), in which the term *Penidium saccharum* is explained. The word *diapenidion* is, in fact, a compound, in which each part is significant. The term *dia* was applied to any remedy by which relief was sought, and is used by itself by Langland in another passage, as—

"And dryuen away deth with *dyas* and *dragges*."

Piers the Plowman, B. xx. 178.

Here *dragges*, our *drugs*, is the French *dragées*, sweetmeats.

The compound word is never spelt otherwise than *diapenidion*, *diapenidionum*, or *diapenidion* in the MSS., and the explanation suggested by MR. BUCKTON is not to the purpose, as the root is not *rive*, to drink, but *πην*, thread, whence *πηνιδιον*, to wind thread. I find the Lat. *penidium*, and Ital. *penidio*, quoted in the *Vocabolario Universale Italiano*, and there is a capital explanation of the French *pénide* in Bouillet's *Dictionnaire Universel des Sciences*. *Penidion* is in fact nothing but *barley-sugar*, and the name is derived from its shape, it being twisted like a rope. *Diapenidion*, in the passage quoted, simply means an expectorant; and hence even Bailey's *Dictionary* (very bad as it is) is not wrong in giving "*Penidium*, a medicine for all distempers of the lungs."

I believe that almost every other term occurring in the prologue and first seven passus of *Piers the Plowman* is explained in my small edition of that portion of the poem as published in the Clarendon Press Series. The explanations of words in the rest of the poem will be given in my complete Glossary to the whole poem, to be printed some years hence by the Early English Text Society. My great anxiety at this moment is to find more manuscripts of the third or latest text, as there surely must be more somewhere. My last appeal for help resulted in the finding of a really good MS., and I still hope to hear of more. There are probably some in private hands of which the world knows nothing; it seems a pity that the time for printing the third text should arrive before any news is heard of them. Up to the present moment I know of forty-three, but most of the latest-text ones are poor.

WALTER W. SKERT.

1, Cintra Terrace, Cambridge.

Diapenidion was a well-known medicine in times past. Nicholas Culpeper tells his readers how it is to be compounded:—

"Take of Penids two ounces, Pinenuts, Sweet Almonds blanched, White Poppy seeds, of each three drachms and a scruple (Cinnamon, Cloves, Ginger, which three being omitted, it is a *diapenidion* without spices), Juices of Liquoris, Gum Tragacanth and Arabick, White Starch, the four greater cold seeds husked, of each a drachm and an half, Camphire seven grains. Make them into a Ponder It helps the vices of the Breast, coughs, colds, hoarseness and Consumptions of the Lungs, as also

such as spit matter. You may mix it with any pectoral Syrup, and take it with a Liquoris stick, if you fancy the Powder best; but if the Electuary, you may take a drachm of it upon a knives point at any time when the cough comes."—Nich. Culpeper, *Pharmacopœia Londinensis*, 1654, p. 208.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BOWLES FAMILY (4th S. vi. 153.)—Your correspondent H. DE ES is not very explicit in the nature of his inquiry regarding the member of this family who went to India in 1784. If he means that he was a cadet in the late East India Company's military service, he will find all that is now known of him at the India Office, in the lists (1760 to 1834), published by Dodwell and Miles, or in the India registers (1791 to the present time), published half-yearly by authority of the late East India Company up to 1858, and since then by the Secretary of State for India. If that he was an officer in the British army, then he should refer to the army lists, or make application to the authorities at the War Office.

CHARLES MASON.

8, Gloucester Crescent, Hyde Park.

THE CENTENARIAN BOWMAN (4th S. vi. 81, 140.)—I was sorry to find from your publication that MR. HARCOURT had neither examined nor obtained a copy of the register at Hayton to verify Bowman's reputed age. If you think proper I will do what I can towards examining the entry, and will also get a copy of it signed by the minister of the parish.

SIDNEY GILPIN, E.C.

75, Scotch Street, Carlisle.

AMBROSE FISHER (4th S. vi. 177.)—Probably by accident a wrong date has been cut. Fisher was buried in the east cloister of Westminster Abbey Nov. 21, 1617, and Dr. Gabriel Grant administered to his estate, as a creditor, on the following Dec. 11. He was instituted to the rectory of Holy Trinity, Colchester, April 19, 1610, and his successor (according to Newcourt) Nov. 28, 1617, "per mort. Fisher." It is curious that his book should not have been published until thirteen years after his death, the date of which, and not that of his death, is cut upon the stone, although the record of the latter is in the abbey register, and was even printed in the *Collectanea* twenty-seven years ago. Further particulars concerning his parentage and personal history are desirable.

JOSEPH LEMUEL CHESTER.

COUNTRY FAIRS (4th S. vi. 184.)—The inquirer should have specified what day he meant by "Holy Thursday," as the name is given to both Maunday Thursday and Ascension Day. If, however, he had in view the Thursday in Holy Week, usually called Maunday Thursday, I can inform him of the origin of one fair by which that sacred day is still shamefully desecrated. I allude to

what is called Tombland Fair, in Norwich. It is held in an open space close by the cathedral. In olden times pilgrims used to flock to the cathedral to pay their devotions, especially on the last three days of Holy Week, the first of which was Maunday Thursday. It became necessary to provide for them such provisions as they could partake of on fasting days; and for the supply of these, temporary booths were set up in front of the cathedral. These gradually furnished more substantial and luxurious refreshments, and the day became at last a regular day of amusement instead of devotion and penance, so that the *fasting fare* degenerated into a *feasting fair*. It is not improbable that other fairs held on sacred days have had a similar origin.

F. C. H.

The only reason I have heard given, and it was by one of the most learned of our present bishops, for fairs being held on Holy Thursday, was, that originally refreshment stalls or booths were brought together to supply the people with necessary food when attending miracle plays in our cathedrals, which usually took place on Ascension Day.

S. H.

Henry I. (the precise year is not stated) granted to the prior and convent of St. Neot's a chartered fair "vigilia die et in crastino Ascensionis dñi." (Roll "Quo Waranto," Chapter House, Westminster, 14 Edw. I., Com' Hunt' m. 4.—Published in the printed Record (edit. 1818), p. 301. Gorham, *Hist. Eynesbury and St. Neot's*, pp. 71, 320.)

JOSEPH RIX, M.D.

St. Neot's.

JOHN STAFFORD OF BLATHERWICKE, 1580 (4th S. vi. 112.)—Blatherwicke is in Northamptonshire, the ancient seat of the Stafford family; and according to Bridger's *Index to Printed Pedigrees*, an account of that family is to be found in the local histories of the district.

THOMAS E. WINNINGTON.

This worthy was second son of Sir Humphry Stafford of Blatherwick, co. Northampton, by Elizabeth, daughter of Sir Thomas Cave of Stanford in same county, Knt., who, on his brother's decease, became heir to the paternal inheritance of Blatherwick. He took to wife — daughter of — Clopton, and died in the thirty-eighth year of Queen Elizabeth, and left his manor to his eldest son. His pedigree will be found in the *History and Antiquities of Northamptonshire*, by John Bridges, ii. 277.

H. M. VANE.

Eaton Place, S.W.

"MY RESPECTS TO YOU" (4th S. vi. 111.)—The above phrase is by no means restricted to the "country people of the Yorkshire dales." It is quite as common in Somersetshire, though occasionally supplanted by the apparently more modern expression, "Your health, sir!"

J. B.

A NATIONAL MARCH (4th S. vi. 152).—W. P. will find a copy of the warrant of Charles I. for reviving "the ancient gravity and majesty" of the old English march in the *History and Antiquities of the Parish of Wimbledon*, by W. A. Bartlett, 1865. See also John Rudd's petition for its revival in "N. & Q." for July 19, 1865.

WM. CHAPPELL.

WALLS OF HUMAN BONES (4th S. iii. 211, 321, 394).—On this subject I have recently heard a curious fact, of which there can be no doubt. The disappearance of the piles or walls of human bones which the visitors to our ancient cemeteries were accustomed to see some twenty-five or thirty years ago, is attributable to the circumstance that the bones were removed by persons who took advantage of the depression of the people caused by the famine visitation, and were sold to bone-dealers from England, who again sold them in certain potteries of Staffordshire, &c., where it is said such bones are invaluable as material in the manufacture of the very finest porcelain. The fact is worthy of a place in "N. & Q."

MAURICE LENTHAN, M.R.I.A.

Limerick.

LONGEVITY: EFFINGHAM'S CASE (2nd S. ix. 438).—This remarkable instance was quoted from one of the papers of 1756. Effingham was of the alleged age of one hundred and forty-four when he died at Penryn in Cornwall.

In the same journal, in 1756, about a week before appeared the following notice, which I have not been able to find quoted in "N. & Q.":

"Lately died at Knockall, in the county of Roscommon, William Sharply, aged 138 years. He wrought at lath-making until about six weeks before his death, and was remarkable until then for carrying a log of uncommon bulk to his place of work."

Perhaps it was a feeling of rivalry which induced the Cornish subscriber to make his subject still older than the Irishman, as provincial newspapers now sometimes compete with each other in large strawberries or turnips.

The only corroboratory assertion made by the reporter of the Cornish case is that Effingham, who was a labourer, was born in the reign of James I. of England. He was said to be pressed in 1688 or so, at the age of seventy-five. If he was born in the last year of King James I., he would be only sixty-two when he was made an armed supporter of King William III., and would be only one hundred and thirty-one at his death. This would have been a sufficiently good old age, but it would not have topped the Irish case so lately noticed in the same journal. E. C.

DOUBLE HAND LE DAME (4th S. vi. 92).—This probably refers to the French game—"Jeu de Dames (dames rabattues, jeu de trictrac," *Boiste*; "damer le pion: c'est une métaphore prise du Jeu

de Dames," *Ménage*.) The game is supposed to have had its origin in the *ludus latruncularum*, of which mention is made in Ovid and Lucan. A full account of the game will be found in the *Encyc. des Gens du Monde*:—

"On peut supposer, à défaut de preuves authentiques, que les Germains ont appris ce jeu des Romains, et lui ont donné dans leur langue le nom de *damm*, qui, en allemand, signifie *rempart*; de là *damer*, jouer aux remparts."

R. S. CHARNOCK.

Gray's Inn.

MEDIEVAL LATIN (4th S. vi. 135).—"Incipit Registrum Prioratus de São Neoto.—*Registrum Cartar' Sacristar' Sci Neoti*," &c. (MSS. Brit. Mus. Cotton, Faustina A. IV. MSS. formerly at Stowe, Press iii. No. 88.) JOSEPH RIX, M.D. St. Neots.

SQUARED FLINTS FOR BUILDING (4th S. v. 446, 570).—The process is not obsolete, but it is expensive. West Meon church, in Hampshire, was built of beautifully squared flints, about five-and-twenty years since, by the late Archdeacon Bayley. P. P.

"NON VOX SED VOTUM," ETC. (4th S. vi. 111.) I have seen it stated that these lines are by St. Augustine, and should be glad to be referred to something authoritative on the subject. The second line is sometimes given thus:—

"Non clamor sed amor cantat in aure Dei."

And there are minor variations, such as *sonat*, *sonet*, &c. It was the motto of the Oxford Plain-song Society, and I have seen it written inside the cover of a chorister's MS. music-book. It is also not uncommonly met with as a bell inscription in South Lincolnshire. J. T. F.

North Kelsey, Brigg.

LORD PALMERSTON'S DISMISSAL FROM OFFICE IN 1852 (4th S. v. 576; vi. 38, 121).—I have not the slightest wish to lay a stress on this sore point, which seems to have so distressed E. L. S. It was none of my seeking, but I cannot help adding I will not suppose that, by saying his "reluctance to accept this disreputable charge almost amounts to its rejection," E. L. S. means to impugn the veracity of my statement, which I can vouch for. P. A. L.

FOLK LORE: NAILS (4th S. vi. 130).—In Cornwall and Devonshire, as well as in Germany, children's nails are bitten instead of cut, to avert ill-luck. I have just been talking with a group of eight working men, from twenty-five to sixty years of age, whom I chanced to meet, and found them all perfectly familiar with the usage. One of them added in confidence that, in his opinion, "no one with a grain of common sense thought it anything but nonsense." WM. PENGELLY. Torquay.

ILEX: EVERGREEN OAK (4th S. vi. 84).—The *ilex* of which I spoke is the *elce* of the Italians, and I have no doubt that Mr. ELLACOMBE is right in saying that it is known to botanists as *Quercus ilex*, or evergreen oak. It grows plentifully on the hills of Italy, and while it gave name, according to Festus, to Mons Tifata, on which the camp of Hannibal was placed, curiously enough I found in the far north the hill on which the "tomb of Hasdrubal," brother of Hannibal, was situate, called "Monte d'Elce" (4th S. i. 69). Pliny (*N. H.* xvi. 8, 1 ed. Lemaire) says: "Ilicis duo genera;" and the "Excursus," by L. Desfontaines, at the end of the book, says that the *Quercus ilex* is divided by botanists into *Quercus smilar* and *Quercus Gramuntia*. CRAFTED TAIT RAMAGE.

ELECAMPANE (4th S. v. 595; vi. 103).—The root of this plant, *Inula campana*, was used medicinally, and may be yet. The last time I saw it in a prescription it was for a dog medicine. It may have been made into a conserve, and so given the name to what is now a mere sweet. P. P.

ESCUTCHEONS IN VENETIAN CHURCHES (4th S. vi. 135).—I am not competent to speak of the oval cartouches fixed over the western doors of the churches in Venice; but I do not think they are funereal hatchments. I suppose them to bear the arms of the patriarch for the time being. I can, however, inform Mr. WOODWARD who is the present patriarch. It is His Eminence Cardinal Trevisinato, of the title of *SS. Nereo ed Achilleo*, who was born at Venice in 1801. When he became patriarch I do not recollect; but he was created cardinal March 16, 1863. F. C. H.

WORKS IN MS. (4th S. vi. 135).—The author of the MS. "Fourteen Meditations upon the B. Sacrament," &c., the Rev. Father John Ovington of the Order of Preachers, held the office of Prior in the Dominican Convent and College at Bornheim in Flanders from the year 1688 to 1694. I regret to be unable to give any farther account of this Dominican Friar. Of Sister Mary Catherine Yates, I can only conjecture that she was some relative of Lady Mannock, wife of Sir Francis Mannock, who was of the Yates family of North Waltham in Hampshire. F. C. H.

MIRACLE PLAY AT MAYENCE (4th S. vi. 4, 83, 141).—ORIELENSIS has done me the honour of attaching more importance to my note than I meant and than it deserved. I purposely mentioned neither *time* nor *place* where, we were told, this "tragedy" had occurred, nor the name of "the sovereign," for, to tell the truth, I was as incredulous about its authenticity as ORIELENSIS himself can be; but, as your correspondent seems desirous to know it, I will add that, when I wrote, "We were told of a dark tragedy on a similar occasion," I alluded, not to the cicerone who showed us "the lions," but to one of the

two ushers travelling with the school—a hunch-backed, squinting, facetious little man, well versed in old folk lore, who, within our hearing, related the story to the other master. Boys have sharp ears, and it tickled my fancy, as is shown by the new and effective formula "tableau," with which I ended my note, and which was really not worth being taken up so seriously. P. A. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Conference of Pleasure, composed for some Festive Occasion about the Year 1692 by Francis Bacon. Edited from a Manuscript belonging to the Duke of Northumberland by James Spedding. (Printed by Whittingham and Wilkins.)

Not the least among the many eminent services rendered to historic literature by the late Mr. Bruce were those inspections of documents connected with our history and literature in private hands, which he was always ready to undertake at the invitation of their possessors. And he was frequently rewarded by the discovery of papers of great interest and value, readily recognised by him, and pointed out to their owners, in whom such discoveries naturally awakened a greater appreciation of the value of their papers and an increased desire for their careful preservation. In this way it is that we owe the volume before us indirectly to Mr. Bruce. Invited by the Duke of Northumberland to look over some MSS. belonging to his Grace, Mr. Bruce found among them a volume of transcripts of documents connected with the reign of Elizabeth, containing, among other pieces, the paper of Bacon, which has now been given to the press. The paper in question turned out, upon examination, to be a transcript of the entire *Devises* of which Bacon's "Praise of Knowledge," and "Praise of his Sovereign," already printed, formed a part. But this MS. transcript contains two other portions, namely, "The Praise of Fortitude" and "The Praise of Love," which are quite new. The Duke of Northumberland, having considerably determined to print the *Devises*, very properly intrusted its editorship to Mr. Spedding, whose familiar acquaintance with the life and writings of the great philosopher is certainly unequalled; and the manner in which he has executed his task is most satisfactory, and all students of Bacon are under great obligations both to the owner and to the editor of this interesting fragment. There is one curious fact connected with the MS. as bearing upon the wonder often expressed, that none of the writings of either of these great contemporaries—Shakespeare and Bacon—contain any allusion to the other, namely, that on the scribe of the fly-leaf, which is, in Mr. Spedding's opinion, not later than the reign of Elizabeth, there appears the name of "William Shakespeare," written some eight or nine times over it. Of this page an admirable fac-simile is furnished in the book before us, which will, we surmise, give rise to much curious speculation.

Waverley Novels—Centenary Edition. Vol. VII. The Heart of Midlothian. By Sir Walter Scott, Bart. (A. & C. Black.)

Waverley Novels—Centenary Edition. Vol. VIII. The Bride of Lammermoor. By Sir Walter Scott, Bart. (A. & C. Black.)

If any evidence were wanting of the deserved and continued popularity of Walter Scott as a writer of fiction, and of the good taste of the reading public, despite of the

sensational tendencies of many writers, it would be found in the demand for this Centenary Edition of *Waverley Novels*: for nothing but a very extensive sale could enable the publishers to put forth this handsome series, with its Notes, Indexes, and Glossaries, at the exceptionally low price at which it is issued.

THE DEATH OF MR. BOLTON CORNEY.—Historical and critical literature have just lost one of their most accomplished and independent students in MR. BOLTON CORNEY, who died at his residence at Barnes on Wednesday last in the eighty-seventh year of his age. MR. CORNEY'S pen has so frequently contributed to the pages of "N. & Q.," and to the instruction of our readers, that we are sure they will all cordially join in the tribute which we desire to pay to MR. CORNEY'S high character and attainments, and in our sense of the loss which literature has sustained by his death.

MR. THOMAS MILBOURN, the Architect, announces a "History of the Church of St. Mildred the Virgin, Poultry (which is shortly to be taken down, under the provisions of the Bishop of London's Union of Benefices Act), with some Particulars of the Church of St. Mary Colechurch (destroyed in the Fire of London)." The work will be found replete with matter of real interest to the London archaeologist, obtained after long and careful research in the public records, parish registers, and books, wills, &c., and be handsomely bound in cloth, and illustrated with a view of the church, carved oak pulpit, coats of arms, &c.

MISS LUCY TOULMIN SMITH, who completed for the Early English Text Society the volume on "Old English Gilda," commenced by her father Mr. Toulmin Smith, is about to edit for the Camden Society an interesting MS. belonging to the Corporation of Bristol, entitled "The Maire of Bristowe is Register, or ells is Kalender," written by Robert Ricart, Town Clerk of Bristol in the reign of Edward the Fourth, 1479.

THE Archbishop's Library at Lambeth Palace will be closed from the 5th inst. until the 10th of October, and then reopened as usual on Mondays, Wednesdays, and Fridays.

THE King of Portugal has conferred the Order of Knight Commander of Christ on Mr. Octave Delepierre, whose literary works we have mentioned more than once in *Notes and Queries*. Some time ago the same gentleman received from Spain the Order of Knight Commander of Charles III.

THE *Polybiblion* states that M. Jules Quecherat, the well-known archaeologist, is preparing a memoir on "The Arenas of Paris."

MR. HENRY BLACKBURN, the author of illustrated books on Spain and Normandy, will be the new editor of *London Society*, which has passed out of the hands of Mr. James Hogg into those of Mr. Richard Bentley, the publisher of *Temple Bar*.

The next volume of the "Ancient Classics for English Readers" will be "Horace," by Mr. Theodore Martin.

The London Institution in Finsbury Circus is doomed, in order to make way for the railway station of the line now being constructed to Tottenham and Edmonton.

To M. de Lesseps has been awarded the large medal of the Society for the Encouragement of Art and Sciences.

MR. WILKIE COLLINS'S "Man and Wife," which originally appeared in *Cassell's Magazine*, has been published in separate volume form in Canada, where it has had a

very large sale. This is the first issue of an English copyright book under the new Canadian law by which the introduction of American copies is interdicted, thus opening a new field to English writers and publishers in an English colony.

THE new edition of Mr. Walford's "County Families" is published this week by Mr. Hardwicke, of Piccadilly. It is dedicated, by permission, to H.R.H. the Prince of Wales, who figures in its pages as a Norfolk landowner.

THE military articles in *The Times* are said to be written by Sir John Burgoyne.

THE following letter on the subject of the Cheesewring in Cornwall, to which we drew the attention of our readers a few weeks since, has been addressed to *The Builder*:—

"Sir,—The propping to which your correspondent, 'H. B. W.,' alludes, was done last year, by order of the Duchy authorities. It was adopted as a precaution against the danger to which the Cheesewring was exposed, through the foolish practice of rocking the upper beds attempted by many of the visitors. For any other purpose it would have been simply ridiculous.

"Time will not allow us to do more at present than repeat our assertion, that the Cheesewring is not endangered by our operations; its security, as far as we are concerned, has been amply provided for.

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"The History of Clerkenwell," by the late Messrs. Pinks and Wood, is now in the course of republication, with additional notes, and continued to the present time, in *The Clerkenwell News*. The first paper appeared on July 2, 1870.

WE understand that Dr. Dixon, of Lausanne, intends publishing at Skipton-in-Craven, in a series of Monthly Parts, his prose and poetical works which have reference to the Scenery and Customs of the romantic and mountainous district of Craven.

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Notices to Correspondents.

J. MANUEL. The paper on the Clapham Sect by Sir James Stephen will be found among his *Essays in Ecclesiastical Biography*, 4th edit. 1860, pp. 321-322, reprinted from the *Edinburgh Review*, lxxx. 261.

JAMES MOKIE. The History of the Kings of Scotland, Glasgow, 1725, is by Matthew Duncan.

IRABELLA C. GRANT. The inscription which appeared in *The Guardian* of Aug. 24, 1870, is on a bell in Durham Cathedral. See "N. & Q." 1st S. ix. 110.

SYDNEY. Eleven articles on the lines, "Could we with ink the ocean fill," &c. appeared in "N. & Q." Consult the General Index of the 1st Series, article "Quotations." The lines are ancient, see our 2nd S. ix. 78.

A. IRELAND. The omission of your address was unintentional. "Bowden, Cheshire," written at the foot of the reply, in the same line as your name, would most probably have secured its insertion.

J. B. SEAW. Anticipated, see p. 184 of present series.

ERRATUM.—4th S. vi. p. 144, col. i. line 23, for "goll" read "gold."

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Notes.

“OLD MORTALITY.”

In my paper on “Old Mortality” I stated that he had five children: three sons—John, Walter (1749-1812), Robert (1753-1846); two daughters, Margaret and Janet. Robert was a respectable shoemaker in Balmaclellan, dying in 1846 at the age of ninety. Walter was, like his father, a stonemason, and I find a tombstone in Balmaclellan churchyard to the following effect:—

“Erected to the memory of Walter Paterson, stone-engraver, who died at the Holm of Balmaclellan on the 9th May, 1812, aged 63 years, and Mary Lock his wife, who died at Balmaclellan Kirk on the 16th Sept. 1819, in the 69th year of her age.

“As a tribute of affection, gratitude, and respect by their two sons Nathaniel and Walter, ministers of the Free Church of Scotland.”

In regard to these affectionate sons who erected this memorial stone, I may state that Nathaniel was minister of Galashiels in Selkirkshire, but left the Church of Scotland at the secession of 1843, and is now Free Church minister of St. Andrew’s, Glasgow. He is the author of a very popular little work, *The Manse Garden*, and was Moderator of the Free Church in 1850. His brother Walter, some time a professor in a Prussian university, was minister of Kirkcud in Pee-

bles-shire, but succeeded in 1843. He is author of the *Legend of Iona*.

It was, however, through John that the Patersons connected themselves with the most illustrious men of their age; and it is curious to trace the early history of this son of “Old Mortality.” I give it in the words of his brother Robert in a letter addressed to Mr. Train, and for which I am again indebted to my friend the Rev. George Murray of Balmaclellan. He says:—

“Mr. Train, I shall give you a short account of the early years of the life of my brother, John Paterson, before he went to America. There was a man of the name of John Gray, who had the farm of Lag-hall in tannetry. He also kept an inn for the convenience of the sea, it being at that time, I suppose, the principal sea-port of Dumfries, and only about two miles from that town, down the river on the Galloway side. This John Gray was a full cousin of my mother’s, and came on a visit to see how my mother was getting on with the family, my father having been by this time a few years absent from the family; and my brother John being the oldest of the sons then alive, John Gray thought no doubt that he might be of some service to him, and likely out of kindness to relieve my mother of a part of her charge, took little John along with him to Lag-hall. Here he resided for several years, and I make no doubt but here he first got a little liking for the sea, as he would likely employ his leisure hours among the small boats, and be acquainted with the sailors frequenting that place. He served in this place with his relations several years, after which he got leave to take a pleasure trip to Mary Port in Cumberland, where there happened just at that time to be a fair for hiring servants, and he there engaged himself as a farm-servant in that capacity for some years; and having saved some money, he took a farm for himself, and I remember him coming over here and purchasing two horses for himself to work his farm. He also some time after that bought a sloop, which he loaded with coal for Ireland at Mary Port; and in order that he might better know the markets, he resolved to go the first trip with her himself. The sloop being all loaded and all clear for sailing, he slept on board for a week; during all that time the wind was unfavourable, and it happened that something on his own farm required his immediate attendance. He accordingly left the sloop and went home, and the sloop sailed that very night for Ireland. She was never more heard of, so that he never knew what became of her. This was a severe loss to him, for his finances at that time could not be expected to be great: it was only what he had saved by hard labour. This farm was obliged to be given up, and all sold off. He left Cumberland and joined the family at Balmaclellan. My father being well acquainted all over Galloway, in a short time found him a situation as a farm-servant in the parish of Inch, near Stranraer. This was with a Dr. Ligget, who had newly taken a farm, and wanted to improve it in a way never adopted in that part of the country before. Galloway was, I may say, fifty years behind Cumberland in the method of farming. There was no lime used for the land, and in Galloway the custom of ploughing was with four horses and mostly three men. Dr. Ligget, in the course of his travels, had seen more modern ways of it, but he could not find a man in that place to suit him. John went to Dr. Ligget, and, after some conversation on farming, they came to an agreement, and the Dr. sent John to a wright to wait on him, and get a plough made as near his directions as the man could do it. When this was done, and the plough

* Continued from p. 139.

mounted, John went to the field with a pair of good horses. It appeared such a novelty that people came from a good distance to see a man guiding a plough and horses without any assistants. He was with Dr. Liggett some years, until the Golden Rule of Whitehaven, a ship of three hundred tons burden, advertised that she would receive passengers at the river Cree for America. John took his passage in her, and left his native country for America. The ship was just new built. It was her first voyage."

Such is the early history of John Paterson, who became afterwards the wealthy merchant of Baltimore, and whose daughter Elizabeth married Jerome Bonaparte, youngest brother of Napoleon I., and subsequently King of Westphalia. The compulsory repudiation of his wife by Jerome did not in the least invalidate the legality of the marriage; and by her he had a son also named Jerome, who died lately (June 17, 1870) at Baltimore. I cannot give the history of John Paterson during his gradual advance to fortune after his arrival in America. Can any one supplement what I have furnished? I see (4th S. vi. 70) that the widow of Robert, brother of Elizabeth, wife of Jerome Bonaparte, became Marchioness of Wellesley, and thus brought "Old Mortality" into connection with the late Duke of Wellington. Is this the case? What scion of the British aristocracy did the other handsome sister marry? Strange is the mingling of the families of the human race, and nowhere is it more marked than in the descendants of "Old Mortality." Rich and poor jostle each other in closest proximity. In this family we have one granddaughter connected by marriage with the kings of Europe, and her aunt Margaret in the deepest poverty during the latter part of her life. CRAUFURD TAIT RAMAGE.

CHARLES COTTON, THE ANGLER-POET.

A near neighbour has discovered among his family archives at one of the most characteristic of old halls to be found in our grand old Peak country two holograph poems on Winter and Summer, by honest old Izaak's son and Derbyshire host. They are dateless; but whether or not they have ever yet appeared in print, I am not prepared to assert, though I have failed to discover them in my own copy of his works. Each of them, written on long time-worn, thumb-stained slips of thin paper, in the faultless calligraphy of the period, ends with his usual contracted autograph "Ch. Cotton," and has scarcely a blot or correction throughout.

The first "quatrain" is in fifty-three verses, and compares the approach of winter to the beating of the tumultuous waves on a rocky shore under the influence of a strong north-easter. Towards the middle of the piece he rises almost to the sublime while describing the marshalling of his icy forces:—

29. "The Squadron nearest to yo^e eye,
Is his forlorne of Infantrie;
Bowmen of unrelenting minds,
Whose shafts are feather'd wth ye winds.
30. "Now you may see his vanguard rise
Above y^e Beachy precipices:
Bold horse, on blackest mountains bred,
Wth hail in stead of provant fed.
31. "Theire taunies are y^e pointed lockes
Torne from y^e brows of frozen rocks.
Theire shields are Crystall & theire swordes
The steele y^e crusted rock affords.
32. "See, y^e maine body now appeares;
And, harke, y^e Eolian trumpetters
By theire hoars Levets doe declare
That y^e bold Generall rides there.
33. "And looke where mantled up in white
He steads it, like y^e Muscovite.
I know him by y^e port he bears,
& his lifeguard of Mountaineers.
34. "Theire capps are furd wth hoary frosts
The bravery theire cold kingdomes boasts.
Theire spungy plads are milk-white frieze
Spun from y^e snowy mountain's fleece.
35. "Theire partizans are fine carved glass
fringed wth y^e morning's spangled grass.
And pendent by theire brawny thighes,
Hang cimitars of burnished ice," &c. &c.

His panacea for repelling the rude attack is the underground magazine of "soveraine juices"; and unlike most of his other effusions, this sonnet is altogether free from any coarseness of imagery or expression.

"Summer," likewise in fifty-three stanzas, opens with:—

"Looke out! looke out! [I heare noe noise;
Have wee not lost these roaring boyes?
Soe long a truce has never bin,
Since first y^e leiguer shutt us in."

But I will tax the reader's patience with only one more verse (31st), which I give as introducing his favourite pastime and most well-beloved stream:—

"There on Dove's flowy bankes wee'l waite
Wth treacherous hook & tempting baits;
Her skaly people to betray,
More for y^e pleasure then y^e prey."

JOHN SLEIGH.

Thornbridge, Bakewell.

THE CITIES OF THE SEAT OF WAR AND EARLY TYPOGRAPHY.

The country from the German frontier to Paris, the scene of the present seat of war, and the localities which we are made too painfully familiar with, as the battle-ground of the contending armies, possess an interest which the readers of "N. & Q." cannot fail to feel, if they can for a moment separate it from the details of the fearful drama now being enacted. We refer to the part they occupied in connection with the progress of the typographic art whilst in its infancy, for

there is scarcely a place of any note that late events have not made us familiar with, which has not, to Englishmen especially, an interesting reminiscence connected with printing. We shall give a few instances, premising that we condense the statements principally from Dr. Cotton's valuable *Typographical Gazetteer*, editions of 1831 and 1866.

KEHL, where the first work of destruction began by an attempt to destroy the bridge across the Rhine, should be "made a note of" by Englishmen as the locality to which Baskerville's beautiful type was transferred in 1779, having failed to procure a purchaser at home. M. Beaumarchais, who bought it, opened an office in this town, and at the expense of three millions of francs published an edition of Voltaire's Works, consisting of 20,000 copies, of which twenty-five were on blue paper for King Frederick of Prussia, "who laboured under weakness of the eyes." This press was entirely destroyed at the commencement of the French Revolution.

METZ (*Metz*), which has acquired so much notoriety, was, says Cotton, "one of those towns early distinguished by the introduction of printing." As early as 1482 a work was printed there (the first book of Thomas à Kempis). In 1575 all Protestant printers had to quit the city, and all such authors had to get their works printed at Paris or Rheims, &c., for more than twenty years. Metz was also one of the first places where *lithography* was practised, having had a press as early as 1821. There is a work published entitled *Essai sur la Typographie de Metz*. Metz, 1828. 8vo. (Cotton does not give the author's name.)

STRASBURG (*Argentina*, *Argentoratum*, sometimes called *Elvetiorum Argentina*, and *Argentina Rhena*, also *Augusta Trebororum*, or *Trebocorum*), is well known to the learned as one of the towns that put in a claim to the honour of giving birth to the typographic art, Schœpflin and others contending that John Gutenberg printed here between the years 1440 and 1450, but this is unsupported by any positive evidence. The earliest dated book known to have been printed there is dated 1471. John Mentelin, or Mentelius, is thought to have printed in this city, in the year 1465 or 1466; his first edition of the *German Bible* being almost proved to be of the latter year, but no book of his bears a printed date earlier than 1473.

TOUL (*Tulhum Leucorum*) was a seat of early printing. The first known work on Perspective by Jo. Pelegrinus was printed here in 1505: there is a copy in the show case of literary curiosities in the British Museum. Toul is also to be noted as the place at which one of the early attempts at printing with *fixed types* (stereotyping) was made in 1786, an account of which is given by M. Camus in a *Mémoire*, Paris, 1802.

RHEIMS (*Remi*, *Rhemi*, or *Durocorturum*).—Printing was carried on here as early as 1551. In 1582 was executed here the first edition of the Romish English Version of the New Testament.

VERDUN (*Verodunum*, or *Virdunum*).—Printing was carried on here as early as 1560 by a printer who removed from Rheims. Its chief interest to the English bibliographer, arises from its having been the place where the English prisoners who were detained by Bonaparte printed by permission of the Emperor a Book of Common Prayer in English; a volume in 12mo, bearing for its imprint "*Verdun*, printed by Lewis Christophe, Place d'Armes, 1810."

Many other of the places of the present seat of war are almost equally celebrated for their connection with typography. * JOHN POWER.

P.S. Since the foregoing was in type, we have accounts of the destruction of the Straasburg library, but fortunately there is reason to believe that the most valuable books therein were previously removed to a place of safety.

SEDAN (*Sedanum*).—This city, the name of which will live in history as connected with the downfall of the Bonaparte dynasty, has also an interest to the lover of typography.

"Here were printed," says Dr. Cotton, "some very diminutive volumes, well known to collectors of books by the name of *Sedan editions*—the *Virgil*, dated 1625, the *Horace* of 1627, and the *Greek Testament* of 1628, are, I believe, all of this kind which are at present known. The earliest Sedan volume which I have seen is in the library of Trinity College, Dublin, dated 1589."

EFFECTS OF LIGHTNING.

There is a statement that, on a very hot summer's day, about A.D. 1600, when a very large congregation was assembled in Wells Cathedral, there occurred a violent thunderstorm. Two or three thunderclaps were particularly loud and terrible. The whole congregation fell down on their knees, but without being hurt. It was afterwards observed that marks of a cross were on the bodies of those who were in the cathedral. The wife of the bishop having remarked to him as a miracle that crosses were impressed on her body, he at first ridiculed the idea; but when she had shown him her bare body, he was convinced, and he afterwards saw most manifest marks of the cross on his own arm. The same mark was found on other persons, on the breast, the shoulder, the back, or some other part.

The above statement was sent to me by James Yates, Esq., F.R.S., with a request that I would write a few comments on it. Having done so, he suggested that the readers of "N. & Q." might be interested in the subject. I should be glad to meet with other similar cases from old records.

"My dear Sir,—I am very much obliged to you for calling my attention to the case given by Casaubon in

his work on Credulity, in which the congregation of Wells Cathedral had certain marks impressed on their bodies during a thunderstorm which occurred on a hot summer's day about the year 1600.

"I need not remind you that cases which are illustrations of credulity and superstition to the writers of one age may become scientific data to the observers of another age. I have no doubt that, in the case before us, the lightning did produce certain marks upon the bodies of the congregation, which were thought to resemble crosses, just as persons struck by lightning when under or near large trees are said to have representations of the trees impressed upon their bodies.

"In a paper read before the Physical Section of the British Association at Manchester in 1861,* I mention a number of such cases, and endeavour to prove that the fiery hand of the lightning itself often produces these ramified figures. The discharge of a Leyden jar may, by proper management, be made to produce a tree-like figure. If a sheet of thin window-glass, about four inches square, be held between the knob of a charged jar and the discharging rod, the discharge will pass over the surface nearest the jar, turn over its edge, and so get to the discharging rod. On holding the glass up to the light, and breathing upon it, we get a ramified figure, consisting of a trunk, from which proceed a number of branches covered with minute spray, the whole figure presenting a striking resemblance to a tree. In some cases the discharge bifurcates, and even trifurcates, and then there are two or three trunks, each with its own branches and spray. Should the glass be too thick, the charge will not pass; but we get some of its minor details, such as the branches and the spray, representing in fact those ramifying feelers sent out by the electricity to prepare the line of least resistance, along which the principal discharge takes place. These are the lines which produce the sensation of cobwebs drawn over the face, which sailors describe as preceding the main discharge upon the ship.

"In the experiment just noticed, the discharge burns away portions of the film which covers the glass in common with all bodies exposed to the air, and the breath condenses in continuous streams on the portions so burnt and rendered chemically clean, while on the other parts of the glass the breath condenses in minute globules.

"In the Wells Cathedral case some allowance must be made for the excitement of the congregation. The marks were probably more or less dendritic, but the pious reporter, having respect to the locality, described them as being cruciform.

"I remain, &c.,

"CHARLES TOMLINSON."

"Highgate, N.
15th August, 1870."

DR. ARBUTHNOT'S MSS.: ALEXANDER HENDERSON.

In the *Gentleman's Magazine* for May, 1817, there is a letter dated "Curzon Street," signed "Alexander Henderson," requiring information relative to the history of the family of Dr. Arbuthnot and his letters. In the *Magazine* for September 1825, amongst the various correspondence, a similar request is made, and especially for par-

ticulars relative to George Arbuthnot, who held an office in the Treasury.

Mr. Alexander Henderson was originally in the Post Office at Edinburgh. He was a great book-collector; and his fine library, after his demise, was disposed of in London by his brother. He was the editor of a *Voyage de Troupes françoises en Pologne* in 1734 (Edinburgh, 1831), 4to*—the original MS. of which was, I believe, in his own library. It was beautifully printed, and never having been published the number of copies was limited. It is now of very rare occurrence. He also occasionally contributed to the *Edinburgh Review* and other periodicals, especially the new issue of the *Scotch Magazine*, which did not continue long, having been extinguished by the publication of Blackwood's well-known *Magazine*.

Mr. Henderson being a great admirer of Arbuthnot, was anxious to collect materials for a new and complete collection of his literary remains, and it was in this view the preceding inquiry was inserted in the *Gentleman's Magazine*. Apparently he was unsuccessful, as the projected work never appeared. Perhaps in some of the recent sales of autograph letters of the period of Swift and Pope letters of Arbuthnot may have appeared. Assuredly it would be a great boon to the literary world if the productions of so eminent a wit as Arbuthnot were given to the world by some enterprising publisher in a form suitable to their worth, and edited by some one well versed in the history, political and social, of the period during which he flourished.

J. M.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS.

HINCMAR IN COLLECTIONS.†

Premising that before Sirmond's edition, Hincmar's *Opuscula* et *Epistolæ* quedam had been published by J. Cordesius, 4to, Lut. Par. 1615, and *Epistolæ* cum notis, by J. Bussæus, 4to, Mogunt. 1602, I shall now enumerate them separately as they are found in the *Bibliotheca* and other collections now before me, those edited by Cordesius and Bussæus being included in *Bibl. Patr.* 1618, and Morellii *Suppl. ut infra*:—

Epistola ad Carolum regem, v. D'Acherii Spicileg. 4to, 1665, ii. 822-82: Carolum Calvum admonet ut Ecclesiæ immunitates ilibatas conservet. Hincmar in many passages in his letters and other works maintains, in the most positive terms, the doctrine of the independency of provincial churches.—*Epistola ad Ludovicum iii. regem Francorum de electione Episcopii Belvacensis, v. Baluzii Misc.* vii. 47-50. Cf. Pritchard, p. 512. &c. *Consilium de penitentia Pipplni junioris olim regis Aquitanie, vide Du Chesne, Hist. Franc. Script.* ii. 414. Excerptata

* The paper is printed in the *Edinburgh New Philosophical Journal* for October 1861. Further details are given in the same journal for Jan. 1862. There is also a letter of mine on the same subject in the *Times* newspaper for September 10, 1866.

* Fifty-eight copies were printed, of which four were on vellum. Of these, one upon vellum was placed in the Royal Library of Paris, and thirty copies transmitted to Mr. C. L. F. Panckouke in that city.

† Continued from p. 24 of the present volume.

epistola ad dilectissimos Remensis episcopos et regni primores, ibid. 456.—Epistola ad Ludovicum II. dict. Balbum, 475.—Epistola ad Carolum III. Crassum Imp. p. 484. Epistola ad quosdam episcopos Gallie, p. 487.

Opuscula et Epistola, v. *Bibliotheca Patrum*, 1618, ix. part II. pp. 41-254; *Patr. Suppl.* 1624, ii. 380-622.

Epistole nunc primum editæ: (2) ad Clerum Laudunensem; (6) ad Hincmarum Ep. Laudun. v. Eocardi *Corpus Hist. Med. Aevi*, II. 875-480. See Part I. and Labbe, *Concilia, ut infra*.—Concilium Duziacense primum, v. Labbe, viii. 1642-1664, cum hâdem Epistola, Vita Hincmari Laudunensis, Notis in Concilium, a Cellotio Soc. Jesu, et opusculis sex Hincmari Rem. (plerisque nunc primum editis) narratione eorum quæ peracta sunt ab utroque, usque ad p. 1844, et ad finem Epist. aliquot ad Concil. Suessionense pp. 1902-26. Cf. Eocardi *Præfat.* iii. et iv.

Annales ab A.D. 861 ad an. 882. This is a portion of the Annales Bertiniani. "The so-called Annales Bertiniani consist of three separate but consecutive works. . . . (3) The monarch (Charles le Chauve) lent his copy to Archbishop Hincmar, who in his turn began the third and last portion, A.D. 861, which he opens by recording the death of his predecessor, who was cut short whilst relating the annals of the year. And in the same manner as Prudentius was stopped in his task by death, so was Hincmar A.D. 882. Driven from Rheims by the Northmen (see p. 585), Hincmar died during his flight, some attending priest or chaplain having probably completed the last paragraphs. The several portions are properly and critically entitled by Pertz, but not by Dom Bouquet, who breaks them up according to his fashion." *Palgrave*, p. 728, v. Pertz, I. 455-515. Bouquet, vii. 76-124. The latter stops at A.D. 877.

Epistola ad Carolum Imperatorem de auctoritate Vitæ S. Dionysii ab Anastasio tralata, Mabillonii *Analecta*, I. 59-62. Compare *Bibliotheca Maxima Patrum*, II. 115-876.

BIBLIOTHECAR. CHETHAM.

FOLK LORE.

WALTON-LE-DALE FOLK LORE.—Some half century ago, according to our clergyman, a native of Walton-le-Dale, the folk-lore of the district was very ample, and the following are a few of the items:—

1. It was accounted unlucky for a child to be born on a Friday, unless it happened to be Good Friday, when the untowardness of the event was counterbalanced by the sanctity of the day.

2. It was considered unlucky either to cut the hair on a Friday or shave the beard on a Sunday; hence the warning rhyme—

"Friday cut and Sunday shorn,
Better never have been born."

3. In most houses on Christmas Eve the inmates used to sit with the entrance doors wide open, whilst one of them read the narrative of St. Luke; and the saint himself was supposed to pass through the house.

4. Children were taught to say "God bless me" every time they hiccupped. The custom was said to have originated during the visitation of an epidemical and fatal disorder which began with the hiccupped. Whilst suffering from that

malady, the youngsters were instructed to repeat the pious ejaculation whenever they felt a "chink" coming on, in order, if it proved fatal, they might have the benefit of a prayer.

5. A dead man's hand had been once, if not then, considered part of the stock-in-trade of a Lancashire burglar, just as a crow-bar and "jemmy" are now. It was supposed that a lighted candle placed on the hand could neither go out nor burn out, and that whilst it was lit the inmates could never awake.

6. If a farmer killed a swallow it was believed that his cows would yield blood instead of milk.

7. If a person's fingers turned backwards on his opening his hands, it was presumed to signify that he was liberal or open-handed.

8. It was asserted that just as a wedding-ring wore, so a woman's cares would wear away.

9. It was accounted unlucky to tumble down stairs: hence when a misfortune of that sort occurred within the hearing of another person, it was usual for the latter to divert the omen by calling out loudly "Tumble up!"

10. Salt placed on a saucer or plate, and laid on the stomach of a corpse kept the body from swelling. (It might do so, but salt in reality was placed there as an emblem of the immortality of the spirit.)

11. A westerly wind was considered most healthy: hence it was said—

"The wind in the west
Suits every one best."

12. Cats had nine lives.

13. Parsley seed after being sown went seven times to the devil before it came up.

14. Dick's hatband went seven times round his hat, but would not tie. A personage resident in the village, and known as "Silly Dick," was thought to have originated this proverbial phrase, but a similar honour has been claimed for one "Dick Wheelbant" of Bury. Is the proverb or simile current out of Lancashire?

JOHN HIGSON.

Lees, near Oldham.

LANCASHIRE FOLK LORE.—The following legend was intended to form part of Harland and Wilkinson's volume on the above subject, but was cancelled at the printer's for want of room. As it embodies several curious popular notions respecting his infernal majesty, it may be thought worthy of a place in "N. & Q."

T. T. WILKINSON, F.R.A.S.

Burnley.

"A LEGEND OF COCKERHAM.

"A story strange I'll tell to you
Of something very odd and new;
New, because you've never heard;
Strange, since now, upon my word,

"The devil his presence hath maintain'd:
He came, unfetter'd and unchain'd,

In the churchyard his form was seen,
His habit a mix'd blue and green,
Such ne'er before or since was seen.

"What time his reverence had escaped,
When the wide gates of hell wide gaped,
He with his horrid crew in plight,
From thence on lowly earth alight.

"As smoke uprolleth from some mighty fire,
These spirits blue and green rise from the mire,
All shapes and sizes they at will assume,
Of grovelling snake, or warrior deck'd with plume.

"Wand'ring up and down the earth,
Midst scenes of sorrow, scenes of mirth;
Till at last the devil tired hard,
Alights in Cockerham churchyard;
Invisible, but still he prowls'd
About, and oft at midnight howl'd,
Scaring the natives of the vale,
Dwelling in neighbourhood of my tale.
All things went wrong, and nought was right,
None could do aught, try as they might:
By night, by day, his presence felt,
When they ate or fasted, stood or knelt.

"The people at length in assembly met,
And appointed the schoolmaster the devil to get,
And try his skill if he couldn't master,
And with his power the devil bind faster;
So proud of his statioff, and confidence plac'd in him,
He determin'd to seek and try to chasten him.

"One day in the school, in the corner o' th' churchyard,
The windows all fasten'd, the doors all barr'd,
With the gypsies' blarney and the witches' cant
He drew him forth with his horrible rant.

"Amaz'd stood the pedagogue, frighten'd to see
A spirit in harness from head to the knee,
With eyes large as saucers, and horns on his head,
His tail out behind—a dread shadow he shed.

"All silent he stood—the master quak'd more,
And tried to move, as if for the door;
The spirit his tail gave a wag from behind,—
Now for his doom! the master made up his mind.
'Aye,' thought he, 'I'm now in a pickle,
But wouldn't I mangle him, if now I'd my sickle!'
So to put on a bold face, he straightway began—
'Who art thou? Answer, fiend or man?'—
'Know, I'm the devil, hear and tremble;
And unless thou attend'st me, thou'lt soon me resemble,
And unless by thy lore thou entangled me.
By the shivers and brimstone, mangled thou'lt be.'

This said in a voice deep as thunder outpour'd,
'Twas a terrible sound, as a lion had roar'd.
Aghast stood the master, his limbs oscillating,
Too frighten'd to speak, or to think, contemplating.
'Quick,' said the devil, 'three questions thou must put,
Or otherwise, off with me to my hut.'

"This put the chap more in a terrible flutter,
His voice now had gone, he could only mutter:
At length, after thrice essaying, he began:—
'Tell me, kind sir,' (oh, Moses! how wan
Was the fellow's countenance as he went on),
'How many drops of dew on yon hedges are hanging?'
The devil and protégé flew past it swinging:
He number'd them all. And the man in his walks,
Said—'In this field how many whilk stalks?'
At one sweep of his falchion, the stalks he all trundled,
And bound them there quick in several bundles,

And gave him the number, as he held them in his hand.
Now the poor fellow's was a pitiful case,
As plain might be seen by his long length of face.
'Now make me, dear sir, a rope of yon sand,
Which will bear washing in Cocker and not lose a strand.'

The devil and mate then went down to the strand,
In a jiffy he twisted a fine rope of sand,
And dragged it along with him over the land;
But when they brought the rope to be wash'd,
To atoms it went, the rope was all mash'd.
The devil was foiled—waxing wroth gave him a shaking,

Up flew to the steeple, his frame all a-quaking;
With one horrid frig, his mind very unwilling,
He strode to the brig over Broadfleet at Pilling."

CHINESE FOLK LORE.—After a charm has been named for almost every possible and impossible disease, the following form of prayer is given for use in all unknown and unnamed affections:—"Let the great brightness that comes from the East shine upon the disease, and cause it and all other noxious influences to vanish." The approved mode of taking the charms is by writing them on yellow paper, which is burned, and the ashes are mixed in water, or some other liquid, and drunk. In case of ulcer of the heart, the ashes are to be mixed in tea; in case of dysentery, carbuncles, neuralgia, &c., in spirit. For cough and paralysis, carrot soup is recommended. The vinegared ashes of rice, applied over a diseased part, are useful in some cases; only, in case of fracture, an empty space must be left for the poisonous vapour to escape; and upon this part a little dried ashes of the charm should be sprinkled, with the addition of a drop of pig's tail. Some charms are used only among children. Only-sons are sometimes dressed as girls, and called by female names, with the view of deceiving the evil spirits, who never seem disposed to torment or remove girls, because hell is already too full of them. Another protection against evil spirits is putting a red cord round the child's wrists, as spirits are supposed to be in great dread of red things. The presiding magistrate of executions is also provided with a red cord, to ward off evil influences from the spirit of the decapitated. One charm reminds us of a favourite practice with women in many parts of England to the present day. Chinese mothers place a lock upon a baby's mouth, as a prophylactic against false-speaking, and on the hands against stealing. English mothers cut a child's finger-nails over the Bible, to prevent his becoming a thief. D.

KISSING AND COBWEBS.—In Cornwall it is a common saying that, in a house where cobwebs are plentiful, kissing is scarce. W. FISHWICK.

LOMALUAIN.—The Irish have a curious feeling or superstition that shaving or cutting the hair on Monday is bad. They call it *Lomaluaín*, or Monday's making bare, from the two Celtic words

loma, which signifies making bare, or cutting or shaving, and *Luain*, Monday, from *luain*, the moon. Does this superstition prevail elsewhere?

MAURICE LENTHAN, M.R.I.A.

Limerick.

THE LONDON INSTITUTION.—Is this building really to come down? Finsbury Circus has frequently been *scheduled*, but still stands—they say that threatened men live long. If removed, I do hope that a vigorous effort will be made to retain the fine library within the City. We cannot afford to lose it, though I do not see where it is to be housed. I fear that the Corporation estimate does not provide adequate room for so great an addition to their existing collection, but the union is desirable.

Often have I, amusingly and amused, oscillated between the London Institution, Guildhall, and Sion College, in search of some needed reference. The distance certainly is not great; but *l'union fait la force*, and the three collections, if combined, would make a very considerable whole.

A. H.

CHARTER OF EDWARD THE CONFESSOR.—I should feel obliged to any reader of "N. & Q." for particulars relative to the author of the following poem. Was it ever printed entire? A record of it, says Ogborne, *Essex*, p. 163 (1814), is in the office of the Exchequer. It appears to be a charter of King Edward the Confessor, whereby he grants to Ralph Peperking the wardenship of his forest of Chelmer and Dancing in the county of Essex:—

"Ich, Edward Koning,
Have yeven of my forest the keeping.
Of the hundred of Chelmer and Dancing,
To Randolph Peperking, and his kindling,
Wyth heorte and hynde, doe and bocke,
Hare and foxe, catte and brocke,
Wyld fowel with his focke,
Partrich, fesant hen, and fesant cocke,
With green and wyld stob and stocke,
To kepen and to yemen by al her might,
Both by day and eke by night.
And hounds for to hold,
Good, and swift, and bolde;
Four Greyhounds, and six racches,
For hare, and foxe, and wild cattles;
And, therefore, iche made him my booke,
Witness the bishop Wolston.
And booke ylered many on;
And Swein of Essex, our brother,
And taken him many other;
And our steward Howelin,
That by sought me for him."*

[* This charter will be found in the Cotton MS. F. x. fol. 154, with the following prefatory note: "Amongst the records of Hilary Term, anno 17 Edward II. [1323-4] in the keeping of the treasurer and chamberlain of the Exchequer, amongst other matters it is thus contained. Charter of St. Edward the King regarding the concession of his baileage."—Ed.]

Weaver states that in the Register Office of Gloucester the copy was found of the following grant, in verse, of William the Conqueror. Was it by the same author?—

"I, William Kyng, the thurd yere of my reigne,
Give to the Paulyn Roydon, Hope and Hoptowne,
With all the bounds both up and downe,
From heven to yerth, from yerth to hel,
For the and thyn there to dwel,
As truly as this kyng right is myn;
For a crossebow and an arrow,
When I sal com to hunt on Yarrow,
And in taken that this thing is sooth,
I bit the whyt wax with my tooth.
Before Meg, Maud, and Margery,
And my thurd sonne Herry."

W. WINTERS.

Waltham Abbey.

RICHARD, ILLEGITIMATE SON OF RICHARD III. MR. PICKFORD (p. 131) speaks of Edward Plantagenet, whose tomb he sought at Middleham, as "the only child of Richard III." This is correct with regard to legitimate issue, but much interest attaches to an illegitimate son Richard, who, after the battle of Bosworth, is said to have fled to Eastwell, near Ashford, and to have worked there as a mason, until discovered by Sir Thomas Moyle, the owner of Eastwell Place, who allowed him to build a small house in the parish, and probably gave him some means of support. He died in 1550, and lies buried either in the church or churchyard; but the spot is uncertain. A tomb in the chancel, close to the north wall, is shown as the monument of this unfortunate scion of the Plantagenets. The beautiful little church is well worth a visit for other reasons, as it contains some stately monuments of the Finch family, and a very fine marble statue of the late Countess of Winchelsea.

H. P. D.

ARMS OF KING LUCIUS: CATHEDRAL OF CHÜR, SWITZERLAND.—While I was lately inspecting the very curious and interesting collection of relics and antiquities preserved in the sacristy of the cathedral of Chür, the sacristan made some remark about the *arms* of the British king Saint Lucius, the founder of the church. This led me to express a doubt whether this king had any other arms than his own natural ones of flesh and blood. Whereupon the sacristan drew me away to another part of the room and discomfited me utterly; for there, framed and glazed, was an extract from a record preserved in our own College of Arms, in which the arms of more than one British king, including Lucius, were duly emblazoned in their proper colours. The document was authenticated by the signature of an officer of the College of Arms—I think by the gentleman who now heads that fraternity, but who was then Lancaster herald? To my mind the "certificate" thus exhibited was not by any means the

least curious thing among the many to be seen in that wonderful old church. J. WOODWARD.

ROBINS' CUSHIONS.—In the Rev. J. G. Wood's well-known little volume *Common Objects of the Country*, one of the plates represents the common bedeguar of the rose, which, the author says, is caused by a cynips (p. 124.) This vegetable formation is abundant at this present time, and is certainly very pretty, the delicate moss-like green being tipped with crimson. In Huntingdonshire it is called "Robins' cushions," and, as I have not met with this name in any book, I here make a note of it. CUTHBERT BRIDE.

CECIL HOUSE, CECIL STREET, STRAND.—Most of the readers of "N. & Q." are aware that this house was destroyed on Saturday night, together with its costly contents of furniture and rare books. From a discussion that will be found in 3rd S. iii. 81, 117, I am led to doubt whether this house was ever inhabited by the Cecils or Queen Elizabeth—its architecture seems to have belonged to a later period. It is there stated that the Lyceum Theatre, after the fire in 1830, was built on the site of the family house. H. F. T.

[On this subject see p. 226.—ED.]

Queries.

SIR JEROME ALEXANDER.—Could I be informed as to the origin and early history of Sir Jerome Alexander, who died in 1670, second Justice of the Court of Common Pleas in Ireland? Sir Jerome bequeathed his library to Trinity College, Dublin. He was possessed of extensive estates in different counties of Ireland, which he bequeathed to Elizabeth, one of his three daughters, who subsequently married Sir William Barker, Bart. Sir Jerome was, I believe, a native of England. CHARLES ROGERS, LL.D.

Lewisham, S.E.

JOHN BRADFORD THE MARTYR.—Did he come of the family of Bradford or De Bradeford of Yorkshire and Northumberland? One or two notices of the whereabouts of this family may aid inquiry. They resided, in remote times, in Bradford, Yorkshire, from which place they took their name. Vide *History of Bradford* by John James, F.S.A., p. 97. In *Ing. Post Mortem*, vol. i. pp. 26-289, vol. ii. p. 215, it appears that they held in Northumberland during the reigns of Henry III. and several after, "Baumburgh Castle" and "Bradforde Maner." From these De Bradefords or Bradfords came two or three families of the squirearchy, about the time of Bradford the martyr, seated in Yorkshire, Cheshire, and Wiltshire. An answer to this query will be esteemed a favour by

Belgaum, East Indies.

MILKS.

CANTI CARNALIESCHI.—Where shall I obtain a full account of the two vols. of carnival songs called *Tutti I Trionfi*, full of plates of the Medici and others? It bears the imprint "In Cosmopoli."

What may be the rareness or otherwise of *La Tancia*, commedia rusticale of Michael Angelo Buonarroti? A. S. K.

J. W. CARIS, PORTRAIT-PAINTER, 1780.—A friend of mine is in possession of an oil-painting which he believes to be the portrait of Boswell. It bears the signature "J. W. Caris pinxit, 1780." Is anything known of this artist?

W. H. JAMES WEALE.

GAFF.—Whence comes this word in its application at the present day to a travelling theatre or show? I heard a father say to his son, "What do they charge at this gaff?" He replied, "Fourpence front seats, gallery twopenny." I have heard of "penny gaffs" at the "East End."

SEPTIMUS PISSER.

Chiswick.

GURNEY FAMILY.—Did the ancestor of the Aylesbury Gurneys come from Gournay in Normandy, still famous for its butter (*vide Murray*), and introduce the Norman improved mode of feeding cattle on his English estates?

C. M. DRACH.

MADemoisELLE HURETTI.—I have an engraving, date 1745, of Mademoiselle Huretti, I have no doubt an actress of the period. Can you give me any information about her, or tell me where I shall be likely to find it? A. E. BARRETT.

Grimston, Lynn, Norfolk.

ILIVER versus NAILOR.—The following anecdote appeared in print many years ago, but I cannot vouch for its accuracy, as it is quoted from memory:—Nailor ordered Iliver to make him a suit of clothes, which he accomplished agreeably to the order, and sent them home. After waiting a reasonable time for the money, and it not being forthcoming, he sent in a demand for the sum. Nailor put him off from time to time with many pretexts, such as the clothes not fitting, &c., but still Iliver pressed hard for the cash. At last, as a subterfuge, Nailor wrote a letter to Iliver, stipulating that each should write a piece of poetry, and he whose poetic effusion was considered best should be proclaimed victor, inasmuch that if the debtor's was the best, then should the creditor lose the money. If the composition of the creditor

[* This edition of the *Canti Carnascialeschi* was published at Lucca in the year 1750. The plates are very inferior to those contained in the original edition of 1559; besides which it is encumbered with many interpolated pieces. The original work, in a complete state, is excessively rare. There is a copy in the Grenville Library, British Museum, containing the canzoni of Ottobono uncastrato, 1559, 12mo.—ED.]

surpassed the other, then he (the creditor) should be paid for them.

This is a specimen of their poetic powers:—

Mr. Nailor.

"Take Mr. Iliver,
Put him in the river,
And there let him lie
At the bottom for ever."

Mr. Iliver.

"Take Mr. Nailor,
Carry him to the jailor,
And there let him lie
Till he pays the poor tailor."

I believe it ended in the triumph of the tailor, so I suppose he got the "needful." Perhaps some of your readers who recognise this will be kind enough to give the original, with the name of the author, and in what publication it is to be found? J. PERRY.

Waltham Abbey.

LATIN HYMNS.—Who are supposed to be the authors of the words of the Latin hymns *Jam lucis orto sidere** and *Ales dies nuncius*, and by whom were they set to music? They must be of very considerable antiquity. I have frequently heard them sung at the matin-service at New College Chapel in Oxford, and have heard that they were old favourites with Wykehamists at St. Mary's College, Winton. JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

MR. LE STRANGER.—Can you refer me to any memoir or biographical sketch of the late Mr. Le Strange of Hunstanton Hall, Norfolk, whose labours in connection with ecclesiastical art are well known? F. M. S.

LINGUA FRANCA.—This is a commonly accepted term, and is supposed to represent a jargon of the Levant, which is a common means of communication for foreigners with the people of Smyrna, Constantinople, &c. I should like to know what it is, and where it is spoken; for, in several years' residence in the Levant, I knew of no such dialect as the *Lingua Franca*.

HYDE CLARKE.

CORRESPONDENCE OF GENERAL MYTTON.—Where is preserved the correspondence of General Mytton, who commanded the forces of the Parliament in Wales during the Civil War?

CONOVIVUM.

WILLIAM PICKBONE (OR PIGBONE).—Where can I find any account of this person? From an old manuscript he appears to have received a grant of arms in 1585, by the hand of William Flower, Norrey. W. W.

[* The music of the "Hymnus Matutinus" is given in the Appendix to Walcott's *William of Wykeham and his Colleges*, p. ii.—ED.]

QUERIES.—1. Was *Ebba*, king of the Danes, the same person as *Ella*, or is he identical with *Hubba*?

2. Who was *Oserd*, a king who reigned only for a year?

3. What is the name of a poem, by Edwin Arnold, from which the following lines are taken, and where is it to be found?—

"Well through that bloodless fight thy virtue bore
The Stanley's banner, stainless as of yore,
The silver shield," &c.

ARTHUR LATHAM.

Weaste, Manchester.

QUOTATIONS.—Who are the authors of the following, and where are they to be found?—

1. "That peaceful ocean, with soft waves
Bright coral islands ever lave."
2. "Mad ire and wrathful fury make me weep,
That thus we die, while remiss traitors sleep."
3. "One who has holy worship spurned,
And from the truth to falsehood turned."

Byron, *Siege of Corinth*.

Is not this a wrong reference, as the words are certainly not in my edition?

4. What is the name of a poem by Trench, in which these lines occur?—

"To mry places me the hunters drive,
Then yield I, nor for life will longer strive."

IGNORAMUS.

ROUT.—The word *roust* (common in the older poets) is variously derived from Welsh *rhawd*, German *rotte*, French *roule* (*ruptus*). Which of these is correct, and have they anything to do with one another? The primary meaning seems to be company or rabble, whence comes that of disturbance. C. S. J.

WILLIAMS: "BALAAM'S ASS," ETC.—I should be glad to obtain particulars concerning two books entitled *Balaam's Ass* and *Speculum Regale*. They were written by one Mr. Williams, a barrister of the Middle Temple, and in them he affirms that the king will die in the year 1621, grounded upon Daniel's prophecy. These books, Williams says, were enclosed in a sealed box, and thus secretly conveyed to the king, and never published; but he was nevertheless indicted, tried, and found guilty of high treason.* He was executed and quartered at Charing Cross on May 5, 1618. (Howell's *State Trials*, vol. i., and Wade's *Brit. Chronology*, p. 170.) Any information about these books will be acceptable to

W. H. HART, F.S.A.†

[* Nichols (*Progresses of James I.* iv. 1104) states that "the libel by Williams of 'Balaam's Ass' seems to have been so entirely suppressed, that not a copy of it is now to be found."—ED.]

Queries with Answers.

"THE EVENING HOUR."—Can you fill up the lacuna in the "Lines on the Evening Hour," by Mrs. C. B. Wilson, I believe, which begin thus:—

"This is the hour when Memory wakes
Visions of joy that could not last;
This is the hour when Fancy takes
A survey of the past!

"She brings before the pensive mind
The hallow'd scenes of earlier years,
And friends who long have been consign'd
To silence and to tears."

O.

[We subjoin the remaining verses:—

"The few we lik'd;—the one we loved,—
A sacred band!—come stealing on;
And many a form far hence removed,
And many a pleasure gone!

"Friendships, that now in death are hush'd,
And young Affection's broken chain;
And hopes that Fate too quickly crush'd,
In memory live again!

"Few watch the fading gleams of day,
But muse on hopes, as quickly flown;
Tint after tint, they died away,
Till all at last were gone!

"This is the hour when Fancy wreaths
Her spells round joys that could not last;
This is the hour when Memory breathes
A sigh to pleasures past!"

Poems, by Mrs. Cornwell Baron Wilson, 1821, 8vo, p. 98.]

SIR JOHN BOURNE.—Wanted, any particulars of Sir John Bourne, of Battenhall, *temp.* Queen Elizabeth, a warm supporter of the old religion.

F. G. L.

6, Lambeth Terrace.

[Sir John Bourne, a stanch and zealous Roman Catholic, was raised to sudden eminence on the accession of Mary I. He was knighted on the morrow of her coronation, October 2, 1558, and licensed to keep forty retainers. He continued one of the principal secretaries of state through Mary's reign, and figures frequently in the pages of Foxe, who terms him "a chief stirrer of persecutions." There is no pedigree of Bourne in the Visitation of Worcestershire, and one in that of the county of Somerset, 1628, does not give the name of the father of Sir John Bourne. Battenhall, near Worcester, a manor and park, formerly the country residence of the priors of Worcester, was granted to Sir John Bourne in 36 Henry VIII., 1544-5, and sold by his son Anthony in 18 Elizabeth, 1570-1. It appears from Nash's *Worcestershire* (ii. 201) that the name of Sir John's wife was Dorothy. In the reign of Elizabeth, Sir John Bourne, who was steward of the church of Worcester, entered into great disputes with Bishop Edwin Sandys, which led to various frays in Worcester, and eventually to Sir John's im-

prisonment for six or seven weeks in the Marshalsea; of the particulars full details will be found in Strype's *Annals*, vol. i. Sir John died in 1568, leaving his estates to his son Anthony, who was seated at Holt Castle, once the residence of the Lords Beauchamp of Holt; but which, with most of his other estates, he sold to Lord Chancellor Branley. Sir John Bourne is frequently noticed in the *Narratives of the Days of the Reformation*, published by the Camden Society in 1869.]

"THE BOATIE ROWS."—In Wood's *Songs of Scotland*, a foot-note appended to this states that the author is said to be a Mr. John Ewen, Aberdeen. The locality indicated in the ditty—"I cuist my line in Largo Bay"—is not an Aberdeenshire, but a Fifeshire locality. That there was a Mr. John Ewen in Aberdeen who flourished about the time the song had been written, and who might have written it, is certain. That he did write it, I rather doubt. Can any reader of "N. & Q." obligingly inform me who really wrote the song named? W. A.

[In *The Illustrated Book of Scottish Songs* (p. 85), "The Boatie Rows" is reprinted from Johnson's *Museum*, 1796, and accompanied with the following note: "Burns, in his correspondence, states that this song was written by a Mr. Ewen of Aberdeen. Mr. Peter Buchan has recovered from tradition the old ballad upon which it appears to have been founded. The second stanza in Mr. Buchan's version is the same as that given above, but the other stanzas bear no resemblance to the modern song. Its merits or demerits do not entitle it to publication. The chorus is often sung as follows:—

"The boatie rows, the boatie rows,
The boatie rows fu' weel;
And muckle luck attend the boat,
The merlin, and the creel."]

EARLY LONDON THEATRES.—Pennant says that there were not fewer than seventeen theatres in London between the years 1570 and 1629 (*London*, p. 58). Can any of the readers of "N. & Q." tell us where they were situated?

Which was the first theatre lighted with gas, and when? Will any one record this fact for us? S. W. T.

[We only know of thirteen established theatres in London between 1570 and 1629, namely—The Theatre and The Curtain, both in Holywell Lane, Shoreditch; The Blackfriars; The Whitefriars; The Newington; The Rose, The Hope, The Swan, and The Globe, on the Bankside, Southwark; Paris Garden, in Southwark; The Fortune, Golden Lane; The Cockpit, or Phoenix, in Drury Lane; and The Red Bull, at the upper end of St. John's Street, Clerkenwell. It must be borne in mind that before the erection of established theatres, and long afterwards, plays were also acted in the yards of certain inns, such as the Bell Savage on Ludgate Hill; the Cross-Keys, in Gracechurch Street; and the Bull, in Bishopsgate Street.

In 1803 gas was adopted, by way of experiment, by Mr. Winsor in the Lyceum Theatre; but it was at the Haymarket Theatre, on April 15, 1818, that it was first substituted for oil and candles.]

QUOTATION WANTED.—Where do the following lines come from?—

"We spent them not in toys, in lusts, or wine,
But search of deep philosophy,
Wit, eloquence, and poetry—
Arts which I loved; for they, my friend, were thine."
C.

[These lines are by Abraham Cowley, "On the Death of Mr. W. Harvey."]

Replies.

THE KINGDOM OF TZOBAB.

(4th S. vi. 127.)

Briefly, your correspondent proposes to place Zobah in Auranitis: so I understand him. The objection is that this locality is too remote from Hamath, with which district the sacred narrative closely identifies Zobah. To make this clear it may not be out of place to take a brief view of the several references.

Solomon's dominions extended from the pass of Hamath in the north to the river of Egypt in the south—say Rhinocoura on the coast, Ezion-Gebir on the Red Sea. (1 Kings viii. 65.)

1. Hamath was important to the Israelites as a key or pass—a means of access through the mountains north of Palestine.

The name is localised at Epiphaneia (pop. 44,000), a city of Syria on the Orontes, now the Aaszi or El-asz. It is still called Hamah.

The pass of Hamath appears to be the valley of Bekaa, *Bükaa*, Cæle-Syria, the entrance to the passage between Lebanon and Anti-Lebanon, along which runs the Leontes or Litany. Any warlike tribe holding this pass could readily take toll of all traffic from Damascus to Phœnicia. It was an ancient caravan route.

In Num. xiii. 21 is mention of Rehob at the pass of Hamath. Rehob, root רחב, to make broad, enlarge, widen, will be found in the allotment of Asher. I find it marked as Hereibe, between Hasbeiya and Banias, on the upper Jordan.

In Numb. xxxiv. 8 it is associated with Mount Hor, i. e. Lebanon.

In Joshua xiii. 5 it is associated with Beal-Gad under Mount Hermon, i. e. Banias or Paneas, anciently Cæsarea-Philippi.

In 2 Kings xiv. 28 it is associated with Damascus.

In 2 Kings xviii. 34 it is associated with Arphad, i. e. Aradus, the Isle of Ruad off the coast, an ancient and important Phœnician settlement.

In 2 Kings xxiii. 33 we read of Riblah, in the

land of Hamath. Riblah stands on the Nahr-el-A'eq (the Orontes), near to Lædices by Lebanon. We have mention in Numb. xxiv. 11 of Riblah on the east of Ain. This may or may not be the same place. Riblah is mentioned again (2 Kings xxv. 20, and in verse 21 as "Riblah in the land of Hamath." MR. CROSSLEY asserts that this means "Riblah in the land of Chamath-Tzobah." It is only necessary for me to remind your readers that there is no authority for this statement.

2. Zobah. The first mention of this place is in 1 Sam. xiv. 47, when Saul, on assuming the sovereignty over Israel, fought against their enemies on the north, south, and west, against Moab, Ammon, Edom, Zobah, and the Philistines. There is nothing in this statement to prove its locality.

In 2 Sam. viii., paralleled by 1 Chron. xviii., we learn that David smote Hadadezer, son of Rehob king of Zobah, who was assisted by Syrians of Damascus. David defeated the entire host of them, and took spoil. Mention is made of Berothai, which must be Beyrout. Among the spoil was an immensity of bronze, brass, or copper. This is very suggestive of Beyrout, for the Phœnicians were great metallurgists, and Beyrout is just opposite to Cyprus, always famous for copper. At that time Toi or Tou, king of Hamath, was hostile to Hadadezer king of Zobah. No doubt the latter had encroached on the former.

In 2 Sam. x., paralleled by 1 Chron. xix., we read of the Syrians of Zobah and of Rehob.

In 2 Sam. xxiii. 36 we find that Igal, son of Nathan of Zobah, was one of David's champions.

In 1 Kings xi. 23 we find that Rezon, a fugitive, on the defeat of Hadadezer, reformed some of the scattered soldiery, seized Damascus, and became king of Syria.

In 2 Chron. viii. 3 we learn that Solomon went to Hamath-Zobah, and prevailed against it. There is no counterpart to this in the parallel, 1 Kings ix.; and it seems to me a thousand pities that MR. CROSSLEY should allow this isolated remark to influence him in settling the position of Riblah.

A. H.

THE MURDERERS OF ST. THOMAS À BECKET.

(4th S. vi. 136.)

Various details and traditions concerning William de Tracy are given in the guide-books for North Devon, Ilfracombe, &c. From a little pamphlet entitled *Seaside Pleasures*, by P. H. Gosse, F.R.S. (S.P.C.K.), pp. 56-58, I extract the following:—

"According to early historians Sir William Tracy retired to this neighbourhood. There is a lane near Ilfracomb which legendary tradition points out as the place of his first concealment. It seems more certain that he took refuge in the remote and isolated village of Morte, which was at that time the property of his

family.* The old weather-beaten church of grey stone, that rears its tower on a little hill, the most conspicuous point far or near, was built by him as a supposed expiation for his crime; and within an aisle of this church his tomb still stands. Its antiquity is very evident. The black marble cover bears the rude effigy of the repentant knight, but clothed in the full canonical robes of that priesthood which he is said to have assumed in his retirement. An inscription in old Norman characters records the name and prayer of the dead: 'STRE WILLIAMS DE TRACE . . . DIEU DE SA ALME EYT MERCY.' An old and respectable inhabitant of the village informed me of a curious fact. His mother was buried close to De Tracy's tomb, a slight six inch wall being the only separation between them. This was broken in at the time of the interment, and the people, looking into the knight's sepulchre, saw his bones. No trace of the skull, however, was found; and the old farmer's inference was, that the head had been sent as a relic to his friends, at the time of his burial. 'Because (said he), if the head had been buried here, it would have been seen, for we reckon the skull to be the most lasting of all the bones.'

Mr. Gosse remarks, that the dreary scenery of this coast—

"Must have been in peculiar keeping with the condition of the mind of the murderer, if indeed he felt the penitence he professed, and that it must have been a change for one accustomed to the wild excitement of a soldier's life, the jollity of the camp, alternately exchanged for the splendour of the court, to wear away his existence in a place like this."

Being, at present, without access to books of history or topography, I will only suggest that the county histories of Devon may probably throw further light on this subject, and show whether this neighbourhood was then possessed by the Tracy family. Mr. Gosse considers that it was visited by Norman mariners, probably even before the Conquest, and that they gave to the mass of black rugged rocks, which in this place stretch far out to sea, and have caused the ruin of many a gallant bark, and proved fatal to many a voyager, the name of Morte Stone, still borne by this point, and Morte Hoe, or Morthoe, as the village is now spelled, combining Norman and Saxon, i. e. the Death Point or Headland.

All who have visited the grand grey coves at Ilfracombe which form the bathing-places will recall the smaller one, accessible only at low water, which is between those respectively used by ladies and gentlemen, and runs up several feet beneath the solid arched rock, being bridged over in the third or lower tunnel, which by a long dark passage leads to the Ladies' Cove. This is Crewkerne Cave, filled at every high tide, and is the spot to which Mr. Gosse refers as being, according to local tradition, a retreat of De Tracy. Supposing the general features of the coast to have been much the same six hundred years ago as they are now, this and the many adjacent coves

beneath the Torra, being quite inaccessible at every high tide, would afford indeed admirable places of protection from strangers employed to search out a fugitive. Or, supposing no such retreat to be needed, here a lonely burdened spirit might find a suited place for solemn and repentant musings.

For the above-named reason I cannot now give details, but will suggest that local traditions associate Woodspring Priory, the ruins of which still remain on a lonely sand and mud bay near Weston-super-Mare, with one of the murderers of the archbishop.

S. M. S.

DOG.

(4th S. vi. 46, 119.)

This query assimilates or approaches the "stacco question." It is actually something that holds on-to, i. e. forms an attachment. The animal is to the greatest extent faithful that is *attached* to its master. Shakspeare makes one of his characters say, "Let slip the *dogs of war*," i. e. something that will *attach* itself to and destroy the enemy; hence probably *doggis*, a small cannon. A *dog* is an andiron or spit to which the pot is *attached* when cooking the "gudeman's porritch." A *dog* is an iron hook or bar to which heavy logs of timber are *attached* when being drawn from a stack when sold. I have often, at Gloucester, seen them pulled off the wharfs by two or three horses and launched into the Berkeley Ship Canal for the purpose of forming rafts. The carpenter's *dog* draws or *attaches* the deals tightly together, so that no space is left between the boards forming the flooring. The wheelwright's *dog* clasps or *attaches* the hooped iron to the woodwork, so that the wheel is firmly made and correct in its circumference. The *fire dogs* are *attached* to the hearth both for use and ornament. Then we have the verb: *to dog a man's footsteps*; i. e. we hold on his ways—watch him constantly and insidiously; we are *attached* to him by the incentive that *forces* us to follow him. A man is *doggied* in his remarks; he holds within himself any point that might tell against him; i. e. if a witness in a lawsuit, he would be most guarded in his answers. Then take Shakspeare's *Dogberry*, one who would place himself in unpleasant proximity to any person upon the slightest opportunity or least provocation—a very nauseous *attachment*. *Dog-head*, that part of the old Brown Bess to which the flint was *attached*. *Dog-vane*—a vane formed by *attaching* cork, thread, and feathers together. *Dog's-ears*, the crumpled edges of leaves. This all readers would consider a most disagreeable *attachment* to a favourite book. There is *dog's-nose*, an *attachment* of porter and gin—a favourite drink with our lower classes, who much enjoy their "arf-pint and a pann'orth," as it is familiarly termed,

* Morte Point, or Morthoe, is about six miles from Ilfracombe, and frequently visited by excursionists from that place.

on a cold winter's morning. Last, but not least, the *dog-teeth*, i. e. the pointed or eye-teeth, whereunto our food becomes *attached* while undergoing the process of mastication. I think it is unnecessary to adduce any more evidence on the point.

From the above you will perceive that I consider *dog* and *stecco* to mean one thing that will hold another, i. e. an object to which another can be *attached*. Nobody will ever persuade me that I have arrived at an erroneous conclusion. We call a *dog* a *dog*. Why? Because if the animal think you an enemy he will *attach* himself unpleasantly to your carcass; but if he know you to be a good master he will *attach* himself to you by obedience, and will show his affection toward you more truthfully than any human being on earth.

There is the *Isle of Dogs*; and there is the *Dogger Bank*, where you will find the *doggermen* (fishermen) spreading their nets from their *dogger* (a Dutch fishing-vessel).

What is the word *dodge*? is not that a corruption of *dog*? Was not the original for "Artful Dodger" Artful *Dogger*? "What I gets that I sticks to." GEO. RANKIN.

COCKER'S "ARITHMETIC."

(4th S. v. 63, 159, 206.)

I intended before now to have sent you a few notes on this subject, but I trust it is not too late, as anything at any time on the topic must possess some degree of interest for your readers. There was no more popular work on the science of numbers than Cocker's. In the last and towards the close of the previous century it went through a great number of editions. The book was reprinted in Dublin about a century ago, and I have before me "the fifty-first edition carefully corrected and amended, with notes upon the Irish weights and measures, &c., by Isaac Jackson and assistants." The book was printed by and for I. Jackson and Son, at the Globe in Meath Street, A.D. 1769. This edition has the curious wood-engraved portrait of the author, who is represented dressed in something like the costume worn by judges of assize in these our own times, with the flowing wig of the period; the right hand holds a quill pen. The nose of the author, indeed, appears to be divested of its top. At either side of the portrait are the figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, and underneath it are these lines:—

"Ingenuous Cocker, now to rest thou'rt gone,
No *Art* can show thee fully, but thine own;
Thy rare *Arithmetick* alone can show
Th' vast sums of *Thanks* we for thy *Labours* owe."

You state that the first edition of Cocker was not published until the year 1678. I find by the copy before me, and which, I may state, is the only one of the work I have ever met in Ireland, that it was "Licensed Sept. 3, 1677. *Roger*

L'Estrange," and this was two years after Cocker's death. By the title-page I find that the book was long promised to the world before it made its appearance, and that it was "perused and published by John Hawkins, Writing-Master, near St. George's Church in Southwark, by the author's corrected copy, and commended to the world by many eminent mathematicians and writing-masters in and near London." "According to Cocker" was and is a rather familiar phrase in Ireland even at the present day—nearly two hundred years after the death of the author.

I may here note that Isaac Jackson in Meath Street, Dublin, also published Dilworth's *School-master's Assistant* (Dilworth was a schoolmaster in Wapping), *Voeter Elimatus*, Jacquet's *Elements of Euclid*, Hawney's *Mathematical Measuring*, De Mowre *On Annuities and Interest*, Hill's *Arithmetic*, Ashby's *Algebra*, Gough's *Practical Arithmetic*, Talbot's *Arithmetical Catechism*; *Young Man's Companion*; *Art's Masterpiece*; *Art's Companion*, &c.—a number of works on one science, of which very little is now heard, with the exception of Foster, Jacquet, and Gough.

It appears that in the previous editions of Cocker there were errors, for in the edition now under our notice it is stated that—

"At the request of Mr. Jackson I have examined this new edition of Cocker's *Arithmetic*. I believe scarce any of the errors complained of in the former impressions have passed without amendment, and the learner may now depend on its correctness.

"May 31, 1757.

"G. MINTY."

MAURICE LENIHAN, M.R.I.A.

Limerick.

WILLIAM THOMSON, LL.D.

(4th S. vi. 135.)

This industrious writer was in early life an assistant to Mr. Porteous,* the parish minister of Monivaird, two miles west from Crieff. I knew, thirty years ago, several old people in Crieff who were personally acquainted with Thomson while living at Monivaird and discharging the duties of the cure in a very quiet parish, which, even at the present day, does not contain a single hamlet

* This was the father of Rev. Dr. Porteous, of Glasgow, referred to in Mr. Lockhart's "Captain Porteous' Lament" (*Magaz.* Sept. 1819; *Tales from Blackwood*, vol. v.), and, it has been said by Dr. Duer (*Life of Alexander the Earl of Stirling*), a cousin-german of the Captain Porteous of *The Heart of Midlothian*. From a letter written by the Doctor, and handed to his son when going to settle in the West Indies—a copy of which I saw a good many years ago—the Porteous's were hereditary dyers in Killin; and had settled in the way of their vocation on the water of Turrit, in Strathearn, very early in the eighteenth century. Strangely enough, no portrait of the Rev. Dr. Porteous was included in the large and most interesting collection of Glasgow worthies exhibited on loan, in the Corporation Buildings, Glasgow, in 1868.

with so many as half a dozen cottages. Boswell's motives for softening or removing some of the observations which appeared in the first edition of *Johnson's Life*, had been severely commented on by Thomson, whom Bozzy characterised as—
 "a contemptible scribbler, of whom I have learned no more than that, after having disgraced and deserted the clerical character, he picks up in London a scanty livelihood by scurrilous lampoons under a feigned name."

Boswell, it will be noticed, does not name Thomson. But Sir Walter Scott states:—

"I believe the scribbler alluded to was William Thomson, author of *The Man in the Moon* and other satirical novels, half clever, half crazy kind of works. He was once a member of the kirk of Scotland, but being deposed (?) by the presbytery of Auchterarder, became an author of all work in London; and could seldom finish a work, on whatever subject, without giving a slap by the way to that same presbytery with the unpronounceable name."—Croker's *Boswell's Life of Johnson*, 8vo edit. (1860), pp. 408-9.

A sketch of Thomson's life, written in a kindly spirit, is given in Mr. Anderson's *Scottish Nation* (iii. 559), with a list of the writings attributed to him. It is not possible to read Newte's *Tour* and Hall's *Travels* in Scotland without being satisfied that they were written by one and the same hand. I knew the son of Peter Thomson, the *Berean* or *Barclayan* preacher who is so ludicrously and irreverently handled by the Rev. James Hall in his so-called *Travels*, and when resting in "The Cross Keys" hostelry in Crieff.

Mr. Bohn, in his edition of *Lowndes*, does not give anything under the head of this William Thomson; although the *Tours* and the *Travels* are given under the names of Newte and of Hall, but without any reference to Thomson. T. S. Crieff, N.B.

AUGUSTUS MONTAGUE TOPLADY.

(4th S. v. 535; vi. 57.)

The mention in your present volume of the inscription on the late Rev. Augustus Toplad's monument, recording, as an all-sufficient memorial of him, that he was the author of the hymn beginning with the words—

"Rock of ages! cleft for me,
 Let me hide myself in Thee,"—

encourages me to inquire to whom it is that we owe a hymn, singularly appropriate to the season of Whitsuntide, numbered 82 in the *Psalms and Hymns for Public Worship*, and beginning with the words—

"Our blest Redeemer, ere he breathed
 His tender last farewell,
 A guide, a comforter bequeathed
 With us to dwell."

I have been unable to learn who was the author of these verses, but am told it was a dissenting minister; and if their delicacy, sweetness, and true piety have not achieved for them the noto-

riety of the "Rock of ages," I must say that in my humble judgment, as well as in that of friends whose attention has been directed to them, they have well deserved as much and more too."

I am not acquainted with Mr. Toplad's history beyond that which the writer of his epitaph seems to have thought sufficient for humanity to know, viz. that he was the author of "Rock of ages;" but am willing to take it for granted that he was a pious and good man, and diligent minister, though not prepared to admit upon the credit of the verses in question that he was an eminent poet, even if the writer of his epitaph should be present to swear it. The expression, "Rock of ages," is entirely Biblical; but occurs, I think, only as a reading in the margin of Isaiah xxvi. 4, while that "God is my rock" (Ps. lxii. 2) is a frequent expression, the meaning of which is well given by Cruden, v. "Rock":—

"The name of rock is given to God by way of metaphor, because He is the strength, the refuge, and the asylum of His people, as the rocks were in those places, whither the people retired in case of an unforeseen attack or irruption of the enemy."

But the idea of such a rock being cloven or split is contradictory to every sense in which allusion is made to it in connection with a greater Being in Scripture. And if Mr. Toplad's allusion be understood as intended to apply to the sufferings of our Blessed Lord, it is true that He was bruised, not cloven, for our transgressions, and the relief afforded by Him to penitent sinners may be compared to that of "the shadow of a dark rock on travellers in a weary land" (Isaiah xxxvii. 2.) But to represent this great rock opening to enclose them, is, in simple prose, to imply that there were places previously hollowed out for their reception, without which the poor Christians would be crushed to death—practical considerations, much fitter for a mason than the poetical language of David. But farther, if we give these two lines with those that follow—

"Let the water and the blood
 From Thy riven side which flowed," &c.—

there seems to be a strange confusion of ideas.

I do not, however, write for the purpose of censure; but knowing the warm admiration many entertain for these lines, to ask from those better able of estimating them than myself, in what their peculiar merit is supposed to consist? Having now, as the author of it is no more, no longer any reason connected with his feelings to prevent me from saying, in plain terms, that they have always appeared to me very commonplace, and perhaps something more. W.

[* The hymn, "Our blest Redeemer, ere he breathed," is by Harriet Auber, born Oct. 4, 1773, died Jan. 20, 1862. Her work is entitled "*The Spirit of the Psalms*, or a Compressed Version of Select Portions of the Psalms of David." Lond. 1829. The hymn is entitled "Whitsunday," at p. 147.—Ed.]

LORD BACON (4th S. vi. 40, 140).—There appears something of an ambiguous nature in the real title of this worthy knight. Upon the little preposition "of" rests the whole gist of the matter. If we make research into genealogical and historical works upon the point, we find no strict analogy as to what he was. Therefore, how to arrive at any definite conclusion is a matter of some consideration. Although the remarks given by the worthy Editor of "N. & Q." are of some great import in its decision, yet we find, in the "Grant Book" (141) p. 241 (Public Record Office), the following entry, which may be worthy of notice, i. e. (James I., 1618):—

"11th July. A Pattent for the Creation of Sr Francis Bacon, Knight, Baron of Verulam in the County of Hertford, to him & the heires male of his body for ever."

But if we turn to p. 283 of this volume of MSS., we find an entry which appears to counteract the former, viz.:—

"27th January (1620). A Pattent for the Creation of Sir Francis Bacon, Knight, Baron Verulam, Lord High Chancellor of England, to be Viscount of St. Albans, to him and his heires male."

Guillim, in his *Display of Heraldry* (p. 101), states that Sir Francis was created Baron of Verulam, &c. Clutterbuck also affirms, in his *History of Hertfordshire* (i. 91), that—

"On the 4th of January, 1618, Sir Francis Bacon received the title of Lord High Chancellor of England, and by Letters Patent dated Wasted the 11th July, 1618, he was created Baron of Verulam," &c.

Dugdale, Chauncey, Salmon, and others, state that he was created Baron Verulam. There is certainly something of a very forcible character in the earliest notice of the grant.

W. WINTERS.

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"CRY BO TO A GOOSE" (4th S. vi. 94, 164).—This has not yet been quite explained, I think. To be able to say "Bo!" to a goose is to be not quite destitute of courage, to have an inkling of spirit, and was probably in the first instance used of children. A little boy who comes across some geese suddenly will find himself hissed at immediately, and a great demonstration of defiance made by them; but if he can pluck up heart to cry "bo" loudly, and advance upon them, they will retire defeated. The word "bo" is clearly selected for the sake of the explosiveness of its first letter, and the openness and loudness of its vowel.

Another word of the same character is *sho!* or *shoo!* considered useful in frightening cats. It is curious that the word is found in Gaelic. Thus the Gaelic *bu* is "a sound to excite fear in children," according to Macleod and Dewar.

I doubt the coincidence of this phrase with that of saying "*Bee* to a battledore." This latter expression means rather to be possessed of ele-

mentary knowledge, to have learnt the rudiments. A hornbook, which was originally a flat board with a handle, with a piece of horn in front, was shaped something like a *battledore*, and was at times so named. (See the cut of one in Chambers's *Book of Days*, i. 47.) To be able to say B when B was pointed to in the hornbook, was called "to say B to a battledore," or sometimes "to know B from a battledore," the words *to* and *from* in these phrases being nearly equal to *at the sight of*, or *as exhibited upon*. The phrase means, proverbially, to be possessed of a knowledge of the alphabet, &c., as already said.

Hence the distinction between the phrases. The first—to say "Bo! to a goose"—means to have a little *courage*; the second—to say (or know) "B to (or from) a battledore"—means to have a little *knowledge*. (See Nares's *Glossary*, ed. Wright and Halliwell.)

WALTER W. SKEAT.

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VIRGIL, GEORG. III. 24, 25 (4th S. vi. 93, 162.) Certainly the management of the curtain in the Roman theatre was the direct converse of our own. With them it was fastened at the *bottom* of the stage; with us it is fastened at the *top*. Hence, in their case, the raising of the curtain indicated the *end* of the play or act, whereas in our case it indicates the *beginning*. Heyne is not singular in his view, but is supported by all the best scholars who have written on the Roman drama, and all the most approved commentators upon Virgil. As explanatory of the line, "Purpurea intexti tollant Britanni," take Ovid, *Metam.* iii. ll. 111-114:—

"Sic, ubi tolluntur festis aulae theatri,
Surgere signa solent; primumque ostendere vultum;
Cætera pavilum; placidoque educta tenore
Tota patent; imoque pedes in margine ponunt."

The idea is the gradual rising of the figures depicted on the curtain into full view, and is used by Ovid as an illustration of the origin and progressive growth of the armed race—"populi incrementa futuri"—related in the story of the dragon's teeth.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

THE CROWN OF THORNS (4th S. v. 579; vi. 31, 101, 164).—I will not content myself with asking MR. E. R. PEARCE if it is at all likely that Christians in all ages should have been mistaken in their unanimous conviction that our Blessed Saviour's crown of thorns was an instrument of torture and unheard-of barbarity, but I will further ask him how—in his theory that it was a painless mockery of a kingly crown—the soldiers came to strike our dear Redeemer repeatedly on the head with his mock royal sceptre of a reed? If, in his supposition, which I think may truly be considered "a strained idea," that our Lord's sacred head was merely encircled with a crown of upright thorny spikes, what object could they have

had for striking his head with the cane, which must have broken the thorns, and destroyed all semblance of a crown in two or three blows? And yet when Pilate brought him forth with the "*Ecco homo*," the sacred text expressly says that he still wore the crown of thorns (St. John xix. 5). I do not think that the radiated crown was adopted by the Roman emperors so early as the reign of Tiberius. The crown usually represented round the heads of the early emperors is a wreath of oak or bay leaves; and it is most probable that the soldiers would plat a crown in imitation of such a wreath; but they were diabolically bent upon torture as well as mockery, as is evident from the blows, the spitting, and the buffeting which they so cruelly inflicted, and therefore it was in keeping with the rest of their barbarity to weave for that adorable head a crown of piercing thorns. Perhaps there were in it leaves as well as thorns. I remember a Jewish artist once offering me for sale a large and beautiful gilt crucifix of his own design and execution; and the chief recommendation on which he prided himself was having made the crown of leaves as well as thorns. It appears to me, however, that the unanimous interpretation of eighteen centuries ought to outweigh all novel speculations.

F. C. H.

WILLIAM POPPLE (4th S. vi. 198.)—William Popple, mayor of Hull 1638, had a son Edmund Popple (sheriff of Hull 1668), who married Catherine (some say Maria), daughter of the Rev. Andrew Marvell, and sister of the well-known Andrew Marvell. William Popple, author of the *Rational Catechism*, was the son of this Edmund. He seems to have been a merchant in London in 1661, but was at Bordeaux in 1676, whence his *Rational Catechism* is dated, July 1, 1686. [Date of license, August 11, 1687, first ed. Lond. 12mo, 1687.] At the time of his death, which took place about 1708, his residence was in the parish of St. Clement's Danes, London, and his widow, Mary, was living in the parish of St. Andrew's, Holborn, in 1709. He had only one son, William Popple, of St. Margaret's, Westminster, Esq. (also said to have been secretary to the Board of Trade), who died in 1722, and was buried at Hampstead, his wife Anne surviving him. He had also two daughters, Mary and Katherine (to whom the *Rational Catechism* is dedicated), who were both living unmarried in 1709. William Popple, the dramatist (who died in 1764 and was buried at Hampstead), was the son of William Popple (died 1722), and grandson of the author of the *Rational Catechism*. He was appointed governor of the Bermuda or Summer Islands (which form the subject of one of Marvell's best poems), in March 1745, in the room of his relative Alured Popple, deceased. I may add references to the *Manchester School Register* (Ohet. Soc.), i.

131-3; Howitt's *Northern Heights of London*, 1869, pp. 148, 233-4; Thompson's ed. of Marvell's *Works*, 1776, vol. i. pp. iv. xxxv. xxxviii. 28; vol. iii. p. 439. After saying in his preface that Edmund Popple married Marvell's sister Catherine, Thompson subsequently states that Marvell had only one sister, Ann, who married James Blaydes. This latter marriage is, however, a fact, and from it the Nettletons claimed their connection with the poet. Our local productions say it was Maria who married Edmund Popple. (Symons's *High Street, Hull*, 1862, p. 99; Sheahan's *Hist. of Hull*, 1864, p. 461.) The dramatist has been noticed in 2nd S. xii. 292, but I have not access to that volume. See also 1st S. vi. 107.

W. CONSITT BOULTER.

Hull.

THOMAS BOWMAN, THE ALLEGED CENTENARIAN (4th S. vi. 91, 140, 203.)—If MR. SIDNEY GILPIN will kindly investigate the case of Mr. Robert Bowman, who died at Irthington on June 18, 1823, as Dr. Barnes supposes, in the one hundred and eighteenth year of his age, he will be doing good service to the inquiry now going on with respect to human longevity.

Dr. Barnes' account of Bowman, full as it is of interesting physiological details and personal anecdotes, does not contain one tittle of evidence on the points on which the whole case rests, namely, the identity of the Robert Bowman baptized at Hayton in 1705 and the Robert Bowman living at Irthington in 1820. Dr. Barnes will, I trust, forgive me for entertaining a doubt upon this subject—a doubt which is strengthened by the fact, that whereas the supposed centenarian "believed he was born about Christmas," the Hayton Bowman was not baptized till September or October.

I think, if MR. GILPIN searches the registers of Hayton or of Tottington, which it appears from MR. HARCOURT's letter is the adjoining parish, he will probably find the real register of Dr. Barnes's hero; who will, I suspect, turn out to be the son of the Bowman baptized in 1705.

Bowman, it appears, married when he was fifty, i. e. in 1755; but his eldest son was only fifty-nine in 1820: from which it would appear that, though Bowman had six sons, all of whom were living in 1820, the eldest was not born till five or six years after his marriage.

Perhaps, if MR. GILPIN could find the certificate of Bowman's marriage, it might throw light upon the question of his age and identity.

WILLIAM J. THOMS.

BONAPARTE'S PORTRAIT, BY A. APPIANI (4th S. vi. 45, 122, 145, 163.)—This portrait of Napoleon I., mentioned by L., is in my possession. It was brought to England by Count Confanioloni on the failure of an insurrection against the Austrians in 1820, and has been in our family for about

forty years. This is the portrait painted on the occasion of the coronation at Milan in 1805, and represents Napoleon in his coronation robes, with the wide silken sash alluded to, knotted near the left hand, which rests upon the iron crown. It was placed in the royal palace or in the cathedral, and afterwards removed to the Brera, the stamp of which it bears. The size is forty inches by thirty inches. Bryan alludes to it in his edition of 1849.

EDWARD JACKSON.

Portland Street, Manchester.

DONKEY (4th S. vi. 27, 121, 182.)—I fancy this word is an instance of the common habit of applying Christian names or their popular abbreviations to animals. Thus the redbreast is Robin, the daw is Jack, the parrot is Poll, the goat (according to sex) is Billy or Nanny. The ass itself has several names. He is a Jack-ass, and his female a Jenny-ass. He is also Neddy, and in the North, I believe, he is Cuddy (short for Cuthbert). My idea is that, being likened to a monk, perhaps from the cross mark on his back, or for some other reason, he was given the Christian and rather monkish name of Dominick, which would be readily abbreviated into donkey.

H. W.

ORDER OF ST. JOHN OF JERUSALEM (4th S. vi. 86.)—In your "Notice to Correspondents" you stated that you cannot inform G. P. G. "what is the object of the Order of St. John," and I write therefore in the hope that some member of the confraternity will afford fuller particulars than I—not being one of the brotherhood—can possibly supply.

However much opinions may differ regarding the success or failure of the fierce onslaughts of HISTORIOUS and others equally cunning of fence, or of the covert attacks of less bold and practised writers upon the modern representatives of the old Knights Hospitallers, yet it cannot be denied by the most prejudiced that the roll of members of the English branch contains many noble and distinguished names, and that the society worthily carries out to the extent of its powers the charitable objects for which more than eight centuries ago the Order of Hospitallers was founded at Jerusalem.

The public journals record the activity of the Knights of St. John in affording aid to the wounded in the dire struggle now raging on the Continent; and I am in a position to state that many of the destitute and a very large number of the poorer patients in our London hospitals have largely benefited by their charity in times of peace.

A brief exposition of the efforts and aims of this philanthropical association of gentlemen, who devote some portion of their time and means in the cause of suffering humanity, might stimulate exertion, and might induce others to go and do

likewise. I submit that such a statement, especially at this time, would not be out of place in "N. & Q.," and that you will probably do the state some service if you will give an opportunity to any Knight of St. John to reply more fully in your pages to the query of G. P. G.

HOMUNCULUS.

THE WORD "TEMSE": SETTING THE THAMES ON FIRE (3rd S. vii. 239, 306; 4th S. vi. 39, 101, 144.)—The statement that *temse* is an Anglo-Saxon word for a part of a spinning-wheel, is, I suspect, all mere invention. *Temse* is a not uncommon English word, but it means a *sewe*. Whilst agreeing with J. W. H. in wishing that our glossaries could soon be all collected into one, I must remind him that Stratmann's *Early English Dictionary* does include about a hundred such glossaries, and that a very great deal may be learnt from this work, and from others that we already possess. The very word *temse*, for instance, I found in the first four books that I opened, viz., in Stratmann, in Halliwell's *Provincial Glossary*, in Way's edition of the *Promptorium Parvulorum*, and in Atkinson's *Glossary of the Cleveland Dialect*. The Thames is clearly proverbially used for a river in general. It is so employed twice in *Piers the Plowman*, as explained on p. xxv. of my Introduction to the Clarendon Press edition. The references to the two passages are,—B. text, xii. 161, and xv. 332; answering to pp. 237, 316, in the edition by Mr. Wright.

WALTER W. SEAT.

1, Cintra Terrace, Cambridge.

DIET OF THE ROMAN SOLDIERY (4th S. vi. 153.) The statement of Dr. Doran that the Roman soldiers had no better food than gruel, sharpened with a little vinegar, is at variance with what we read in other authors. Thus Kennett, in his *Roma Antiqua Notitia*, says that the soldiers were allowed wheat at the rate of four bushels a month to each foot soldier, and two bushels of wheat with seven of barley to those of the cavalry. He further states that the men usually prepared the corn themselves. Some carried hand-mills for this purpose, others pounded the corn with stones; and this they hastily baked, and eat upon tables of turf, with no other drink than water, or a mixture of vinegar and water, called *pasca*. (Part II. b. iv. ch. xiv.) It will be remembered that at our Saviour's crucifixion there was a vessel of vinegar, no doubt for mixing with water for the Roman soldiers on duty there. In Adams's *Roman Antiquities* we read of a similar allowance of corn to the soldiers, and that anciently no cooks were allowed in the army, but that the soldiers prepared their own meals, making only two a day, the dinner being but a slight meal, commonly taken standing. He mentions also the *pasca* as their ordinary drink. (*Military Affairs*, viii.)

F. C. H.

A THUNDER-GUST (4th S. vi. 153.)—This expression is not used, as far as I am aware, in England. But in the Eastern Counties thunder and lightning is called a *tempest*, even if unaccompanied with wind. This is evidently improper; for as a *tempest* means, according to our lexicographers, "the utmost violence of wind," it is no more correct to call mere thunder and lightning a *tempest* than a *gust*. F. C. H.

BALAAK'S SWORD (4th S. vi. 36, 122.)—I am obliged to MR. BOUCHIER for referring me to the note in *Guy Mannering*, where the anecdote of Balaam's sword is introduced; but I cannot agree with MR. JACKSON in considering that I have "got hold of" (to use his expression) a "very old jest-book anecdote." Had it been such, MR. JACKSON must allow me to say that I doubt whether it would have borne the crucible of the editor of "N. & Q.," or appeared at all.

FRANCIS TRENCH.

PALL-MALL, PALLE-MAILLE, PÊLE-MÊLE: ITS DERIVATION (1st S. iii. 351; 3rd S. viii. 492.)—In the French paper *Le Temps* of June 8 last, the well-known writer, M. Edmond Schérer, spoke of the word *pêle-mêle*, "comme étant du nombre de ceux dont il n'y a pas lieu d'indiquer l'origine." To this assertion I find the following answer in a Parisian periodical, *Le Courrier de Vaugelas*, by M. Éman Martin,* a very useful publication:—

"Pour exprimer l'idée de *pêle-mêle*, le latin disait *permixte*, ou *permixtum*, ce qui, traduit en français, a dû donner *permesle*, puisque *mixte* ou *mixtum* vient de *mixtus*, lequel n'est autre chose que le participe de *miscere*, que nous avons écrit d'abord *mesler*. Mais à l'origine de notre langue, la prononciation changeait volontiers la consonne *r* en *l*, comme l'a démontré M. Brachet (*Gramm. hist.* p. 103): altar a fait autel; cribrum a fait crible; peregrinus a fait pèlerin. Or, on peut admettre, avec la plus grande probabilité, qu'il en a été ainsi pour *per* dans *permesle*. Cette transmutation donna d'abord *pel mesle*, que, pour rendre une sorte d'hommage à la symétrie, on a été naturellement porté à écrire *pêle mesle* :

'Même si *peale mesle* avec les éléments
Le ciel d'airain tomboit jusques aux fondemens.'
(Régnier.—Ed. Jannet, p. 167.)

"Puis enfin *pêle-mêle*, quand on eut supprimé les *a* non prononcées, servant seulement à allonger les syllabes. Ainsi, à mon avis, *Pêle-mêle* vient de *per* préposé à *mêle*, tiré lui du verbe *mêler*, mais ne pouvant exister qu'en compagnie de la particule *per*, doublement défigurée par la prononciation et par l'orthographe.

"Si M. Schérer voit jamais cette solution, j'ose espérer qu'il voudra bien effacer *pêle-mêle* du nombre des mots dont il n'y a pas lieu d'indiquer l'origine."

P. A. L.

ARMS OF THE ISLE OF MAN (1st S. iii. 373, 510; 2nd S. vii. 474.)—In an edition of Martial (Amsterdam, 1701), I find, in illustration of Ep. iii. 36, 6, a coin engraved, showing the head of, I

presume, Agrippa, and below the head, or bust, the three legs, as shown in the Manx arms, but diverging from a small head in the centre. The surrounding inscription is "COS ITER DEXTER—MAGRIPPAL F—"

Your correspondence would show a connection between this *denarius* (as from a note appended I conclude it to be) and Sicily or Trinacria; and yet none is apparent, nor am I aware of any link between Agrippa and the Isle of Man. The Manx arms, however, with the difference above stated, are so plain that I venture, for the consideration of your correspondents and readers, to make this note. W. T. M.

MEDALLIC QUERY (4th S. vi. 41.)—Is this one of the insignia at the end of Perrot's *Histoire des Ordres de Chevalerie*. Paris, 1820? There is a device very like it in the latter work. S.

CHAUCER QUERIES: "QUINIBLE" (4th S. v. 223, vi. 117.)—The words of Chaucer are often misunderstood, because he was too learned a man for his commentators. Tyrwhitt has done most in elucidation, but he sometimes fails. The state in which some of Chaucer's poems are still left inedited is not very creditable to our national character. Neither Italy, France, nor Germany would have so neglected one of their oldest and best poets. The words requiring explanation in *The Miller's Tale* are—

"And playen songes on a small ribble;
Thereto he song somtime a loud quinible."

The *ribble*, or to make it rhyme, *ribbille*, is a three-stringed viol. The *quinible* is that fraction of the octave which we call a *fifth*. Absolon, therefore, was singing in "consecutive fifths," abhorred of all refined composers, but pleasing and attractive to the uneducated ear. I submit, therefore, that MR. WM. CHAPPELL is wrong in speaking of the *quinible* as the extreme pitch of the voice. In the distich of the Prologue—

"This Sompnour bare to him a stif *burdoun*,
Was never trompe of half so gret a soun"—

the word *burdoun* is nothing but the *burden* or chorus of the song. Tyrwhitt's derivation of this word from the French *burdon*, a drone or staff, does not mean, either in French or English, as he supposes, "a humming noise, the bass in music." Chaucer does not give us the Italian scale, *do, re, mi, fa, sol, la, si, do*, and makes no mention of a "*fa* burden," as MR. CHAPPELL appears to think.

T. J. BUCKTON.

CURIOUS EPITAPHS (4th S. vi. 45, 105.)—The epitaph alluded to by VIATOR exists in the churchyard of this parish, and also at Bideford. It runs as follows:—

"The Boreas blast & Neptune's waves
Have tost me two and fro,
In spite of both, by God's decree,
I Harbour here below,

* Professeur spécial pour les étrangers.

Where I do now at anchor ride
 With many of our fleet,
 Yet once again I must set sail,
 Our Saviour Christ to meet."

This, however, is quite equalled by the following, taken from the same churchyard:—

"My voige is made, my anchor cast
 In safety ship and hands,
 But now in faith I hoist my sail
 For Canaan's happy land."

T. FELTON FALKNER.

Northam, Bideford.

BEWICK THE ENGRAVER (4th S. v. 558; vi. 14, 84, 122).—My copy of Hume and Smollett, as described at p. 14, is dated "London, 1803, printed by T. Bensley, Bolt Court, for J. Wallis, 46, Paternoster Row." In addition to those kindly communicated by MR. CHARLES VIVIAN, I find No. [83]78 in my copy of *The Bewick Collector*, 1866 (I do not possess the Supplement), a *History of England*, though it does not say *Hume's*, which corresponds in the description of the illustrations with mine, which, with the exception of those I suppose to be by Thomas Bewick in the first volume, are by Luke Clennel, C. Nesbit (signed), and copper-plate engravings by Thurston. There are, I think, nine volumes of Hume and seven of Smollett, including two volumes of index.

L. H. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

Abbeys, Castles, and Ancient Halls of England and Wales: their Legendary Lore and Popular History. By John Timbs, Author of "Curiosities of London." In Two Volumes. (Warne & Co.)

There are few more skillful caterers for the large class of popular readers, who if they like to be instructed desire to be amused at the same time, than the well-known and indefatigable author of *Things not generally Known*, and some score books of a similar character. Give Mr. Timbs a good subject, and he sets to work with a will, and from every available source of information, be it worm-eaten chronicle, musty folio, or the last number of *The Times*, he extracts whatever is new or interesting on the matter which he has undertaken to illustrate, and produces a book which is sure to be pleasant reading, though it may not lay claim to be quoted as an authority. On the present occasion our author has been peculiarly fortunate in being called upon to discourse upon a subject full of very varied interest; and as he has wisely resolved not only to give us the "popular history" but also "the legendary lore" of the Abbeys, Castles, Ancient Halls, and Historic Sites of England and Wales, he has produced, as might have been expected, two volumes calculated to maintain his reputation as a clever compiler, which are admirably timed and well suited to while away a few hours while the traveller takes his rest at his inn; while they have a good index for occasional reference by the same traveller when at home again by his own fireside.

The Book of the Roach. By Greville Fennell of "The Field." (Longmans.)

There is probably no branch of the Angler's Art which is so justly deserving the name of "The Contemplative

Man's Recreation" as roach fishing; and when we consider how sedulously it is followed and the skill which it calls forth, it is certainly to be wondered at that it should have been left to Mr. Fennell to write the first book which has ever been specially devoted to the subject. Mr. Fennell writes as one who is a master of his craft; and we doubt not the most experienced roach-fisher may learn something from his pages. There is a good deal of common sense in his observations on the cookery of freshwater fish.

THE news that the library at Strasburg had been laid in ruins by the German bombardment, says the *Pall Mall Gazette*, has naturally caused a painful sensation, especially among lovers of bibliography. When we consider that printing was probably invented—though not first practised—at Strasburg, and that the library was one of the oldest in France, we may understand the anxiety of the literary world as to the amount of damage really done. It may, however, alleviate this uneasiness somewhat to know that, notwithstanding the advantages which the city might have been expected to derive from its connection with the first printers, the library contained, with one remarkable exception, few very valuable books. That exception was a small folio volume in which the depositions in the famous lawsuit between Fust and Gutenberg were written by what was said to be a contemporary hand. This is open to doubt, but the volume was—may we not say is?—of the greatest interest, as one of the most trustworthy sources from which the prevalent opinions as to the origin of printing are derived. Among the early specimens of typography there was a copy of the first German Bible, printed by Mentelin about 1466, but undated; also three early Latin Bibles by Mentelin, Jenson, and Eggestein, the last bearing the manuscript date 1468. There was, besides a rare copy of Virgil by Mentelin, a still rarer Commentary of Servius upon that poet, printed by the celebrated Valdarfer; a Jerome's "Epistles," by Schoeffer, 1470; and about 4,000 other books printed before the beginning of the sixteenth century. There were only two or three illuminated MSS. of any great value. We trust, therefore, that the rarest volumes were placed in safety before this unhappy event, and that at least the little folio manuscript which has so long been the chief bibliographical treasure of Strasburg has been preserved.

SIR R. T. MURCHISON has contributed 10*l.*, and Miss Burdett Coutts 5*l.* to the fund being raised for the purchase of Sir Isaac Newton's Observatory.

THE death is announced of M. J. S. Lacordaire, elder brother of the famous Père Lacordaire, and Professor of Comparative Anatomy at Liège. He was highly distinguished as an entomologist, and was engaged on a history of insects, of which the eighth volume appeared in 1868. Also of Dr. Bolley, the celebrated Professor of Chemistry at the Polytechnic School, Zurich, which took place suddenly on the 8th of August. He was a native of Heidelberg, where he was born in 1812.

It appears, from the annual report of the Warden of the Standards lately issued, that increased accommodation has been given to the Standards Department by the addition of several new rooms to the office, which now includes all the three floors of the old Norman Jewel Tower at Westminster, in which until very recently the original Acts of Parliament were deposited. From the great thickness of the stone walls of the tower the rooms in this building are very favourable for standard operations, being free from vibration and not liable to sudden fluctuations of temperature. The large room in the basement, which has a beautifully groined vaulted roof, is fitted up as a weighing room with all the finest

balances. The adjacent room is fitted for containing the glass fluid measures and for making comparisons with them. The large room on the first floor is intended to be exclusively used for containing the standards of length, and the new microscopical comparing apparatus, together with the vertical comparateur, and for operations with them. The new rooms on the upper floor are now completed for containing the large collection of older standards of an antiquarian or historical character, for which purpose appropriate cases will be procured. The old roof of these upper rooms, with its large beams of chestnut-wood, has been completely restored by the Office of Works, after considerable difficulties were overcome arising from its decayed state. The whole of the interior of the building has, in fact, been made to correspond as nearly as possible with its appearance when originally completed in the reign of Richard II.

MR. SMILES'S "Self-Help" is translated into Italian, and is to appear in a Library for the Education of the People, which is being started in Italy.

MR. JOHN GOUGH NICHOLS is about to finish his long promised volume of "Sermons of Boy Bishops" for the Camden Society.

AMONG the forthcoming volumes of "Ancient Classics for English Readers," in addition to "Horace," will be "Xenophon," by Sir A. Grant, Bart., whose edition of "The Nicomachean Ethics" is well known.

LONDON CORPORATION LIBRARY.—The style of the new Library and Museum of the Corporation is Gothic, to accord with the Guildhall, and the external facings will be stone. The museum on the lower floor, ranging with the Guildhall crypt, will be 83 ft. 9 in. long and 64 ft. 4 in. wide; the library above it will be 98 ft. long, and about the same width as the museum; the height will be 45 ft., the roof of oak. Adjoining the library will be a public reading-room 50 ft. long, and a commodious committee-room.

THE King of Sweden has conferred the knighthood of the Order of Wasa on our valued correspondent MR. FREDERICK HENDRIKS, F.S.S. of London, in appreciation of his writings on International Coinage and Statistics.

NAPOLEON III.—A remarkable prophecy in numbers connecting him with the events of the year 1870 appeared in "N. & Q." of Sept. 18, 1866, 3rd S. x. 215.

PROFESSOR JOWETT, who has just been elected to the Headship of Balliol, commenced his Oxford career as a scholar of that society in 1836. In 1837 he obtained the Hertford Scholarship, and in 1839 was placed in the First Class in *Literæ Humaniores*, having as associates Sir Stafford Northcote and the present Bishop of Manchester. In 1841 the Chancellor's prize for the best Latin essay was awarded to him, and in 1855 he was appointed by Lord Palmerston Regius Professor of Greek in succession to the late Dean Gaisford. He has held the office of examiner and moderator in the University, and, besides having contributed to *Essays and Reviews*, is the author of *A Commentary on St. Paul's Epistle to the Galatians*.

THE following "Occasional Note" appeared in the *Pall Mall Gazette* on Wednesday:—

"The fire which occurred on Sunday morning in Cecil Street, Strand, is stated to have broken out in a house 'once the residence of the Cecil family,' and 'that in one of the rooms, which, amid all alterations, has been preserved intact, Queen Elizabeth, when a guest of the Cecil family, is said to have slept.' The original Salisbury House, in the Strand, which stood on the sites of Cecil Street and Salisbury Street, was, after being divided into

two houses, called 'Great Salisbury House' and 'Little Salisbury House,' pulled down in 1895. It was built by Sir Robert Cecil, afterwards Earl of Salisbury, Lord High Treasurer to James I. Queen Elizabeth was present at the house-warming on the 6th of December, 1602. According to Strype, Little Salisbury House 'was used to be let out to persons of quality,' Great Salisbury House being inhabited by the earl. In 1692, Little Salisbury House 'was contracted for of the then Earl of Salisbury for a term of years to build on, and accordingly it was pulled down and made into a street, called Salisbury Street, which being too narrow, and withal the descent to the Thames too uneasy, it was not so well inhabited as was expected. Another part, viz. that next to Great Salisbury House and over the long gallery, was converted into an exchange and called the Middle Exchange, which consisted of a very large and long room (with shops on both sides), which, from the Strand, ran as far as the waterside to take boat at.' Strype goes on to say that the locality 'had the ill-luck' to get a very disagreeable nickname given to it, so disagreeable, in fact, that those who are curious on the subject cannot do better than refer to Strype himself for further information. 'Whereby,' he adds, 'with the ill fate that attended it, few or no people took shops there, and those that did were soon weary and left them. Inasmuch that it lay useless except three or four shops towards the Strand; and coming into the earl's hands, this exchange, with Great Salisbury House and the houses fronting the street, are pulled down and now converted into a fair street called "Cecil Street," running down to the Thames, having very good houses fit for persons of repute, and will be better ordered than Salisbury Street was.'

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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Notices to Correspondents.

GEORGE LLOYD. An *Harbourore for Faithfull and True Subjects*, &c., is by Bishop John Aylmer. See "N. & Q." 3rd S. xii. 323.

VERBA must engage a literary agent to make the transcripts at the British Museum. See our advertising columns of last week.

C. G. (Bedford). On the subject of price-variation consult "N. & Q." 1st S. iv. 338; 1x. 164; 2nd S. v. 323, 345, 423; vi. 22.

J. H. D. Rev. Dr. H. Cossey, Norfolk.

SATURY. Many thanks for your kind letter. Oliver Goldsmith's grave is too disconcerting.

J. H. For the signification of the word *Virgilia*, see Ovid, *Metam.* xv. 64, and note on the passage, in the Delphin edition.

CROWDOWN. The correction as to the authorship of the "Redbreast in September" was made at p. 40 of the present volume.

WALTER W. SKRAT. The word *Prasny*, about which a query was raised at p. 154, will be found in the article on the "Origin of Fairs in Scotland," p. 126.

J. W. The author of *The Posthumous Works of a late celebrated Genius* (Deceased, 2 vols. 1770, is Richard Griffiths, in imitation of *Lawrence Sterne*.

MYNTON'S TILES. A Correspondent suggests that R. F. M. should apply buttermilk to the pavement. He says that it gives "brilliance" and knows it "to have been used at the direction of a well-known architect."

LL.D. Back numbers of "N. & Q." after the 1st Series, can always be obtained on application to the Publisher. In writing for them, let the number of the series, volume, and date be quoted.

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- XII. Youth and Age.
- XIII. Christ our Ruler.
- XIV. The Slavery of Sin.
- XV. The Sleep of Death.
- XVI. David's Sin our Warning.
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LONDON, SATURDAY, SEPTEMBER 17, 1870.

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Notes.

JOHN KNOX'S HOUSE AT EDINBURGH.

Everybody who has had occasion to verify inscriptions on title-pages is aware of the inaccuracies frequently to be found even in authorities reasonably assumed to be the most trustworthy. A *Guide to Edinburgh*, issued by the very respectable house of Adam and Charles Black, might fairly be relied upon with reference to a building so connected with the history of the city as the house of John Knox. Yet the very convenient and usually pains-taking little shilling book which the stranger takes as his instructor through "Auld Reekie" gives the inscription on this house inaccurately, and endorses an absurd popular error with reference to a figure near the window from which the Reformer is supposed to have been in the habit of preaching to the populace. The *Guide* gives the inscription—

"Lufe . God . above all . and . your . neighbour . as . yourself."

It is really—

"LVFE . GOD . ABEVE . AL . AND . YI . NYCHTBOVE . AS . YI . SELF."

Of course the meaning is the same, but in a matter of antiquarian interest the actual spelling is important. The figure is described as "a rude effigy of the Reformer in the attitude of address-

ing the passers by," which it certainly is not. It is the kneeling figure of an old man with a long beard, in the conventional drapery of scriptural personages, holding in one hand a tablet, and extending the other upwards towards a kind of blazing disc, on which is inscribed the name of the Deity in Greek, Latin, and English—ΘΕΟΣ . DEVS . GOD. Evidently it is intended for Moses receiving the Law. Neither is it at all a "rude effigy," but a very fair piece of sculpture of its kind. Is anything known of the history of the house beyond the fact of Knox having lived in it? It bears in pargeting work a shield with a chevron between three trees, three crowns; and outside, the letters ^I_M on the dexter, and ^M_A on the sinister side.

Great alterations are making in the old town, and new and wide streets are being run mercilessly through the network of picturesque but unsavoury wynds and closes. One cannot but wish that some local antiquary would explore any condemned districts, and make sketches and memoranda of everything of interest, historically and architecturally. This is a duty which properly devolves upon the destroying authorities, but it is one which never seems to occur to them. Photographers as a rule are not antiquaries nor artists, and they photograph only the known "lions," whether they are worth it intrinsically or not. Under competent direction photography is an invaluable coadjutor in such a task, though it must be supplemented by the pencil for details in nooks and corners which photography cannot get at.

There is a pretty and accurate woodcut in Black's *Guide* of the remains of the old White Horse Inn, at which Johnson put up on his arrival in Edinburgh. G. J. DE WILDE.

CHAUCER'S "CANTERBURY TALES."

PILGRIM WAY THROUGH THE FOREST OF BLEAN.

The canon's yeoman overtook Chaucer's company of pilgrims at the village of Boughton-under-Blean, nearly five miles from the hostelry he saw them leave early in the morning. This is supposed to mean Ospringe; but, considering the scant accommodation it afforded, I am disposed to fix it at the borough town of Faversham, which lies a little off the main track northwards. I think the Benedictine abbey and the inns of the old town were more inviting than the shelter to be found in an obscure country village. It may be remarked, *en passant*, that Faversham was about the same size in Chaucer's time as it remained until quite recently. As early as the reign of Henry III. it is recorded that a royal pilgrim rested at the abbey, on her way to the tomb of St. Thomas of Canterbury. This is mentioned

incidentally, and is doubtless one out of many such cases. In the parish church is some fourteenth-century wall painting bearing on this subject, a description of which has been published in *Arch. Cant.* (i. 150-3) by Mr. Willement. The chief features consist of the figures of King Edmund, a judge, and a pilgrim. The judge was seemingly a Robert Dod, of whom Mr. Willement remarks:—

"It is a mere supposition, but this Robert Dod might, by some act or grant, have benefited those pilgrims who, on their way to the great shrine of St. Thomas at Canterbury, halted at Faversham, to pay their devotions at the altar dedicated to him in the church of Faversham, close to which this memorial of their benefactor was placed."

Here I am inclined to place the "ostelry," rather than at Ospringe. The rest of the road is clearly defined by the lazar houses of Boughton and Harbledown, situated one at each end of the road through the Blean: both were dedicated to St. Nicholas; and although the former is first mentioned in 8th Richard II., I have little doubt it was nearly as ancient as the other, founded by Lanfranc, for St. Nicholas was a favourite saint of the early Normans. The first village is called by Chaucer "Boughtoun-under-Blee," and the other "Bob-up-and-down, Under the Ble, in Caunterbury way"—although some doubt if the latter really applies to Harbledown at all; in fact, a theory is current that the pilgrims avoided the village altogether. Dean Stanley, however, shows that the hospital possessed a relic of St. Thomas; and whenever pilgrims went by, one of the brethren, after sprinkling them with holy water, presented the relic to be kissed. The crystal with which the relic was set is now shown at the hospital, and the alms box which accompanied it. A suggestion has been made, that "Bob-up-and-down" is simply the before-mentioned village of Boughton; but no reason is given for it, and I can only attribute it to a supposed difficulty. I refer to the line in the parson's prologue:—

"As we were entryng at a townes ende."

The Lansdowne MS. reads "at the tropes ende," which must refer to the Canterbury end of Harbledown. The adventure with the drunken cook had detained the pilgrims nearer the other end of the village only just before. GEORGE BEDO.

THE END OF THE PHœNICIANS.

Much has been written about the tragic end of Tyre, and consequent disappearance of Phœnicia from the page of history, leaving no personal representatives to the present day. We see the Egyptian of old in the modern Copt; Rome has had her day, but Romans of pure descent are said to survive; Greece, that once ruled the world, still boasts living representatives of her ancient

emperors. Phœnicia was once populous and influential: who is there that can now say "I am of Phœnician descent"? With these examples before us, one wonders at the anomaly presented by the so total disappearance of Phœnicians; and questioning it, I am disposed to suggest that they are not really extinct, but merged in Hebraism. All readers of the Bible are aware of the friendly intercourse that subsisted between King Solomon and Hiram of Tyre; all know that Ahab, king of Israel, married a Tyrian princess; all know that Phœnician forms of idolatry pervaded Palestine, which implies, to my mind, that Phœnicians were spread among the Hebrew population.

The Old Testament is silent as to Hebrew emigration; there is nothing to show that the Jews of the Old Testament had any special aptitude for commerce; yet, long before the opening of the New Testament dispensation, we find Jews scattered all over the known world, settled in great numbers in every town and city, and fixed, generally, in that important monetary position which has remained their chief characteristic to the present day. We can understand their presence in Babylonia as captives; they were deported by conquerors to Cyprus and Egypt; but that does not account for their powers of accumulation, nor even for the opportunity. My theory is that they spread, under cover of Phœnician influence, as a sort of *alter ego* with the Phœnician himself; and that it is from this apprenticeship, so to speak, that their peculiar position is derived. In this aspect we may see the origin of their present course of life, the secret of their power. When Tyre was destroyed, Carthage became the representative of Phœnician influence. When Carthage succumbed to Roman prowess, Phœnicia died as a nation; but there must have been millions of Phœnicians surviving, scattered here and there—as I infer, mingled with the Hebrews, and by foreigners scarcely distinguishable from their distant cousins.

I think that self-interest, self-preservation, would lead them to draw closer to their congeners. Similarity of language, and identity of customs, would help the assimilation; and the enforced worship of the God of Jerusalem would never prove repulsive to a people who voluntarily practised circumcision. A. H.

"MARCIANO; OR, THE DISCOVERY," BY WILLIAM CLERKE.

In the preface to *Marciano*, a comedy, the author observes:—

"The use which may be reaped of plays is so evident, that unless a man mistrust his very senses, he cannot but confess that, to see in a well acted tragedy the fatal ends of such as commit notorious murders, rapines, and other licentious vices represented, would terrify any man whatsoever from attempting the like. In a comedy,

where ordinarily the paltry vices of the age, such as the Court vanity, the City covetousness, or the country simplicity, &c., are extraordinarily taxed, many are deterred from what formerly they hugg'd (seeing their darling crimes exposed upon a public stage to the mockerie of the world): and hence he, who is even but the least conversant with the hateful humours of both sexes of our times, after perusal, may guesse why this carries the title of the *Discovery*."

These remarks, coming from a Scotch advocate or barrister of the year, are curious enough. The comedy was acted "at the Abbey of Holyrood House on St. John's night by a company of gentlemen, of which the author was one."

This is perhaps the oldest instance of amateur acting in Edinburgh. The comedy itself was printed there 1683, 4to.

Mr. Clerke, or Clarke (for his name is spelt both ways), was a member of the Scotch bar. Subsequently, having become more serious, and the enthusiasm which he had originally shown in the cause of the drama having, like the valour of Bob Acres, "oozed" out, the learned barrister turned his attention to higher subjects, and favoured the world with the —

"Grand Tryal, or Poetical Exercitations upon the Book of Job: wherein, suitable to each text of that Sacred Book, a modest explanation and continuation of the several discourses contained in it is attempted."

This volume consists of 368 pages of verse, besides the title and dedication to James Earl of Perth, Lord Drummond and Stobhall, Lord High Chancellor of the Kingdom of Scotland. It is printed at Edinburgh, 1685, small folio. The preface is as nice a piece of toadyism as can be figured—the noble earl being chancellor of that court "upon which," says the author, "my profession as a lawyer has afforded me a dependance these many years." Perth was selected as patron of the attempt, the author "especially being encouraged to it by your lordship's generous perusal and approbation of some of the sheets in private."

Clerke died before November 16, 1699—as of that date we learn, from the minutes of the Faculty of Advocates, that certain of the manuscripts of the deceased Mr. William Clerke had been "presented to that body by Mr. Roderick Mackenzie." These MSS. cannot now be found.

J. M.

THE GOSPEL ILLUSTRATED BY ROMAN LAW.—

As our Lord was a Roman subject, it is not unlikely that some of the incidents in his life may be illustrated by a reference to principles of the imperial law. If such a connection between the two can be shown it will help to demonstrate the simple truthfulness of the Gospel histories. One instance has occurred to me.

Pilate said to the Jews who had brought our Lord before him—

"Ye have brought this man before me as *one that perverteth the people*; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod, for I sent you to him . . . I will therefore chastise him, and release him."—Luke xxiii.

Pilate's conduct, though seemingly inconsistent with his words, becomes plain and plausible if we assume (as we must) that he had satisfied himself that our Lord's preaching, &c., had agitated the public mind, though he himself was guiltless of sedition.

That being so, however slight that agitation might be, the imperial law gave to the governor the right to act as Pilate proposed—viz. to chastise the accused, and release him.

This law is laid down by Modestinus (*Dig.* 48, 19, 28, 3):—

"Solent quidam, qui vulgo se juvenes appellant, in quibusdam civitatibus turbulentis se acclamationibus popularium accomodare; qui si amplius nihil admiserint, nec ante sint a preeside admoniti, *justibus cæsi* dimittantur."

H. C. C.

CRAG, CRAIG, NOT CELTIC.—Ferguson, whose proclivities are certainly not Celtic, at p. 78 of his *Northmen in Cumberland and Westmoreland*, has the following notice:—

"One of the most common terms among the names of mountains is 'Crag,' which it is difficult to derive otherwise than from the Celtic, though it is not easy to account for the manner in which this one term has been retained, and in such general use. The names," he continues, "in which it occurs do not appear to be Celtic," being "evidently Teutonic."

This writer is apparently uninformed that *Craig* in the sense of a rock, a declivity, a precipice, obtains in the vernacular of the Scotch Lowlands, that the old Gothic word of like significance is *hraug*, Teutonic *krag*, Saxon *creag*, Zendic or old Persian (allied to the ancient Gothic) *ragh*: there is, therefore, no need to refer this term to the Celtic.

Among the examples cited by Ferguson are the purely Scandinavian names Raven Crag, Eagle Crag, Helm Crag, Bull Crag, Gate Crag, &c., giving personal names of the Northmen Rafn, Eigil, Helm, Böll-r, and Geit. To these might be added "Hair Craigs," "Fleuchers Craig," and "Vallis Craigie" near Dundee, and "Hawkin Craig" in Ayr, in which are found the Scandinavian personal names Har, Floker, Vali, and Hauk-r, Haki, or Hakon. Close to the last-named place was found the famous "Hunterston brooch" containing a Norse inscription in Northern runic characters.

J. Ck. R.

SINGULAR COINCIDENCE.—At an "assault" given under my management in 1868, a singular coincidence occurred. Mons. Léon Gillemant, Professor of Fencing, and Mr. J. Calcott, Band Master to the 1st Surrey Rifles, took part in the

entertainment; the one fencing with Col. Richards and myself, the other conducting the band. The strange part of the affair was, they were both present as drummers at the Battle of Waterloo—Gillemand on the French, Calcott on our side, and they were highly delighted when I reminded them of the fact. They are, I am happy to say, still well and vigorous.

ALFRED B. SHURY,
Professor of Fencing, &c.

14, Barrington Crescent, Brixton.

LOUIS NAPOLEON.—The following sonnet was written on January 6, 1853, and a copy forwarded to a friend at the same time. Should its insertion not be deemed inconsistent with the rules of "N. & Q." I should hope it may find a place, not account of its merits, which are indeed slender, but in regard to the remarkable fulfilment of the catastrophe indicated in the six concluding lines:—

SUGGESTED BY THE RISE OF LOUIS NAPOLEON.

"The light-house that once crowned the pointed rock
Of Eddystone, its bold inventor deem'd
A work to last for centuries, nor dream'd
It would succumb beneath the tempest's shock :
"And, therefore, as if Providence to mock,
He housed within it when the lightning gleam'd
Mid storm and darkness, but when morning beam'd,
Nought stood upon the bare and granite block !"
"Ambition thus dares all, and rears on high,
With the audacity of human pride,
A pile that may with Egypt's wonders vie ;
Perceiving not—presumptuous homicide !—
The ministers of wrath, that lurking nigh,
Will scatter the proud fabric far and wide.
"11 P.M. Jan. 6, 1853."

T. C. S.

PLANT FOLK 'LORE.—In conjunction with my friend Robert Holland I am collecting materials for a small volume on folk lore connected with plants. Any assistance will be gladly received by either of us. Mr. Holland's address is Mobberley, Knutsford, Cheshire. JAMES BRITTEN, F.L.S.

Royal Herbarium, Kew, W.

DAMASCUS BLADES.—

"Happy the man in battle who carried a Damascus blade, no other place forging swords of such exquisite temper. Probably the Bible alludes to the superior excellence of these, where it says, 'Shall iron break the northern iron and the steel'? I once happened to see this steel put to the test. It was in France, and in the chemistry class of the Sorbonne. In the course of a lecture on iron, Thenard, the professor, produced a Damascus blade, stating that he believed these swords owed their

* Winstanley, who erected the first light-house on the Eddystone, was so confident of its stability that he expressed a wish to be in it "during the greatest storm that ever blew under the face of heaven"—a wish that was signally and fatally fulfilled, for when there with some workmen and the light-keepers on the night of November 26, 1703, a tremendous hurricane arose, and swept the wooden fabric into the sea, not a vestige remaining the following morning except a chain and some iron stanchions.

remarkable temper to the iron of which they were made being smelted by the charcoal of a thorn bush that grew in the desert. To put it to the trial he placed the sword in the hand of a very powerful man, his assistant, desiring him to strike with all his might against a bar of iron. With the arm of a giant the assistant sent the blade flashing round his head, and then down to the iron block, into which—when I expected to see it shivered like glass—it imbedded itself, quivering but uninjured ; giving, besides a remarkable proof of the trustworthiness of the sword, new force to the proverb 'True as steel.'"
Studies of Character from the Old Testament, by Dr. Thos. Guthrie, p. 64. London, 1868.

S. M. S.

PRESTON FAMILY.—The following note, which I copied recently from a register of the collegiate church of St. Victor at Xanten, below Düsseldorf, is, I think, worthy of insertion in "N. & Q." :—

"Joannes Georgius Preston, natione Hibernica, filius nobilis et generosi Preston gubernatoris Gennepensis, ex parte Regis Catholici admissus ad possessionem 46tæ præbendæ, resignavit 12 Junii 1642, titulo permutationis cum quadam vicaria Sanctæ Annæ in parochiali ecclesia Hagdorn diocesis Mechliniensis."

W. H. JAMES WEALE.

ALPHABETICAL DESIGNATIONS.—Here is an example from "N. & Q." 4th S. vi. 78 :—

"An Enquiry into the Meaning of Demoniacks in the New Testament. By T. P. A. P. O. A. B. I. T. C. O. S. 8vo, London, 1787 : viz. The Precentor and Prebendary Of Alton Borealis In The Church Of Salisbury."

The following are from a report of the Provincial Grand Lodge of Devon :—

"Briggs, P.M., 230, P.P.G.S.B.; Bartlett, P.S.W. 710, P.P.A.G.D.C."

Sp.

CANT NAMES.—In our American newspapers an American Indian is frequently spoken of as "Mr. Lo." This is derived from Pope's lines commencing "Lo! the poor Indian, whose untutored mind." An old actor in New York was called "Superfluous Lags" for several years before his death, from the line "Superfluous lags the veteran on the stage."

UNEDA.

Philadelphia.

Queries.

BREWISS (OR BREWEIS).—This compound, which is eaten in the Cutlers' Hall in Sheffield, upon the return of the Master-cutler from having been sworn into office, is composed of oatmeal cake soaked in the dripping of venison, flavoured with raw onion and boiled parsley; each finely chopped; admixed separately, according to the taste of the consumer. Can reference be given to any printed account showing the use of this dish in early times, and at what date? Further: Can references be given to different modes of spelling the word? "A SHEFFIELD BLADE."

CAWARDEN: LEAKEY.—Can any of your correspondents tell me anything of Mrs. Cawarden,

a miniature-painter of the last century—her christian name and maiden name, and where she was born, lived, and died?

Also of Leakey, a miniature-painter (I think of Exeter)? I have paintings of his which must have been made early in the present or late in the last century.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

COBBHAM FAMILY.—Are there any living descendants of William Lord Cobham, who died in the year 1597?

R.

INCISED STONE, COXWOLD.—At the south-west entrance to the church at Coxwold, in Yorkshire (where Sterne was parson), is a curious incised stone; there is carved upon it a cross flory, the lower limb of which is extended to the other end of the stone, terminating in three steps, and forming a cross of Calvary; surmounting this extended limb is a hatchet bendwise. I have never met with a monumental cross with this addition, and should be glad to know whether it is unusual or not; and also, whether the meaning of the hatchet is known. I may add that the stone, forming part of the pavement of the porch where all the congregation enter, must soon be worn away, and that it appears to me to deserve removal to a safer place.

G. W. TOMLINSON.

Huddersfield.

D'ARANDA FAMILY.—Wanted, any particulars of the family of D'Aranda, believed to have been attached to the court of the Queen of James II., and to have resided at Somerset House.

F. G. L.

6, Lambeth Terrace.

ELMORE.—What is the derivation of the following names of places:—Elmore, five miles from Gloucester; Elmore Street, Islington; Almora Terrace, Essex Road; and Elmer's End, near the Crystal Palace? Whence the name Elmer or Elmore, and wherefore the "End"? A.

EPIGRAM WANTED.—In *Wilberforce's Correspondence*, 1840, i. 28, there is a letter from Mason to Wilberforce, inclosing some lines written by himself, "To Mr. Pitt, on his concluding his commercial treaty 1787," of which the fourth line is—

"A fluttering 'fly on Glory's chariot-wheel.'"

Mason says:—

"The fourth line, I must hint to you, alludes to an epigram published at the time, which concluded with the following fine line—

"A fly of State on Glory's chariot-wheel."

The Duke of Newcastle imputed this epigram to me, and I believe never forgave it. I did not, however, write it, nor could ever find out who did, though I always suspected it was Dr. Akenside."

What is the epigram to which Mason alludes, and is the author known?

H. P. D.

Hurons.—Where can I find an article which appeared in a periodical of some months back, in which is a narrative of the settlement of a family of English among the Hurons? In the article the word "Lanoma" appears. It is the name of a woman of the tribe. Can you point out where the article is to be met with?

L. R.

LAWRENCE CREST.—"A luce's tail, a demi-fish," &c. I doubt its having been originally a fish's tail at all, and certainly not a pike's, for it is much broader.

It is possible that (as the herald of Queen Anne, consort of Richard II.) being an ancient knightly family, the crest was an antique helmet *affrontée*, with the cheek guards (?) turned up.

Sp.

"**LOTHAIR.**"—I am rather surprised that more notes on this work have not appeared in "N. & Q." The following seem to me worthy a place in it:—

1. The misprint (?) of "Capel" for "Catesby" towards the end of vol. iii., when taken in connection with the popular identification of "Mgr. Catesby," is remarkable.

2. What is the "Rose of Jericho," which is referred to (vol. iii. pp. 62, 75, &c.) as being carried in processions at Rome? I am well acquainted with the *Anastatica*, usually known by this name, for the religious associations of which see Sir Thomas Browne's *Vulgar Errors*, book ii. chap. 6 (p. 205, Bohn's edition); but this could not be employed in the manner referred to. As the context shows the processions to have been in honour of the Blessed Virgin Mary, is it possible that Mr. Disraeli has taken his "Rose of Jericho" as referring to the title *Rosa mystica*, bestowed upon her in the Litany of Loretto? I believe there is no rose, save the one I have named, known among Catholics as the rose of Jericho. Can F. C. H. enlighten me?

3. In vol. i. we are told that Theodora's voice was "sweet as *stephanopolis*!" Query, *stephanopolis*?

4. The special ceremony at Tenebræ is not so much the extinguishing of the altar candles (vol. i.), although these are eventually put out; but consists rather in the extinction, one by one, of fourteen of the fifteen candles placed on a triangular stand in the sanctuary.

JAMES BRITTEN, F.L.S.

Kew.

PEGGY ORMESBY.—Can any of your Irish correspondents and readers inform me of the real name of Peggy Ormesby—where she was born, and where buried; if ever legally married, and to whom?

C. M.

Calcutta.

OLD PAINTING.—I have an old painting (panel) with the following inscription upon it:—

"This figvre is the similitvde of or Lorde Jesvs ym-printed in amyrald by the predecessor of the greate Tyrke and seet to Pope Innocent the 8, at the cost of the greate Tyrke, for a token for this cause—to redeeme his brother that was taken prisoner."

Does "amyrald" mean emerald, and can any one give me any information as to the original?

E. T.

PATERNITY.—Two men were walking along a portrait-gallery; one observed to the other, pointing to the portrait of a man, "That man's father was my father's only son." What relation is the portrait to the speaker?

GAR. BER.

"PENCE A PIECE."—In the *Universal Magazine* of Dec. 1769 I read as follows:—

"Thursday night some villains broke into the farm-yard of Mr Page, Hendon, near Gosport, and stole therout 6 geese, and left a letter tied round the gander's neck, wherein was enclosed 6^d and the following lines:—

"Pray Mr Page, don't be in a rage, .

If you are we should not wonder;

We have bought 6 geese at a penny a piece,

And left the money with the gander."

In "N. & Q." 2nd S. ii. 66, the same story is told as occurring in the parish of Hungarun, near Roes, in Herefordshire, but the owner's name appears to be Wood:—

"Pray Mr Wood, your geese are good,

And we your neighbours yonder

Have bought these geese at pence a piece,

And sent it by the gander."

Can any of your readers inform me which of these ganders was the real Simon Pure, or has the pleasant and humorous theft been repeated *ad infin.* in other rural districts, and been condoned by the presentation of a copy of appropriate verses by the village poet?

However that may be, the memory of Page's gander still exists in the farmyards of South Hampshire.

H. H.

Portsmouth.

PENCILLED EYEBROWS.—Am I wrong in supposing that, when pencilled eyebrows are spoken of, the idea raised is that the *pencil*, either of nature or of art, has taken especial pains in shaping this beautiful feature? But is this the meaning which the word, when first applied, was intended to convey? The few dictionaries I happen to have at hand—Johnson, Richardson, Ogilvy—appear to sanction it, and I certainly never doubted it myself until led to do so by a passage in Ben Jonson's *Cynthia's Revels*, where one of the characters (Anaxides) hails another (Hedon) as, "You, Sir, with the *pencil* on your chin." This no doubt means that Hedon's "imperial," or "Charley," or whatever it may be called, was trimmed to the shape of one of those dainty *penselles*, *pensels*, or *pencils* which flutter at the end of a lance. Admit this, and is it not obvious that when eyebrows were first called

pencilled, the idea was that they tapered away delicately to a point like a *penselle*, not that they appeared as if a skilful *pencil* had been employed in shaping them? It is quite possible that the above interpretation is as old as the hills.

CHITTLEDROOG.

PRIVATE THEATRICALS.—Can any of your correspondents oblige me by throwing light upon the subject of the private theatricals which were performed by the direction of the first Lady Holland when the theatres in London were shut up by the Puritans?

Holland House.

M. F.

SURVEYS OF STEPNEY, MIDDLESEX.—In Gough's *British Topography* mention is made of "*A Survey of Stepney* by William Mair, 1683"; also of another "*Survey of Stepney* by William Leybourne, 1684, in the hands of Mr. Reed." Where can copies of these surveys be seen?

CHARLES MASON.

8, Gloucester Crescent, Hyde Park.

STRYKGELD.—The following extract is quoted in the *Capetown Church News* of Oct. 27, 1869. The article from which it was taken originally appeared in the *Church Magazine* for July 1853, and was partly reprinted in the former paper because it was seasonable; for, though *strykgeld* was then little heard of, *bonus* still reigned supreme:—

"Many of our readers may wish to know what *strykgeld* and *bonus* mean: we feel sure that our friends in England have no notion that such a system exists in any part of Her Majesty's dominions. We will explain it as simply as we can:—

"A landed property is put up to auction, 'by the rise and fall, with liberal competition money,' in lots. The biddings come slowly for lot 1. The auctioneer offers 2*l.* to any one who bids 800*l.* The bid is made, and the bidder receives the 2*l.* This is *bonus*. The auctioneer next offers 5*l.* for a bid of 850*l.*—that too is secured; then 10*l.* for a bid of 400*l.*, which is also bid, and the 10*l.* taken. But the offer of larger *bonus* cannot tempt a further bid, therefore it is knocked down for 400*l.* Perhaps neither of the bidders wanted the property, but only the *bonus*: two of them succeeded; the third is saddled with what he did not want, and for which he cannot pay, and he must suffer for his rashness. In technical language he is 'schaaped' (i. e. has made a 'sheep' of himself), or 'stuch' (i. e. stung). But wait—this is only the rise. After each lot has thus been disposed of, the whole is put up in the lump, at a sum above the total of the partial biddings. Suppose these amounted to 2500*l.* 'Will any one bid 8,000*l.*, 2,900*l.*, &c. Some one bids 2,600*l.*, and takes the whole. Those who had all but purchased the several portions, find their purchase snatched from between their teeth; but they are allowed the consolation of a *strykgeld*, because they have made the highest bid for a lot. On the other hand, if no one offers the 2,600*l.*, each bidder must take his portion, being allowed the *strykgeld* as a deduction from the price, so that the real price of his lot is somewhat less than the nominal sum for which it was knocked down."

The *Church Magazine*, in a foot-note, also informed its readers that *strykgeld* was introduced

from Holland, and was an old custom of the colony, but that *bonus* had been introduced within the last twenty years.

Without offering any remarks upon the pernicious nature of this extraordinary custom, may I be allowed to ask whether Holland still retains it, either intact or in a modified form, and whether it is to be found elsewhere? J. J. L.

Nottingham.

WAR.—Whence is the following quotation? :

"Et cela pour des Altesces,
Qui (vous à peine enterrés)
Se feront des politesses,
Pendant que vous pourriez."

JOHN W. BONE.

WEATHER RECORD, A.D. 1337-1344.—Plot, in this *Natural History of Oxfordshire* (1677, p. 6), mentions a MS. by William Merle in the Bodleian Library, which contains a daily account of the weather at Oxford from the year 1337 to 1344. Would not so ancient and unique a record, if it has not already been printed, be worth the examination of our scientific meteorologists? It might enable us, at all events, to ascertain if the climate of England has materially altered during the course of five centuries. J. O. HALLIWELL.

WITCHCRAFT IN ITALY.—Where can I obtain information on the subject of witchcraft in Italy during the sixteenth century? HERMIT OF N.

Queries with Answers.

PLON-PLON: LU-LÜ.—Can you give the origin and rationale of the nickname given to Prince Napoleon in the Italian war of *Plon-plon*, and of that given in the present war to the Prince Imperial of *Lu-lu*? There is generally some reason in a sobriquet. E. L. BLENKINSOPP.

[An explanation of *Plon-plon* which is sometimes given will be found in "N. & Q." 2nd S. ix. 83. Another which we have heard is the following: As English children, "when playing at soldiers," say "Row-dow-dow" to imitate the noise of the drum, so French children, when amusing themselves at the same game, say "Plon-plon." Everybody in France has a nickname, and the name of "Plon-plon," it is said, was given to Prince Napoleon, with a jocular or malicious reference to his supposed assumption of high qualities for war. Of course this ill-natured imputation derogates nothing from whatever courage or capacity he really possesses for military command.

The use of the expression "Plon-plon" by French children, where English children say "Row-dow-dow," opens a curious subject—namely, the use of different cant phrases, in different parts of the world, to express the same object. Thus, we call a little dog (or used to in the earlier years of the present century) a "Bow-wow."

A Portuguese child would call him "Too-toe." Again, with us, the vernacular song goes—

"Cat ran up the plum-tree."

In Australia it runs—

"Possum up the gum-tree."

"Lu-lu" we take to be the sobriquet of Louis, the second Christian name of the Prince Imperial—Eugène Louis Jean Joseph.]

KINGS OF SCOTLAND.—Where shall I find the best and most trustworthy pedigree of the Scottish kings previous to Malcolm III., *Cean-Mohr*? The account given by Burke in his *Peerage* is most meagre, and, as regards the ancestors or predecessors of Kenneth III., so confused as to be worthless for genealogical purposes. J. A. PN.

[The Maitland Club published in 1830 *A Chronicle of the Kings of Scotland*, from Fergus I. to James VI. A.D. 1611. The first part of the Chronicle consists of a translation, from the French, of David Chalmers of Ormond's *History of Scotland*, which extends from the earliest fabulous period to the reign of Queen Mary.—Betham (*Genealogical Tables of Scotland*, 1795, fol.) has given two lists: Tab. 618, Kings of the Scots, according to Boece and Buchanan. Tab. 619, Kings of Scotland, after the Conquests of the Picts, to Robert Stewart.—*The Penny Cyclopaedia*, art. "Scotland," commences the succession of kings from the epoch of the Scottish conquest, A.D. 843, Kenneth MacAlpin, styled Kenneth II. Perhaps, after all, the most useful work to consult is David Scott's *History of Scotland*, 1727, fol., which commences with Fergus I., the first king of Scotland, crowned A.M. 3619, and ends in A.D. 1726.]

HADLEIGH CASTLE, ESSEX.—Passing to and fro between London and Southend of late, I have made frequent inquiries as to the history of Hadleigh Castle, for many centuries in ruins. The reply I have always got, and from intelligent persons too, was that "there is very little known about it." This seems a fact. Can any of your readers throw any light on the subject? E. W. P.

[A brief account of Hadleigh Castle will be found in Morant's *Essex*, i. 279, in *The Beauties of England and Wales*, v. 491, with an engraving, and in "N. & Q." 4th S. iv. 217, 284, 825. There is also a large plate of it in Buck's *Antiquities of Venerable Remains*, i. ed. 1774, fol., accompanied with the following note: "This castle was built by Hubert de Bergh, Earl of Kent, in the reign of King Henry III., who had sometimes his residence here. In process of time it came to Thomas of Woodstock, Duke of Gloucester, who is said to have been secretly smothered at Calais with pillows and feather-beds, A.D. 1397. Afterwards it came to Edmund of Langley, Earl of Cambridge, and Duke of York, brother to the above Thomas of Woodstock. The present possessor [1774] is Sir Francis St. John, Bart."]

"GOOD NEWS FROM GHENT."—At a reading at Broadstairs two years ago, I heard read a poem

called "How the News was carried to Ghent" or some such title. I shall be obliged if you will kindly inform me of the exact title and the name of the author. P. E. B.

[The poem is by Robert Browning, entitled "How they brought the Good News from Ghent to Aix." See his *Poetical Works*, i. 6, edit. 1863.]

Rococo.—What is the derivation of *rococo*?

LYDIARD.

[The history of this word seems involved in obscurity. Some French authorities derive it from *rocaille*, rock-work, pebbles for a grotto, &c.; others from *Rocco*, an architect, an author, it is supposed, of the antiquated, unfashionable, and false style which the word *rococo* is employed to designate. Consult "N. & Q." 1st S. i. 321, 356; ii. 276; vii. 627.]

MARMALADE.—Is the term *marmalade* a general name for a jam or conserve, or is it derived from some foreign fruit formerly, as I have heard, in vogue for such a purpose?

THOS. E. WINNINGTON.

[In Johnson's *Dictionary*, ed. Latham, we read, "Marmelade (Fr. *marmelade*, Portuguese *marmelada*, from *marmelo* = a quince; L. Lat. *melimelum*; Gr. *μαλιμλον* = honey-apple.) Preserve, or conserve, so called, not necessarily, as suggested by the derivation, made of quinces, but often of oranges, apricots, &c."

"Marmelade is the pulp of quinces boiled into a consistence with sugar: it is subastringent, grateful to the stomach."—Quincy.

Replies.

THE ISLAND OF SCIO.

(4th S. v. 360, 607; vi. 54, 99.)

The last communication of RHODOCANAKIS under the above title suggests considerations of more importance in England than Scio or its history. Under these circumstances I trust I shall be excused for replying at somewhat greater length than the subject might otherwise appear to warrant.

The gentleman whose opinions I have to controvert, rejoices in the titles of "HIS HIGHNESS CAPTAIN THE PRINCE RHODOCANAKIS," the distinguished descendant from an imperial stock. He claims a degree of consideration for his ancestors, and a delicacy in treating of their transgressions, which is not shown to those of the most illustrious sovereigns of Europe; and he broadly insinuates (though there was nothing in the slightest degree approaching to personal allusion towards himself in my last communication) that I have greatly failed in the respect due to a man with such titles and of such a descent.

Under these circumstances I am compelled to inquire, "What (in the name of all that is imposing) is this extraordinary Prince?"

Few persons, I imagine, will be able to return an answer to the inquiry; but on one point most Englishmen will agree—that, in this country, where the title of Prince is confined to members of the royal family, good sense and good taste ought to have induced "His Highness" to allow (so long as he continued here) his title (being such as it is) to have remained in abeyance. The position most honourable to him would be that of a private gentleman.

It is with great reluctance that I make these remarks; they are positively extorted from me by the imputations broadly suggested against myself, for failing in respect to "His Highness" and his hobbies, and by the extraordinary pretensions founded by "His Highness" on a rank which is here worthless, and on a presumed imperial descent which, closely examined, is one of the most ridiculous of mediæval fables. It is not I who wish to enter upon personal topics, but "His Highness" himself who forces the discussion upon me in my own defence.

To avoid the absurd as much as possible, I shall speak of RHODOCANAKIS, in the following remarks, by his military title of Captain, to which there can, of course, be no possible objection.

Annexed to the Captain's first communication on the Island of Scio was a long note, dedicated to the glories of his own family and that of the Giustiniani, with which it was connected by an intermarriage some centuries ago. This unfortunate note contained numerous chronological errors which (as one of the writers on the Island of Scio) I undertook to correct.

The Captain, in his reply, assures us that the substance of his note was derived from the *Peerage* of Sir Bernard Burke, which he characterises as a mere "compilation," assuring us at the same time that one of the errors which he copied from it was "flagrant."

Surely a writer who copies without examination, and on a subject of supreme importance in his own estimation, "flagrant" errors from a mere compilation, cannot complain when these errors are exposed to the public. One would have expected that (as he certainly could not defend these errors) he would have either acknowledged them gracefully or admitted them in silence.

But I now find that there were reasons which made it impossible for him to keep silence. He wishes to assume the character (for which he is evidently signally disqualified) of a profound authority on historical—particularly Byzantine—subjects. He assures us that he possesses a most valuable treasure of secret history, in the form of "documents very rarely allowed to be seen," and "books and MSS. apparently unknown" to vulgar students of history.

Instead, therefore, of submitting quietly to the correction of his errors, in the excess of his morti-

fication he publishes a fierce reply (4th S. vi. 99), which only places him in a worse position than before. As a retaliation for the shock his vanity has sustained, he pours out a volley of innuendoes and dark sayings, which (though sufficiently expressive of the wounded feelings of the writer) are destitute of any rational application; and he attempts to cover his own defeat under a flourish of gasconades such as have rarely before been heard of even on the banks of the Garonne.

But, with all this, he is compelled to admit all the errors I pointed out.

1. He had stated that the descendants of Theodora, the sister (as he imagined) of Justinian I., were "driven by the Emperor Tiberius (A.D. 720) from Constantinople."

On this I observed that there was no Emperor Tiberius in 720. This the Captain is, of course, compelled to admit. But he now states that "the date 720, being accompanied by the name of the Emperor Flavius Anicius Tiberius, who reigned from 578 to 582, was a glaring misprint." Now the Captain well knows that the date 720 was not accompanied by the name of Flavius Anicius Tiberius, but of Tiberius only; and as there was another emperor (Apsimar) who assumed the name of Tiberius, and whose reign was nearer to the date 720 it was impossible for me to know which of the two was intended by the Captain.

We now learn that the imaginary expulsion of the mythic progeny of the fabulous Theodora is to be placed under the reign of Tiberius II. But this only increases the improbability of the story. Of all the emperors whom the Captain could have selected, Tiberius II. was the least likely to have expelled any of the descendants of a sister of Justinian.

The clemency of Tiberius II. was boundless. Justinian (son of a nephew of Justinian I.) was induced by the intriguing and disappointed Sophia to enter into a conspiracy to dethrone Tiberius. His treasonous attempt merited death; but Tiberius not only pardoned him and restored to him his forfeited estates, but made him general of the armies of the East.

Such was the prince (universally admitted to have been one of the most beneficent and virtuous of the Eastern emperors) whose character the Giustiniani would vilify for the purpose of bolstering up a fabulous legend of their own invention. The story, if true, would be in the highest degree disgraceful to their own ancestors, who would never have been "driven from Constantinople" by a prince so generous and magnanimous as Tiberius II., unless they had been guilty of crimes such as the most clement of all sovereigns could not tolerate.

Nor is there anything really gained by placing the supposed expulsion of the supposed descend-

ants of the supposed Theodora at any time between 578 and 582. The mythic descendants, entering Italy between these dates, could not have founded a city afterwards destroyed by Attila; nor could they have been among the original founders of Venice.

The Captain is compelled to admit these statements to be mere impossibilities; and thus driven into a corner, he takes permission to "amend his bill." He has now a different story to offer, but mark how he flounders between "certainty" and "probability," without even an approach to either.

"Certainly the Giustiniani had probably another family name, before adopting that name in consequence of the marriage of their ancestor Benedict with Theodora sister of the Emperor Justinian; and as we know that they came to Constantinople from Venice, where they were considered as one of the oldest families, what objection can be raised to the assertion that their ancestors, on the destruction of their native town by Attila, took refuge in the islets of Venice, and were among the original founders of the capital?"

The objection (and it is surely a grave one) is this, that mere assertions made at the present day as to events supposed to have occurred about thirteen centuries ago are perfectly worthless, unless supported by strong historic evidence.

Now the writer professes to possess that evidence, but seems to be cruelly determined to withhold it from the public, and to retain it for his own private satisfaction.

"If MR. HENRY CROSSLEY" (quoth the Captain) "had been afforded an opportunity of inspecting documents and MSS." &c. [referring to his own secret stores above alluded to], "he would have known that the house of Giustiniani is ancient and illustrious, and derived from Theodora, sister of Justinian the Great."

If this is the fact, and if the Captain really possesses more historical information of a veridical character than myself respecting the Giustiniani, he of course is in an easy position. He has merely to produce the documents, and if they are satisfactory the affair is settled. On the other hand, if he declines to produce them he is perilling his reputation in England to an extent of which he appears to be unconscious.

2. The production of these mysterious documents is of importance for another reason. After the wild confusion of dates into which the Captain has fallen, the confidence which might otherwise have been placed in his list of the Patriarchs of Constantinople is so materially affected by the evident carelessness of the author, that until the secret documents on which it is professed to be founded are produced, the list will be regarded as little better than waste paper.

I therefore suggested to the Captain the advisability of producing his secret stores. His evasive reply only shows an ignorance of the character of the nation among which he resides. I am sure that any Englishman who compiled

such a list would be anxious to establish its authenticity by a reference to all the sources on which it was founded, and that when a foreigner shows a needless reticence on this point it will inevitably lead to unfavourable conclusions.

3. I remarked that a diploma of Paul V. could not possibly have been dated in 1603, the date imputed to it in the Captain's note. The date is now admitted by the Captain to be erroneous.

4. The Captain had termed the seizure of Scio by the Genoese in 1340 a "conquest." I suggested to him that, as this seizure (necessarily accompanied by much bloodshed) was made at a time of profound peace between Genoa and the Empire, it was merely an act of atrocious brigandage. The Captain seems to admit this, for he coolly observes, "To go back to the origin of the present society, the founders of all the great houses of Europe were either 'brigands' or pirates," &c. But I appear to have offended the Captain by applying the epithet of a "Shylock" to the banker Giustiniani. On the coolest comparison of the conduct of the two usurers, I am compelled to say that, in my opinion, the descendant of Abraham is injured by the association. But (the Captain appears to suggest) this person, whether a rogue or not, was an ancestor of mine, and to term the poor fellow a "Shylock" is to show "a sad lack of that consideration for others which distinguishes men of a certain grade." But the *molitor manus imponere* has rarely been the guiding principle of historical criticism. On this subject the Captain has peculiar notions. He thinks that "the really distinguished in literature, who have passed their time in the society of the great authors of antiquity, have acquired a courtesy of style in controversy," and that "they have a manner of pointing out errors which is really charming."

Did the Captain ever read, with proper appreciation, the works of the great authors of antiquity? Did he ever remark the mutual courtesies which passed between the two great Athenian orators *Æschines* and *Demosthenes*, in the oration of the one against *Ctesiphon*, and of the other on the Crown? Has he meditated on the extreme freedom of language in which some of the most illustrious Romans have indulged in the wars of the Forum and the Senate?

Certainly it is not from Greece or Latium that any one is likely to acquire that "charming" mode of refutation which the Captain desiderates, but which in grave and serious discussion would be simply ridiculous.

The writers of antiquity were no doubt often too coarse. Much of this coarseness has been discarded in modern times; but in England the great masters of composition have always been careful not to err in the opposite extreme. The tone and spirit of English literature has always been marked

by a freedom of discussion very little softened by personal considerations. Need I allude to the controversy between Lowth and Warburton (two Churchmen of profound learning, and Lowth a model of elegance in his Latin style)—to that between Bentley and his opponents—to that in which "the wretched Travia" (as Gibbon calls him) "smarted under the lash of the merciless Porson"—to the sharp *duello* between Junius and Horne Tooke (both classical English writers incomparable in their peculiar styles)—and to a hundred others, between men of the highest literary eminence, and some of them moving in the most distinguished society both at home and abroad?

Let the Captain read Johnson's critique on Soame Jenyns's *Origin of Evil*, and the contemptuous demolition by Gibbon of Warburton's theory on the sixth book of the *Æneid*. He may well bless his fortunate stars that he has not to engage with men like these, but merely with a plain individual like myself, who am content to deal with plain facts in the plainest manner.

As for the Captain's idea of the respect due to the ancestors *d'un homme comme lui*, let him take a practical and common-sense view of the matter, and be guided by the conduct of personages compared to whom he sinks into the most perfect insignificance.

If her present Majesty Queen Victoria (of all sovereigns now living the most respected by her subjects) had been supposed to feel annoyed by the free discussion of the characters of her ancestors, such articles as those headed "Frederick Prince of Wales" (in the present volume of "N. & Q." pp. 7 and 84) would certainly never have appeared. Few indeed are the Englishmen who would say or do anything which they supposed would be offensive to her Majesty.

If the Queen treats these things with the indifference becoming her excellent sense and her exalted position, what must we think of the absurdity of CAPTAIN RHODOCANAKIS, who claims an immunity from criticism for his ancestors the Giustiniani of Scio?

If the Captain, in the excess of his over-boiling ambition, really wishes to become the historic schoolmaster of nations,* let him recollect that as yet he has proved absolutely nothing in support of his great hobby, the "Imperial descent." Let him tell us what "old Byzantine historian" makes any mention of the Princess Theodora—what Byzantine chronicler hints at her marriage with the phantom Benedict—and where we shall meet

* See the passage in the Captain's last letter, where he "shall always be happy to render assistance to certain writers evidently not intimate with old Byzantine historians." This "assistance" would be peculiarly valuable from a writer who himself searches for Byzantine history in Burke's *Peerage*.

with the Byzantine records of the expulsion of the innocent descendants of this ghostly couple by the tyrannical Tiberius.

If Grecian story is silent on these interesting topics, let him refer us to the *earliest* of the Italian mediæval chroniclers (in the collections of Muratori and others) who throw any light upon these subjects.

It is history that we want, and not romance; and the great master of history—the illustrious Captain—will surely, from his secret historical treasures, satisfy our cravings.

HENRY CROSSLEY.

SANGRAAL.

(4th S. v. 29, 135, 148, 250, 404.)

The following is the best statement on the subject of the Graalsage (=traditions of the Graal) that I have yet seen, and is taken from Solling's *Literary History of Germany* (p. 84):—

"According to the legend, the Holy Graal or chalice, a gem of the most costly description, possessed mysterious properties, and represented the higher spiritual life. No harm, it was said, befel him who gazed at it, as eternal youth was the portion of those to whose keeping the jewel was entrusted. Every Friday a white dove descended from heaven to place the host in the sacred vessel. To be its guardian was considered the greatest honour. 'Titurel,' the son of some fabulous King of Anjou, built a magnificent temple for the keeping of this wonderful gem. It was of a circular form, surrounded by seventy-two* chapels, each of which was surmounted by a high tower; the roof and altarpieces were of the most costly description; sparkling diamonds, representing sun and moon, formed the dome. Only the pure in heart were allowed to approach the sanctuary, and there is no doubt that the origin of the order of the Templars is connected with the myth of the Holy Graal. It forms the principal subject of Wolfram von Eschenbach's 'Parcival,' 'Titurel,' and 'Lohengrin.' Of this trilogy 'Parcival' possesses the highest literary merit. Whilst in the 'Arthur' legends a description of purely worldly events is given, we possess in those of the Graal the embodiment of the struggles between mind and matter, good and evil. This is exemplified by Parcival, a man who, after having strayed from the path of righteousness and renounced his Creator, retraces his steps when just on the brink of the abyss which is to engulf him for ever, who redeems the errors of the past by devoting himself with a repenting heart to all that is good, pure, and virtuous. The following is an outline of the poem:—Parcival, the son of Gamuret, of the royal house of Anjou, after having lost his father at an early age, had been brought up by an affectionate mother in the solitude of the woods far away from the dwellings of men. One day he sees splendidly dressed knights pass through the forest; he is struck with wonder and amazement, for he had never before seen the face of any other human being but that of his mother. At this sight new sensations are kindled within him, for he has meanwhile grown up a splendid youth. Nothing can now restrain him from seeing with his own eyes those distant countries, and to accomplish those

deeds of which he had heard so much. His mother's tears flow in vain; he leaves, and arrives at the court of King Arthur, where his splendid bearing and skill in manly exercises excite general admiration. Here he is informed of a certain princess, whose castle is besieged by her rebellious subjects: he delivers her, and obtains her hand. Soon afterwards, his heart longs to see again his dear mother, whom he had left so suddenly. On his way thither, he arrives one night at a beautiful castle and enters it. In a magnificent hall, four hundred knights are seated on rich velvet cushions. One of them, occupying the most prominent seat, attracts the attention of everyone, he is wrapped in costly furs, but intense suffering and grief are depicted in his countenance. It is King Anfortus, and his castle is the fortress in which the Holy Graal is kept:—

"At length appeared the queen alone,
A light from her sweet features shone,
As when, at the approach of day,
Shines, through the clouds, the sun's bright ray!
Upon a cushion, soft and fair,
Of finest silk that Persia wove,
She bore that treasure, rich and rare,
All earthly joy or bliss above!
To which no mortal dare aspire!
Above the reach of all desire,
The Holy Graal!"

"After a splendid banquet, Parcival retires to rest. On the following morning he finds his horse saddled, but not a human being in the castle. On the point of leaving, he hears the sneering voice of a dwarf reproaching him for not having asked after the cause of all he had seen, for it was only by a question of that kind that the spell of King Anfortus would be broken, and he again restored to health. He leaves, and meets his cousin Sigune, who also taunts him with his neglect. Continuing his road, he all at once sees three drops of blood in the snow: at this sight he grows melancholy, and feels an irresistible longing for all those dear to his heart. His mother, however, having died of a broken heart, he is never destined to see again! After many adventures, he returns to the court of King Arthur, where an enchantress curses him a second time for not having broken the spell of King Anfortus. At last a great change is operated within him; henceforth he determines to devote himself heart and soul to the defence of the Holy Graal by becoming a better man, and he succeeds; for after many adventures, dangers, and sacrifices, and having rendered himself fit and worthy for that holy office, he is a second time admitted to the mysterious castle, where this time he does not omit to ask the question on which so much depended. Anfortus is restored to health, and Parcival meets again his wife and children, of whom the eldest, Lohengrin, succeeds him on the throne.

"Wolfram, Knight von Eschenbach, the author of 'Parcival,' was born in the twelfth century in the small town of Eschenbach, near Anspach, in Bavaria. Under the fostering care of the Landgrave of Thuringia, a prince of a highly cultivated mind, he composed his two principal poems, 'Parcival' and 'Willehalm,' at a castle near Eisenach called the Wartburg.

"Eschenbach's 'Titurel,' also called 'Tschionatulandus,' and 'Sigune,' a poem likewise based on the Graal legend, appeared only in a fragmentary shape. It belongs to the most successful specimens of æsthetic poetry.

"Lohengrin,' but distantly related to the Graal cycle, is very deficient in its historical character, and describes the fabulous adventures of Lohengrin, the minstrel's war

* This number corresponds with the number of the Jewish Sanhedrim, and with the supposed number of the translators of the Greek Septuagint.

* Madame Davésies de Pontés, *Poetry and Poets of Germany*.

at the Wartburg, Lohengrin's campaign in Germany, his marriage with the Duchess of Brabant, whom he ultimately abandons, when this lady insists on being informed of his origin. This excess of anxiety on the part of the Duchess of Brabant must be rather gratifying to the ladies in general; for it proves that, if inquisitiveness is a failing at all, it is one for which they, on account of its hereditary character, can hardly be held responsible. 'Lohengrin,' far inferior to 'Parcival' in a literary point of view, gives a graphic description of the manners of those times. The myth about giants rising from the depths of the sea, of swans undergoing various transformations, which pervade the *Graalsage*, we meet in the legends of the Saxons, Danes, Guelphs, and Franks, as well as in those founded on the Carlovigian era, of which Grimm, in his *Kinder- und Hausmärchen*, draws such a charming and truly national picture."

Literary References.—Joseph Görres, "Einleitung zum Lohengrin"; San Marte (Schulz), "Leben und Dichten Womers von Eschenbach," ii. 357; Simrock's "Uebersetzung des Parcival"; the "Piradwr ab Efrawe," in the "Mabinogion," translated by Lady C. Guest; Sulpiz Boisseree, "Ueber die Beschreibung des Tempels des heiligen Graals"; Vilmars's "Geschichte der deutschen Literatur"; "Titulrel," published by Docen, 1810; "Poésie Provençale," ii. 209; Lachmann's "Wolfram v. Eschenbach."

The legend of the Holy Graal is interwoven with that of "King Arthur, or the Knights of the Round Table." T. J. BUCKRON.

"DUN" AS A LOCAL PREFIX.

(4th S. vi. 153.)

It might be difficult to cite "the evidence on which this term is attributed to the Celts," for the reason that the evidence points quite the other way, the most positive statements of Celtic etymologists being merely conjectures in the form of assertions. The word *dun*, in the sense of a steep rock, a hill, or eminence, was evidently in use among the ancient Scandinavians. It is explained in the Gothic *idun*, a mountain or precipice, from which has been derived—with much probability, as I think—the name *Edinburgh*, rather than from that of the Northumbrian prince Edwin. It is the Sanscrit *dum*, *dund*, a cliff, and Greek *douros*, used by the Eolians for *bowds*.* It is found in British topography in the forms of *Dun*, *Dum*, and *Dund*, as in the names Dunbriton,† Dumbreck, and Dundee, the early name of the last (Dund) being obviously descriptive of the precipitous rock on which its ancient castle was built. The place now known as Dundas is set down in old maps as

* It is well known that Greek, Gothic, and Slavonic are the descendants of some ancient dialect nearly related to the Sanscrit.

† This orthography of the name has given currency to the conceit that it expresses "the fort or castle of the Britons." Are we to suppose that Monk-bretton in Yorkshire designated the residence of an ancient British monk?

Dundes. Dun and Idun are also Scandinavian personal names. Examples of the former are probably found in the Yorkshire place-names Dunsop, Dunswell, Dunscoft, and the like. That the word Dun, as mentioned by your correspondent, is frequently found conjoined with a Danish or Norwegian proper name, it seems hardly reasonable to doubt. Take the following—viz.: *Dunraven*, *Dunotter*, *Dumbuck*, *Dunagail*, *Dunbarney*, *Dunduff*, *Dunbui*, *Dundrum*, *Duncormack*, &c., suggesting personal names of the Northmen *Rafn*, *Ottar*, *Bukk-r*, *Eigil*, *Biarni*, *Duf-r*, *Bui*, *Dromi*, and *Kormak*, and raising the strongest possible presumption that this word is Gothic or Teutonic and not Celtic. That it is found in those dialects which we call Celtic only, verifies the opinion of certain eminent scholars who maintain that these are merely corrupt remains of ancient Gothic speech—the aboriginal Celtic, in their view, having become extinct in "the slow retreat and gradual disappearance of an inferior race." The names *Dunmanaway*, *Dunvegan*, the bay cliff (which gives its name to a castle and estate), *Dunroose*, *Dunrossness*, *Dunkirk*, *Dunscore*, *Dunkeld*,* and *Snowdon* might also be cited—the last of these equal to "Sneafell," snow mountain, found in the topography of Iceland and Man. As to the Anglo-Saxon, it may be reasonably doubted if this be not only another name for Scandinavian.

"The British race," we are told, "has been called Anglo-Saxon; made up, however, as it is, of many elements—ancient Briton, Roman, Anglo-Saxon, Dane, Norman, and Scandinavian—the latter predominates largely over the others as to prove by evidence, external and internal, and not to be gainsaid, that the Scandinavians are our true progenitors."

In the view of Ferguson, the difference between the Anglo-Saxon and the Scandinavian is "not greater than at present exists between certain districts respectively in the North and South of England;" while, according to Archbishop Trench, the preponderance of the direct Scandinavian element in the language is shown in that, "of a hundred English words, sixty come from the Scandinavian, thirty from the Latin, five from the Greek, and five from other sources." J. C. K. R.

The author of the *Northmen in Cumberland, &c.*, says:—

"We have one name which seems to contain the Ang.-Sax. *dán*, a hill, in a Scandinavian garb. This is *Dunmallet*, a low, conical hill, at the foot of Ullswater, with the Danish neuter definite article *et* appended."

E. C. D.

In Saxon the term *burgh* (= hill, town, or fort upon a hill) has its Celtic synonyme in *Dun* or *Dune*, its British in *dinas*, in French *dune*, and in Latin *dunum*: as *Dunbar* (= in honour of Bar, an eminent warrior in the time of Kenneth I,

* The old name of Dunkeld.

according to Buchanan and Holinshed). Dunbarton (= of the Britons). Dundee, in Latin *Taodunum* (= on the Tay). Dunedin (= built by Edin or Edwin). Dunfermline (= by the winding rivulet). Dunkeld (= of hazel-trees). Here it may be noted, that *Keld* is the origin of the name Caledons and Caledonians. Dunstaffnage (= of Stephan, i. e. Mons Stephani). Dunsyre (= steep hill). Dunwich (= town [wic] on a hill). Dumblane (= of St. Blaas or Blane, the superior of a convent of Culdees there). Dumfries (= among brushwood or furze). Downham (= dwelling on the hill). Downpatrick (= of St. Patrick, its founder, where he was interred). Dynevor or Dinasfawr (= the great castle, celebrated as the residence of the ancient kings of South Wales). The terminals *don*, *down*, *den*, and in French *dome*, have the same meaning as the Saxon *burgh*. *Dum* in Danish means dull, stupid, dumb, &c., and is not in etymological connexion with the *dun*, *dum*, *down*, or *don* above mentioned. T. J. BUCKTON.

AUGUSTUS MONTAGUE TOPLADY.

(4th S. v. 535; vi. 57, 220.)

I am glad to be able to help MR. LLOYD (4th S. v. 535) with partial, not full light, in answer to his queries. Mr. Toplady was in Ireland, I believe, on family affairs shortly before his ordination; but that he was *not* ordained in Ireland I venture to assert upon the authority of the present registrar of the diocese of Bath and Wells, who, at my request, has kindly supplied me from the official records of that diocese with the information that "Augustus Montague Toplady was ordained by the Bishop of Bath and Wells; ordained *deacon* June 5, 1762, and licensed on June 7 to the *curacy* of Blagdon, co. Somerset; ordained *priest* June 16, 1764." Of his being inducted into the *living* of Blagdon and his resigning it out of some scrupulosity (as stated by some biographer) I know nothing. The proof both of the induction and of the resignation is easily obtainable by application to the registry at Wells. But I feel a little doubt about his biographers having been accurately acquainted with the facts from the following circumstance not generally known:—

In 1764 and 1765 he was curate for about one year of the parish of Farley, Hungerford (commonly known as Farley Castle), about eight miles from Bath, and in the diocese of Bath and Wells. In the burial-register of that parish, at the foot of the page containing entries up to June 3, 1764, his name is written (evidently by the parish clerk) as "Agusta Mountague Toplady, curate." But his own signature as "Augustus Toplady, curate," is attached to an entry of marriage in the marriage-register, Oct. 12, 1764; and again

in the banns-book to a notice of banns, March 24, 1765. Towards the end of 1765 he disappears from Farley, the register being then signed by another curate. This accounts for the first three years of Mr. Toplady's ministry, during which it is very improbable indeed that he could have been an *incumbent* of any living.

Having been myself for many years (some time ago) curate of Farley Hungerford, Mr. Toplady's autographs in the registers are perfectly well known to me; and I used often to hear aged clergymen in that neighbourhood speak of the author of the "Rock of Ages" as having been curate of Farley for about a year. The son of one of them has lately shown me an original letter from Mr. Toplady to his father. It is dated "New Way, Westminster, June 7, 1770. He speaks of being—

"in the midst of a Babel, where confusion, not of tongues but of goods, is the grand characteristic. I have been for some time past removing such furniture as I mean to leave behind me to an house of my own in town, and I am packing up the remainder for Broad Hembury."

The letter is written in a peculiarly clear, careful, and scholar-like hand, and is very interesting. The seal is perfect: Toplady quartering, I believe, Bate. J. E. JACKSON, Hon. Canon of Bristol.

Leigh Delamere, Chippingham.

"ICH DIEN."

(4th S. vi. 199.)

There is a long circuitous derivative path which connects the "Ich dien" of the German, which means "I serve," with another explanation of a much more significant and intelligible order, and which would appear to be the true reading. The famous motto to the Prince of Wales's crest in old Welsh is "Eich dyn," which besides standing as "I serve," equivalent epigrammatically to "I shall manage it," means also, "This is your man," or "This is the secret,"—that is, this is the real (though mean) method by which we (i. e. the invisible Powers of Nature) produce all that is humanly illustrious and magnificent. Old historians of Caernarvon Castle insist that the badge of the Prince of Wales and its motto are Welsh in their origin, and that instead of being the trophies of any king of Bohemia except as being a common general cognisance with him, that they related exclusively to their own princes, and that as such they were assumed by the conquering King Edward I. as the marks of distinction for his newly-born son, the first English Prince of Wales. An old Welsh account affords us the following information:—

"On their giving" (i. e. the assembled Welsh) "a joyful and surprised assent to the king's demand whether they would accept a king born really among them and therefore a true Welshman, he presented to them his new-born son; making use of, and suddenly giving, a

new epigrammatical turn to their own motto, and exclaiming, in their own tongue, 'Eich dyn,' that is, 'This is your man,' which has been corrupted into the present motto to the Prince of Wales's crest 'Ich dien,' or 'I serve.' The meaning of 'I serve,' in this view, is that 'I suffice,' or the 'lis' or the (—) act suffices for all the phenomena of the world." (*Vide* page 46 and figures post in the *Rosicrucians*.)

Certain old commentators on the history of Caernarvon Castle hint that the badge of the Prince of Wales is derived from the illustrious symbol, the mark of the gods, the *scarabæus* of ancient Egypt. It is asserted that this cognisance of the "feathers" is in reality a fleur-de-lis. Others maintain that the mythic original of the fleur-de-lis itself is a certain very ignoble insect, which in some strange way, which is left open to conjecture, stands in the field of hieroglyphics as a sigma—the *congressio fascini* and its target; a sort of wonderful "archery" from which all the grand phenomena of the world has been produced.

The author (Thomas Inman, M.D.) of a most learned and extraordinary book, *Ancient Faiths embodied in Ancient Names*, fertile in its proofs of penetration and of a wide range of persevering and closely reasoning knowledge, accumulating proofs from all quarters, has the following in relation to the Prince of Wales's crest:—

"A reference to an important essay by B. H. Hodgson, Esq., in the *Journal* of the Royal Asiatic Society, xviii. 392, will not only introduce the reader to many symbols which are eminently, though of course covertly, indicative of the triad and monad, but will enable us to recognise, particularly in figure, the fourth of plate the third, the possible prototype of the crest of the 'triple feathers,' which is the badge of the Prince of Wales."

The same ideas connected with the Prince of Wales are expressed in France by the additions to his illustrious rank appertaining to the "Dauphin," or the First Prince of the Blood, or the One next the Throne. *Delphinus* was a name of Apollo, which survived in Europe until the close of the eighteenth century. *Delphin* or *Dauphin* was the title of the eldest son of the king of France; *δελφίς* (*delphis*), which closely resembles *δελφός* (rendered, by a slight change, as "born of woman"), is a dolphin. The mystic dolphin comes from Phœnicia. This *dolphin*, or *dauphin*, from the East, as also the same eminent abstract character as drawn from the symbolism of the ancient Welsh, and raised to honour as the "Prince of Wales," to be recognised by his fleur-de-lis, *scarabæus* or three feathers, stands mystically as the *πρωτογενέτης*, the first-begotten of the all-powerful and all-illustrious. Thus in the high mythic sense of the old priestly heralds the Prince of Wales in England is the "Delphin" or "Dauphin" of France, and both stand as the Phœbus, "Son," or "Man" displaying at the right hand of Regality his next successive honours.

South Belgravia.

HARGRAVE JENNINGS.

In a treatise upon the *British Constitution* by the Rev. J. D. Schomberg I read as follows:—

"The device upon the coronet of the Prince of Wales, adorned with three ostrich feathers, is 'Ich dien,' which, in Welsh, signifies 'Here's the man'—the words said to be used by King Edward when he showed the Welsh lords his eldest son, born in Wales."

It is, I believe, the general impression that the motto is pure German, "I serve," and was formerly the motto of the King of Bavaria. I shall feel much obliged if you will kindly inform me which derivation is the correct one; and, if it be the German one, whether in Welsh there are any words in sound resembling, "Ich dien," which can translated as "Here's the man?" P. E. B.

I have always believed this to be a German expression of courtly obeisance, not a servile motto. Properly speaking, does not this come from the humble demeanour and generous service (but at the same time regal behaviour and lofty bearing) of the noble-minded and all-conquering Edward to his royal prisoner King John of France, who surrendered after the battle of Poitiers (1356)? for history credibly informs us that Black Carnarvon acted as a special servitor to the monarch he had subjugated and afterwards held so long in captivity. I conclude that the Prince of Wales would be more acquainted with Teutonic phrases than Welsh terms, as can be well understood when we take into consideration the admixture of tongues whereof our hybrid language is composed.* Doubtless it was considered a matter of courtly etiquette to be fully crammed with formal foreign synonyms in those days as at the present time. Although become obsolete, many long-forgotten set phrases were introduced into polite society, and possessed common user amongst the unlearned in mediæval days. As

* Blount, in his *Glossographia* (fifth edition) remarks: "*Ich Dien*—The true old Saxon was *ic þegn*, i. e. 'I serve.' Some will have it come from the British 'Eich dyn,' i. e. 'Your man,' in that language (of course Welsh). It is the motto belonging to the device of the Prince of Wales which we commonly, though corruptly, call the prince's arms. The figure is three ostrich feathers, which, saith Camden, Edward the Black Prince won at the battle of Cressy (? Poitiers) from King John of Bohemia [? France], whom he there slew [? took prisoner]. Whereto he adjoined this motto, alluding to that of the Apostle, 'The heir while he is a child differs nothing from a servant.' These feathers were an ancient ornament of military men, and used for crests, as is evident by that of Virgil—

"Cujus colorinæ surgunt de vertice pennæ."

Does Blount here refer to the Saracenic hordes when he mentions the feathers as an ornament to military men? for we know that in the East there are now bashaws with three tails, showing rank. Did an ancestor of King John, or he himself, dislodge it from a bearded Saracen? or was it obtained in the same way as

"The painted vest that Vortigern had on,

Which from the naked Pict his grandaïre won?"

developed in slang, such a bearing can be properly introduced. The lady who loved her love with an F in the last century because he was a *fiscian* (she meant a *fee-sycian*) undoubtedly was better acquainted with French smatter than her own language. This is unfortunately the case in the present day. English is neglected, whilst the accomplishments are introduced but too readily.

GEO. RANKIN.

ENGLISH ETYMOLOGICAL DICTIONARIES.

(4th S. vi. 189.)

I am heartily glad to see such a letter as MR. PICRON's; it is a great relief after the vagaries of guesswork etymology, which are so common. The real reason why our etymology is in so backward a state is, I believe, closely connected with a proverb about "too many cooks." Correspondents who supply most useful *material* for students to work upon can hardly ever refrain from trying to give explanations of their own, which are commonly as useless as the *facts* which they give are useful. The real reason why so little advance has been made in etymology is because it is, very unfortunately, looked upon as every one's business, a *disadvantage under which no other science labours*. Every one *uses* words, and has heard curious local expressions; therefore, it has been assumed, any one can explain words. Thus, most useful material is frequently conveyed along with most useless comments, which positively entangle the student by suggesting all kinds of impossible explanations, which he is frequently expected to disprove! M. Littre, in his *French Dictionary*, shows what MR. PICRON here insists on, that every word has a history. The most important point of all is, to remember that every word has its chronology. It is only by rigid adherence to facts, as furnished by dated quotations, that any advance can be made. We ought to advance as steadily as in any other science, by rigidly setting aside all guesswork, mercilessly disregarding all irrelevant trash, and, in every case, refusing to accept any explanation as final but such as is in strict accordance with all the known laws of language. But *chronology* is, I insist, the chief point of all. The moment it is neglected, an error is the result; and I can hardly illustrate this better than by correcting a statement in MR. PICRON's own letter. He tells us that the word *lodge* was introduced, in the sixteenth century, from the Italian; whereas it is clear that it was introduced from the French. The verb *loggen*, to lodge, occurs in Chaucer; and the noun occurs in Morris's *Alliterative Poems*, written not later than 1370. The exact references will be found in Stratmann's *Early English Dictionary* (s. v. "Logge"), a book which I commend to MR. PICRON's attention. I would also recommend to all whom it may concern the new work

on Anglo-Saxon grammar by Professor March, of Lafayette College.

I do not think that the extraordinary difficulties of English etymology have ever been sufficiently recognised. No one can be trusted to explain it with any degree of correctness, except such as understand old English and the cognate languages. Every help from all Teutonic and Romance languages has to be eagerly sought after. Quotations (very frequently incorrect) have to be verified both as to their spelling and their context. There are a large number of quite common and quite short words that are still unexplained or not satisfactorily accounted for; and we have whole masses of work to be done before we go back to Indo-European roots—though, of course, it is easy to do so in a few cases. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

Such universal censure is unfounded, for both the Sanscrit roots named by your correspondent will be found illustrated at pp. 394, 602, respectively of Ogilvie's *Students' English Dictionary* (Blackie, 1886), a work which I have much pleasure in recommending to his notice. A. H.

COMMAS.

(4th S. vi. 201.)

I much doubt if the comma question is so simple as MR. THRIOLD would make it; and I demur to his Greek illustrations, both as to grammar, punctuation, and accentuation. (As to the two latter, there may have been error on the part of the printer.) A word like "however" between two commas does not thereby become *parenthetic*, according to any reasonable sense of that word. One object of punctuation is to indicate the regulation of enunciation; and I recommend for consideration a rule I once heard suggested, that a comma should appear wherever, in deliberate reading, a *pause*, even barely perceptible, would be suggested by the sense.

οὗτος, θελονόντι, ἐποίησεν, is palpably wrong, for the simple reason that *θελονόντι* is two words, *θέλον* *όντι*, and the word is inseparably connected with *οὗτος*, though by an elegance of idiom it comes after it. The *literal* translation, according to the order of the words, is—"He, it is plain that, did"; and the proper translation is—"It is plain that he," and there of course a comma would be absurd. But *οὗτος, φανερόν ἐστι τοῦτο, ἐποίησεν*, or *οὗτος, φανερός, ἐπ.*, is not absurd.

οἱ, δ' οὗ, is of course hideous, but for this reason, that *δ'*, though not enclitic, is virtually a part of the preceding word.

οὗ also cannot be preceded by a comma, because, as much as *δ' οὗ*, it cannot begin a sentence or a clause.

tis, which MR. THIRIOLD or his printer has printed with a grave accent, never can have that accent. It is always either enclitic with no accent at all, or interrogative with the acute accent.

In the passage in the *Okyrhia*, and also in a similar one in the next page (*τι οὖν τις ἂν εἴποι σὺ γράφεις*, &c.), Reiske most erroneously writes *τι οὖν*, *ἂν τις εἴποι*, for *ἂν* can never be preceded by a comma unless it means *if*, which it hardly could in those passages. But here *τι* belongs to *λέγεις*, and *tis ἂν εἴποι* is strictly parenthetical in sense, which justifies the comma; and so in the other passage. I have not other editions to consult, but I much doubt if *tis ἂν εἴποι* can anyhow stand, unless *εἴποι* had some subsequent word depending both on itself and on *τι*, for otherwise it in fact would begin a clause, which it never does. It ought to be *εἴποι τις ἂν*.

LYTTLETON.

Hagley, Stourbridge.

P.S. The above is according to Liddell and Scott, the oracle of all like me, whose scholarship gets rusty on these small points. At least their natural sense seems to be that *tis* is always enclitic or interrogative; and that at all events it is by far the most common, is admitted.

But since writing I have happened to notice the passage, Theocr. i. 32, which in Valpy's edition (1829) is printed *ἐπισθεν δὲ γυνὰ, τι θεῶν δαδάλμα, τέτυκται*. In Warton's edition it is so too, but he suggests that it might be *τὸ*, which is utterly bad in sense, or, *γυνὰ τις*, *θεῶν* being monosyllabic, which is not good in sense, and intolerable in rhythm, as *γυνὰ τις* is in that respect as one word.

See Kiessling's note, referring first to Pind. *Pyth.* x. 5, which seems irrelevant, as *τι* is surely interrogative there; secondly to *Il.* i. 62, *ἀλλ' ἔγε δὴ, τινὰ μύρριν ἐρείομεν*, as K. prints it without question, and I must admit that it seems better for the expression. But it seems not the received reading: see the following editions—Barnes', Clarke's, Foulis', Heyne's, Pickering's, and the Grenville Homer, in all of which *τινα* is enclitic, and *δὴ* without the comma; though it is curious that Heyne in his note puts the grave accent. (The Scholiast also is printed *μύρριν τινὰ*, but this cannot be right, as it is at least always enclitic after the substantive.)

3rd. Kiessling quotes Theocr. xiii. 63; and I must admit that in these two passages of Theocritus, as well as in Demosthenes, as it stands, it seems hardly possible that *tis* should be enclitic. It must therefore be allowed that it may begin a clause, if we understand by that word that which is preceded by a comma as well as a colon, &c.

I should be very glad to hear the opinion of better scholars on this point.

ST. DUNSTAN AND THE DEVIL: THE MIRACULOUS HOST (4th S. vi. 89.)—In Scandinavia is a legend that resembles in some particulars the story of St.

Dunstan. I give it as related by a Swedish gentleman, who had it from his nurse. Thor (the son of Odin) was, along with his apprentice, working in his smithy when a stranger entered. After a little while the stranger said that he was Loki (the evil spirit), and that if Thor would serve him faithfully in Hela, he would give him liberal wages and free licence to sin in any way that he found the most to his liking. Thor, after pretending to assent, asked if Hela was far off. "It's a long journey," said Loki. "Then, I suppose," said Thor, "we must take some money to purchase provisions." Loki said it would be necessary to do so. On this Thor, who was a giant, pointing to a huge sack, said, "That's my purse; get in and see what money is at the bottom." Loki entered the sack, when Thor drew the strings and made his tempter captive. He then placed the sack across the anvil, and he and the apprentice began to hammer with all their might. Loki roared with pain. He was at last released by Thor, who previously made him promise that he would never again act the tempter there or enter the smithy. The legend says that after Thor died and was called to Valhalla and deified he determined to pay a visit to Loki. On demanding admission to "Hela's drear abode," he was refused, the door-keeper observing, "Mortal man or spirit, the master has had enough of you, and you must go back." *

In the Scandinavian legend we have the blacksmith, the evil spirit, the temptation, and the punishment.

Have we not the *original* of St. Dunstan and the Devil? The Germans have a similar story called "The Blacksmith of Uterbach." A recent number of the *Pall Mall Gazette* contains an account of the legend of the "Miraculous Hosts" tortured by the Jews of Louvaine in 1730. The same story, however, is not confined to Louvaine. When I was at the interesting city of Ferraja (Ferrara) in Italy, I visited the fine old church of St. Francisco, which contains many paintings by Rubens and Girofalo. The church is famed for a wonderful echo, which repeats eight times. It can only be tried in one particular place. In the church is the chapel and altar of the miraculous host that was tortured by a Jew. The thief stabbed the host; it bled, and his conversion followed. The identical host is preserved, and a *vera copia* is exhibited in front of the shrine. In the copy the blood is not represented as *flowing*, but as springing upwards like the waters of a fountain. Is the legend found in other places?

JAMES HENRY DIXON.

Monthey (Valais), Suisse.

* This is something like Dr. Wolcot's "William Penn and the Bailiff"—

"Know verily that William Penn
Hath seen thee, and he doth not like thee!"

"WHERE ARE YOU GOING, MY PRETTY MAID?" (4th S. v. 402, 600; vi. 62, 122.)—B. S. R. A. asks if this song is old; and DR. DIXON answers, it can be traced for sixty years, but he has no doubt it is much older. It may be found in Pryce's *Archæologia Cornu-Britannica*, published in 1790. It is called a Cornish song, and is in old Cornish and English. It commences:—

"'Whither are you going, pretty fair maid,' said he,
'With your white face and your yellow hair?'
'I am going to the well, sweet sir,' she said,
'For strawberry leaves make maidens fair.'"

The following note is added:—

"This was the first song that ever I heard in Cornwall: it was sung at Carclew, in 1698, by one Chygwyn, brother-in-law to Mr. John Grose of Penzance."—*Tonkin*.

W. J.

Penzance.

The version of this ditty given by your learned and cheery correspondent F. C. H. agrees, as far as it goes, with that which I remember half a century ago, but verses are omitted which seem to me to add to the perfection of the "drama." Verse 2, as I have heard it, ran thus:—

- "May I go with you, my pretty maid?
Yes, if you please, kind sir, she said:
Sir, she said, &c.
3. "Will you marry me, my pretty maid?
Yes, if you please, kind sir, she said:
Sir, she said, &c.
4. "What is your father, my pretty maid?
Father's a farmer, sir, she said:
Sir, she said," &c.

The inquisitiveness as to "who's who" displayed in this verse may seem to delay too much the progress of the dialogue, and I never heard the verse in Lancashire or Cheshire, where I first learned the song, but it is common among the scald-cream dairies of Devon.

Then follows the crucial question about "fortune," and so on to the end. But the last verse given by F. C. H. is new to me, and seems foreign to the tone of the previous verses, implying pertness rather than the arch dignity and *naïveté* hitherto so characteristic of the beleaguered maid.

CROWDOWN.

IVY: THE BANE OF ARCHÆOLOGY (4th S. vi. 131, 179.)—I scarcely think that ivy deserves so severe a censure as that passed upon it by your correspondent MR. STREETFIELD, but with T. F. would admit that it is mischievous if in excess on a ruin. I still adhere to my opinion that the ivy adds much to the picturesque appearance of any ruined castle or abbey, and if properly trimmed and pulled, it is not absolutely necessary that they should be either hidden or destroyed by its tendrils. Antiquaries, artists, lovers of the picturesque, would all, I am sure, regret to see the "ivy green" ruthlessly torn away from the many churches, colleges, and ruined castles and abbeys

that adorn Old England. Let it by all means be kept within due bounds, as at Fountains and Jorvaulx abbeys, and then no one would stigmatize ivy so harshly as "the bane of archæology." What more beautiful than seeing it encircle a pillar or the broken tracery of a window?

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

So true is this, that one of the most ancient and interesting monuments of antiquity in Ireland—viz. the crypt or chapel of St. Molna, which is situated on a small island in the Shannon, near Killaloe would have soon become a total ruin owing to the quantity of ivy on and about it—and some of which was very old, with thick trunks and branches—were it not that the Earl of Dunraven, one of our most devoted archæologists, despoiled with his own energetic hand the crypt of its "leafy honours" about sixteen months ago, and undertook the noble task of its restoration.

MAURICE LENIHAN, M.R.I.A.

Limerick.

CORRAD (4th S. vi. 134.)—A correspondent, C. S. K., asks the derivation of this word, being the name of two townlands in Fermanagh.

Gaelic names of places are frequently much corrupted in transmission. Assuming *Corrad* to be the original form, the first syllable *Corr* is used in a vast number of names of places, principally with the meaning of a rounded hill or summit, as *Corradoo*, the hill of the tumulus; *Correen*, the little hill; *Corbeagh*, the hill of the birch-tree. It is also used in other senses, as a point, a corner, an enclosure, a pit of water.

Ard means high, lofty, or substantively, an eminence, as *Ardmore*, the great height; *Ardree*, the king's mound; *Ardbally*, the high town.

In the absence of any more specific knowledge of the situation of the places, the most obvious interpretation of *Corrad* is the high rounded hill. Although the prefix *Cor* varies in signification, *Ard* has only one meaning—that of height. *Craigard* in Gaelic has much the same signification—the high rock.

Your correspondent will find further information in Joyce's *Irish Names of Places*. He may also consult with advantage O'Reilly's *Irish Dictionary*, Williams's *Lexicon Cornu-Britannicum*, Kelly's *Manx Dictionary*, &c. J. A. PICTON.
Sandyknowe, Wavertree, near Liverpool.

"OLD MORTALITY": PATERSON FAMILY (4th S. vi. 207.)—It is quite true that Richard Colley, second Earl of Mornington and Marquis Wellesley, married on Feb. 29, 1825, for his second wife, Marianne, daughter of Richard Caton, Esq. of Maryland, the widow of Robert Paterson. She died Dec. 17, 1853, the Marquis Sept. 26, 1842.

The sister, named Louisa Catherine, third daughter of Mr. Caton, and widow of Sir F. E.

Hervey Bathurst, Bart., married, on April 24, 1828, Francis, seventh Duke of Leeds, and whom Debrett reports as now duchess dowager.

The Bonaparte marriage, now under discussion, was declared "null and void" by French law. This I apprehend, till reversed, must affect the legal status of the issue as French citizens. The children would be legitimate in America, illegitimate in France; but the American status can confer no princely rank. A. H.

I suppose your correspondent is aware that the Wellesleys were connected with a Paterson family other than through the widow of Robert Paterson. The last Earl of Mornington, when the Hon. Mr. Wellesley, married somewhere about 1827, I think, Helen Paterson, daughter of Col. Paterson, and widow of Capt. Bligh. She subsequently became the last Countess of Mornington, the title having merged into that of Wellington. R.

DR. CRAUFURD TAIT RAMAGE inquires what scion of the British aristocracy the other handsome sister of the Marchioness Wellesley married. I presume that he alludes to the present dowager Duchess of Leeds. There were four sisters of the name of Caton: the eldest was Mrs. M'Tavish, who remained in America, and died there a few years ago; the next was Mary Ann, who first married Robert Paterson, and after his death the Marquis of Wellesley—she died in 1853; the third was Elizabeth, who married the late Lord Stafford, and died in 1862; and the fourth and youngest is Louisa, whose first husband was Col. Sir Felton Hervey, aide-de-camp to the Duke of Wellington, and who married secondly the Earl of Carmarthen, and became Duchess of Leeds. Her grace is still living: her seat being Hornby Castle, near Catterick. F. C. H.

MARTIAL SONGS OF FRANCE AND PRUSSIA (4th S. vi. 194.)—As a slight contribution to the poetical literature of war-times, I recollect having translated (many years ago) some verses from Schenkendorf on the occasion of the present King of Prussia taking part in the battle of Lützen in 1813, contrary to the wishes of the king his father, who was anxious that his young son, then in his seventeenth year, should not risk his life in the conflict, although permitted to be present, and out of reach of danger. The martial ardour of the prince, however, could not be restrained, and springing on horseback, he was with difficulty withheld from rushing into the heat of the battle.

SONGS AT THE BATTLE OF LÜTZEN.

"Who's this that mounts his fiery steed,
The front-rank's danger sharing,
Nor sword nor bullet stops his speed,
With joy their tempests daring?
This is a monarch's son and heir,
Who Prussia's royal crown shall wear.

"The king, with mild yet earnest words,
Reproves the proud youth's venture:
'Back to thy place, nor mingle swords
In such a wild adventure.

Thou rash and youthful royal heir,
Who yet a mighty throne must share.

"Ride on! thou noble youth and free,
With sword so keen and knightly;
From heaven an angel bends o'er thee,
With mother's smile so brightly:
He watches o'er the father's heir,
Who yet the Prussian crown shall wear.

"Long, long, o'er honour's glorious field,
Thy sword and look shall guide us;
To distant years thy sway shall yield
What best can e'er betide us:
Thou bold adventurous royal heir,
We'll save the crown for thee to wear."

J. MACRAY.

MADAME DE GRIGNAN (4th S. v. 62, 161, 188.) It may be well to note that the first wife of the Count de Grignan was Angélique Clarisse D'Angennes, the youngest daughter of the celebrated Marquise de Rambouillet. This marriage took place April 27, 1658, and she died December 22, 1684. There were two daughters of this marriage, one of whom married the Marquis de Vibray. Tallemant says of this first Countess de Grignan:

"La petite vérole l'a bien gâtée, en sorte qu'elle n'est nullement belle et n'a que la taille, mais avec une grande maigreur. Elle a de l'esprit, et dit quelquefois de fort plaisantes choses; mais elle est maligne."

Mademoiselle Scudéri also describes her in *Artamène, ou le Grand Cyrus*, under the name of "Anacrise." Madame de Sévigné was the third wife of the Count de Grignan. S. W. T.

EPIGRAM ON THE WALCHEREN EXPEDITION (1st S. xi. 52; 4th S. v. 174, 497, 606; vi. 84, 144.)—The versions which have been given of this epigram vary principally in the first line:—

"Lord Chatham, with his sword undrawn,"
"Lord Chatham, with his sword all drawn,"
"Chatham, impatient for the dawn."

The last may be dismissed with the remark that the epigram in all probability refers to the general failure of the expedition, not to the failure of any particular attack. The second is favourable to Lord Chatham, which cannot have been the author's intention. A "sword all drawn" implies the dash of energy and determination, whereas the disgrace which attended the expedition was due to the earl's apathy and indecision. The first is, I believe, the correct reading. Lord Chatham held the chief command, but, incompetent and indolent, he kept his sword in the scabbard, "waiting" for Sir Richard Strachan and the naval forces to do his work for him. Sir Richard, a better man, was really "longing to be at 'em," but was compelled to lie idle, "waiting" for the apathetic earl.

Sir Henry Bulwer, in his *Historical Characters*, 1868, ii. 259, gives the epigram thus:—

"Lord Chatham, with his sword undrawn,
Stood waiting for Sir Richard Strachan;
Sir Richard, longing to be at 'em,
Stood waiting for the Earl of Chatham."

This is exactly as given in "N. & Q." 1st S. xi. 52, with the exception of "stood" for "is" in the second and fourth lines. Very probably the epigram may be found in *The Spirit of the Public Journals*, 1810. Perhaps one of your correspondents will examine that publication.

Mr. Cox, in his *Recollections of Oxford*, 1868, p. 62, gives an epigram by a member of the University, "A Dialogue between Lord Chatham and a Friend," which certainly represents the earl with "his sword undrawn":—

"Friend.—When sent fresh wreaths on Flushing's shores to reap,

What didst thou do, illustrious Chatham?" *Chatham*.—"Sleep."

Friend.—"Toman fatigued with war repose is sweet;
But when awake, didst thou do nothing?" *Chatham*.—"Eat."

H. P. D.

DOTHEBOYS HALL (4th S. vi. 152).—A friend of mine was for two years in charge of Shaw of the Bowes' academy at Greta Bridge, the supposed original of Dickens's Squeers. My friend tells me that the living was plain but fairly abundant, and the amount and quality of the knowledge instilled not great nor of much intellectual value. At the same time Dickens's story, supposing Bowes's academy to be the original of Dotheboys Hall, would of course be overdrawn, and the facts he collected heightened with that dramatic colouring which Dickens knew so well how to use with effect. Smike was a lad without friends or relatives, and probably came in for more kicks than halfpence. Although on one occasion, when a general fund had been collected for the purchase of eggs, flour, and milk for the purpose of preparing a supply of pancakes, Shaw surprised the party frying, Smike secreted his hot pancake under his waistcoat, and, writhing with pain, at last succeeded in escaping, and had the felicity of discussing his pancake in peace and quietness, the price being a blistered chest.

In a copy of *Nicholas Nickleby* lately sold at Puttick & Simpson's, a long letter from Dickens to Mrs. S. C. Hall is inserted, in which a lengthy account is given of his visit to Barnard Castle, and how he picked up some of the material for his book. It is to be hoped that the present owner of the work will allow the letter to be published. I forget the date, but I think it was in 1840. My relative was an inmate of Bowes in, I think, 1830 or 1832, and certainly at that time Shaw did not merit the severe castigation which Squeers receives at the hands of Dickens, but

board, lodging, washing, and education for twenty pounds annually were not likely to be luxurious or high-classed.

F. W. C.

Clapham Park.

LEIGH HUNT's "MONTHS" (4th S. vi. 108).—Leigh Hunt's blundering notes about flowers coming into bloom must have been stolen from a book written before 1751, when the Act of 25 George II. ordained that "the natural day next immediately following the 2nd September, 1752, shall be called and reckoned as the 14th of September." This excision of eleven days sufficiently explains what Caroline Bowles calls the "retrograding" of the seasons, and must have been particularly remarkable in the early months of the year, when the 21st of March, for instance, became converted into the 1st of April. I have no doubt she is right in saying that Hunt "knew no more of a flower-garden than what he had acquired from nursing up half-a-dozen flowerpots in a London balcony." He was, in fact, a cockney to the very backbone—let some of his rhymes bear witness. Speaking of Coleridge and Wordsworth, he says:—

"When one began spouting the cream of orations,
In praise of bombarding one's friends and relations,
And 'tother some lines he had made on a *straw*,
Showing how he had found it, and what it was for!"

CHITTELDROOG.

LIVER *versus* NAILOR (4th S. vi. 214).—In reply to MR. PERRY, let me say that these two distinguished bards must have flourished before the time of a third, called John Dryden. The rhymes, with slight variation, will be found in one of Dryden's comedies (I am away from my books), and the second verse is thus cited by a tailor named "Bibber," who is dunning a gentleman named "Failer":—

"Take a little Failer,
And throw him to the gaoler,
And there let him lie
Till he has paid his tailor."

SHIRLEY BROOKS.

Henley-on-Thames.

MR. PERRY will find the original in Dryden's *Wild Gallant*. The parties are Mr. Failer and Bibber his tailor:—

"Failer. Take a little Bibber
And throw him in the river;
And if he will trust never,
Then there let him lie ever.

"Bibber. Then say I,
Take a little Failer
And throw him to the jaylor,
And there let him lie
Till he has paid his tailor."

I quote from the notes to *The Rehearsal*, p. 73, ed. Edinburgh, 1774. E. N. H.

THE SPURS OF ROBERT BRUCE (4th S. v. 505, 584, 609; vi. 55).—With reference to this dia-

cussion, I beg to say that there is in Nimmo's *History of Stirlingshire* (2nd edition, 1817) an engraving of a steel spur said to have been found in the field of Bannockburn. In "N. & Q." (4th S. vi. 120) Mr. W. J. B. SMITH states that "he does not believe that a rowel of any kind was known in Scotland or England in the time of Bruce." If he is correct as to this, then the spur above mentioned could not have belonged to one of the combatants at the battle of Bannockburn, as it has a rowel. It is, however, a very handsome spur, and, from the fleur-de-lis, it is supposed to be French. M. G.

FRENCH SONG: "QUI VEUT SAVOIR" (4th S. vi. 73, 124.)—I suspect that the song inquired after by R. M. is one beginning—

"Rappelez-vous savoir, savoir
Comment les jeunes gens faisaient l'amour?"

and then follows the mode, which is spoken and is *ad libitum*.

We have then the doctors, lawyers, soldiers, priests, and every profession and calling.

M. Achille (the popular manager of a troupe of wandering minstrels who perform at Interlachen, Geneva, Lausanne, &c.) sings the song with a good deal of broad-farce humour. I have often laughed at it. I do not think that it is an "old song," but it *may* be so. I have always considered it as a modern emanation from the Quartier Latin. I do not find it in any old song-book, nor is it in Du Mersan. Should R. M. ever visit Switzerland I have no doubt that M. Achille would direct him to the source of the song inquired after. I do not possess a copy. STEPHEN JACKSON.

"COMEDIA CHIAMATA ARISTIPPIA" (4th S. vi. 72.)—The authorship of this comedy is entirely unknown. We doubt if even a conjecture has been hazarded since the time of its publication. It first appeared at Rome in 1524.

MOLINI AND GREEN.

27, King William Street.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of England, from the Fall of Wolsey to the Defeat of the Spanish Armada. By James Anthony Froude, M.A., late Fellow of Exeter College, Oxford. Vols. V. and VI. (Longmans.)

This fresh instalment of the new issue of Mr. Froude's important work lays before us the history of this country during eleven eventful years, 1551–1562, in which are included the death of Edward VI., the entire reign of Mary, and the commencement of that of Elizabeth. They open with the execution of the Duke of Somerset, then detail Northumberland's conspiracy for setting Mary aside and placing Lady Jane Grey on the throne as the successor of Edward; its failure, and the accession of Mary; her marriage with Philip, the reconciliation with Rome, and the Marian persecutions, the fifth volume ending with that startling and most affecting episode, the death of

Cranmer. The sixth volume opens with the Dudley conspiracy, the loss of Calais, and the death of Mary. After the accession of Elizabeth, the Reformation in Scotland, the return of Mary, and the civil wars in France, furnish subjects for Mr. Froude's investigations, and give variety and interest to his story. Our readers will remember the curious paper on the subject of Elizabeth and Leicester, and the death of Leicester's wife, discovered by our author among the Spanish archives, and communicated by him to *Fraser's Magazine*. Mr. Froude, in the volume before us, takes the opportunity of correcting a few mistakes into which he had fallen, very naturally, from hurriedly reading a foreign language in manuscript.

Health and Longevity. Second Edition. By Lionel John Beale, M.R.C.S. (Churchill.)

The portion of the present volume which is more especially devoted to the consideration of the means of attaining a long and healthy life is marked by much common sense, and well deserves the attention of all who desire to maintain that inestimable blessing. "Mens sana in corpore sano." Following the example of Haller, Flourens, and other medical writers, Mr. Beale has not felt it within his province to examine the evidence on which the cases of longevity quoted by him are based, otherwise we are sure he would not have referred without some expression of hesitation to Old Parr and Henry Jenkins as well-known cases of long life, or to the many other persons living to be 130 and 150 and upwards, given by Mr. Easton.

RESTORATION OF BUNHILL FIELDS BURIAL-GROUND. Workmen have been busily engaged in restoring the tombs of the celebrated non-conformists who have been buried in Bunhill Fields; and also in erecting a beautiful obelisk to the memory of Daniel Defoe, and restoring the tomb of Bunyan. By this timely rescue this burial-ground has been saved from destruction. Great credit is due to those gentlemen who have achieved such a favourable result of their labours. A paragraph in *The Times* of Thursday announced that the memorial pillar over Defoe, erected by the boys and girls of England, was to be uncovered (as yesterday, the 16th) by Mr. C. Reed, M.P.

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Notices to Correspondents.

Owing to the number of Replies waiting for insertion, we have this week been compelled to omit not only several Notes on Books but various items of Literary Gossip.

BOWMAN THE CENTENARIAN, and p. 222. Owing to the mis carriage of a proof, two or three errors in this article escaped correction. Mr. BURNES, not BARNES, is the name of the gentleman who originally called attention to the case of Robert, not Thomas, Bowman.

W. H. HART, F.S.A. The paper entitled Legton's Humble Address to the House of Lords, 1704, is by Daniel Defoe, and is noticed in Mr. Lee's Life of Defoe, i. 84.

SHOES. For the spelling of check or cheque in banking, consult Latham's Johnson's Dictionary, art. "Checkers," and "N. & Q." 3rd S. iv. 43, 78, 116, 417.

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(4th S. v. 525, 590; vi. 36, 120.)

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The miraculous conversion of St. Paul, on his journey from Jerusalem to Damascus, has for a long period been a subject of triumph to the orthodox, and of confusion (or at least perplexity) to sceptics. On this important subject SALATHIEL appears to have a theory of his own, which renders all recourse to the supernatural unnecessary.

As religious discussion is interdicted from the columns of "N. & Q.," and as sceptical opinions especially would, I presume, be rigidly excluded, SALATHIEL is compelled to have recourse to dark and mysterious hints, instead of indulging in a plain exposition of his argument. I shall therefore carefully imitate his discretion, and shall quote, wherever it is possible to do so, the words of the theorist himself.

In the year 35 of the Christian era, Paul (then called Saul), who had made himself conspicuous as one of the bitterest persecutors of the rising sect of the Christians, determined to make a persecuting onslaught on the Christians of Damascus.

"Breathing out threatenings and slaughter against the disciples of the Lord," he procured letters from the high priest to the synagogues at Damascus, "that if he found any of this way [ἡ τοῦ θεοῦ is here used as equivalent to the Hebrew מִן הַדָּת when used in the sense of *religious opinion*], "he might bring them bound to Jerusalem" (Acts ix. 1, 2).

Thus authorised, Saul proceeded in company with other travellers to Damascus. On the road he received (as SALATHIEL imagines) important intelligence. Damascus, which they had supposed to be still under the Roman dominion, was now in the power of "Aretas, the Idumean chief, and a great enemy of the Jews"; who, as the result of a sudden "invasion hostile to the Hebrews" had succeeded the Roman power.

This unexpected news produced on the mind of the persecuting Paul an extraordinary effect. "He would not fail to comprehend the immediate hopelessness and danger to be incurred by the prosecution of his design." What was the result? SALATHIEL is too prudent to explain this fully; but he leads us to infer that the impetuous spirit of Paul, incapable of remaining inactive, prompted him at once to take the decisive step of joining the Christians, since he could not persecute them.

Thus (continues SALATHIEL) "coincidences of a striking character" [meaning the coincidence of the invasion of Damascus by "the Idumean Aretas" with the journey of St. Paul] "often concur in fixing the destiny of great religious agents."

In other words, there is no necessity for recourse to the *φῶς ἀπὸ τοῦ οὐρανοῦ*: the sudden invasion of Aretas explains the whole occurrence, and enables us safely to dispense with the supernatural.

Unfortunately for this theory, it is clearly based on erroneous premises. Aretas was not an "Idu-

mean chief"; nor is there any evidence to show that he was "a great enemy of the Jews." King Aretas was the sovereign of the Nabathæan kingdom of the Arabia Petræa.

There does not appear to be the slightest evidence that Aretas invaded Damascus while in the possession of the Romans. On the contrary, it is clear that this would have led to a war between the Romans and Nabathæans, which must necessarily have resulted in the speedy conquest of the Arabia Petræa.

We know from Dionysius (the author of the *Περὶ ἡρώων*), who wrote in the time of Augustus, that the Nabathæans, who were widely scattered along the eastern skirts of Palestine, were at that period in possession of territory in the vicinity of Damascus.

Ἄλλ' ἦτοι πρότοι μὲν ὑπὲρ κλιτὴν Λιβάνου
Ἀφρικοί βαλοῦσιν ἐπικουμήν Ναβαταίων.

Vers. 954, 955.

Libanus is here taken, in a wide poetical sense, for the two ranges of Libanus and Antilibanus; and the writer refers to the eastern slope of Antilibanus.

It seems not improbable, therefore, that the Romans, who permitted so many petty sovereigns in Syria as vassals of the empire, might have conceded Damascus to Aretas, on the terms of paying tribute and clearing the surrounding country from the robbers with which it was infested. The light cavalry of the Nabathæans would have been well adapted for this purpose.

What is certain is, that Damascus at the time of St. Paul's visit, and, for aught we know, for a considerable time previously, was in the possession of Aretas (as King Harith was called by the Greeks and Romans), and was governed by an ethnarch placed there by him.

But now we come to the point which is fatal to the whole theory of SALATHIEL. The ethnarch under Aretas (far from being hostile to the Jews) appears to have been won over to their interests, and to have actively assisted them in their persecution of the Christians. When St. Paul, after his conversion, began to preach Christianity at Damascus, "the Jews took council to kill him"; and so earnest were they in this design, that "they watched the gates night and day" (Acts ix. 23, 24). What under these circumstances did the ethnarch, the deputy of Aretas? He appears to have assisted the Jews to the utmost in their cruel design. "In Damascus the ethnarch under Aretas the king kept the city with a garrison, desirous to apprehend me" (2 Cor. xi. 32).

There probably, therefore, never was a period when the persecution of the Christians at Damascus would have been more safely carried on by the chiefs of the synagogues than during the time of the Nabathæan rule.

It is clear, therefore, that SALATHIEL's theory

falls to the ground, since "the hopelessness and danger" of persecuting the Christians at Damascus in the year 35 are ideas totally incompatible with historic facts.

I trust therefore that SALATHIEL, whose theory, though not supported by historic evidence, was certainly ingenious, will obligingly excuse the light manner in which I treated his question, since he will now see that a fuller, more serious, and more argumentative reply was not likely to prove more satisfactory to his views.

Neither "fact A" (the "Arabian invasion hostile to the Hebrews"), nor "fact B" (the coincidence of this invasion with St. Paul's journey), was capable of proof; and the "deduction" intended to be drawn from them he will (I think) now see to have been at once sceptical and visionary.

If SALATHIEL (without being offended) will permit me to offer him a little friendly advice, it would be, to base no theory on *secondary authorities* (if such things can be said to exist), but, instead of depending on modern writers for historic facts, to have recourse in all cases to the original sources.

HENRY CROSSLEY.

HENRY MASERS DE LA TUDE'S ESCAPE.

(4th S. vi. 46, 117.)

The book of portraits I alluded to in my note (p. 117) is entitled "*Portraits des Personnages célèbres de la Révolution*, par Fr. Bonneville, avec Tableau historique et Notices, de P. Quinard, l'un des représentans de la commune de Paris." To this I beg to add the following extracts of autograph letters of Latude, which were sold at public auction in Paris; one at M. Lalande's sale in 1844, "L.A.S., 3 pages in-4°, à Mgr. de Lamoignon, Garde des Sceaux":—

"Personne ne connaît mieux que vous l'énormité de malheurs, et jamais je n'oublierai toutes les peines que vous vous êtes donné (*sic*) pour les faire finir."—*Détails curieux relatifs à l'impression de ses Mémoires, faite à son insu* [the impression, not the Memoirs] 6 oct. 1787.

In the same year, 1844, another letter was sold, addressed "6 fév. 1790, au Citoyen Palloy," one of the heroes of the Bastille (I have seen several models of the dungeon, which he made with some of the stones themselves). La Tude says:—

"J'ai vu le lendemain de la prise de la Bastille, l'enceinte de ces murs, que j'avais si longtemps arrosés de mes pleurs."

One in 1852, "L.A.S. à M. le duc d'Angoulême, 7 oct. 1786, 3 pages":—*Témoignage de la plus vive reconnaissance pour tout ce qu'il a fait de concert avec Mme. Le Gros pour sa délivrance.*

One in 1854, "L.A.S. à Sa Majesté le Roi de Prusse, 3 pages in-fol.":—

"Je suis Latude, ingénieur. J'ai été enfermé pendant 35 années dans les cachots de la Bastille. En 1758

j'étais les fers aux pieds et aux mains. Il m'était impossible d'obtenir de mes persécuteurs du papier, des plumes, et de l'encre. Je devins créateur. De la mie de mon pain pétrie avec ma salive, je fis des tablettes de six pouces carrées qui me servirent de papier, et de l'arête triangulaire que les carpes ont sous le ventre, je me fis une plume. A défaut d'encre je me servis de mon sang."

With these ingenuous means he composed a memoir on the use of a new weapon he had invented. The memoir being completed, he asked for a confessor:—

"Le Gouverneur m'envoya le Père Griffet, jésuite, qui, à ma prière, prit mon projet sous sa protection; depuis ce moment, il me fut impossible de revoir ce confesseur. A ma sortie de prison, j'appris que plusieurs potentats de l'Europe avaient mis mon projet à exécution."

In 1863, "L.A.S. à S.A.I. frère de l'Empereur d'Allemagne; Curieuse Épître, prose et vers," he asks for a reward as inventor of new *esponsions* and *halbarbs*, which have been put in practice in the Imperial armies:—

"Quand je mis c'est (*sic*) enfant au monde, j'étais alors dans un cachot de la Bastille, avec les fers aux pieds et aux mains, couché sur la paille sans couverture."

In 1862, *Fragments of his Memoir to Monsr. de Sartine, Lieut.-General of Police*, from the dungeon of Vincennes, twelve pages of imprecations, accusing M. de Sartine not to have delivered his memoir to the king. P. A. L.

"NESH": "NEB": "BUTTY."

(4th S. v. 599; vi. 62, 100.)

It may interest some readers to learn that *neash* is still a living word amongst the descendants of the English settlers of Southern Pennsylvania. A writer in the last number (August, 1870) of the *Educational Monthly*, published at New York, who speaks from personal observation, in an interesting article on so-called Pennsylvanian idioms, refers to the word, and to others in use in this region fifty years ago, "and, to a greater or less extent, since then to this day."

I select the following, condensing as much as possible, and omitting some of obvious Dutch or German origin. It is to be noted that many of the original settlers were Scotch-Irish.

Piece, piece-time: luncheon, luncheon-time. I find this word also in a little book of children's verses (*Stories for Alice*, Philadelphia, 1857) by a lady of English descent, living in Chester County, Pennsylvania:—

"And on the dresser you will find

At twelve o'clock your *piece*.

The *piece* was two nice corn-meal cakes," &c.

To *mammock*, to carve badly (Shakspeare). *Brash*, a "sick turn." *Water-brash* I have heard, in the country, for a symptom of dyspepsia. *Brash* as an adjective is common in the interior of the

State for "brittle," applied to timber. As a substantive it also means "broken rock." These latter meanings are not given by our author. *Cot* (*cot-quean*), a hanger-on in kitchens. We have *cot-betty* in Philadelphia. *Mosey* (imperative), "be off!" *Infare*, reception party after a wedding. *Scutching*, the flogging of a disobedient child, "a term borrowed from the treatment of flax." *Miching*, playing truant (vide *Johnson's Dict.*) *Anan*, interrog. "what?" *Chellers*, a fowl's wattles. *Hunkers*, the haunches. *Saddy*, "thank ye" (see Bartlett): it is mostly a child's word. *Housen-things*, household goods. To *gee*, to live together harmoniously. *Pheesing*, or *feasing*, fretful. To *fash* oneself, to worry; good English, not obsolete perhaps, elsewhere. *Donsy*, "under the weather." *Chivving*, gadding, neglecting one's domestic duties. *Brittle* (variable) weather. *Work-brittle*, active, stirring. To *red* a room, to put it in order for a guest, as with a *redding-comb* and brush, &c. To *ruck up*, to rumple (*ruck*, n. sub. Todd's *Johnson*, et al.). *Skimping*, niggardly saving. *Scrimption*, a tittle, a very small portion. *Rootching around*, meddling in what does not concern you. *Other-guess* (other-guise), of another kind. *Bunty* (adj.), squat. *Spotchy* and *morphed* (morphewed), blotched. To *nuzzle up*, as a child to an elder (to nestle?). *Fouty*, trifling (dictionaries). *Sleazy*, flimsy (Todd's *Johnson*). To be *shut* (rid) of a thing (*Johnson*). To *skelly*, to be cross-eyed. *Skunner*, dislike, prejudice. A man is no *patchin* to another, when he cannot compare with him in merit or attractions. *Bushed* (in Bucks County, Pennsylvania, settled mostly by English, Welsh, and Germans), fatigued, tired out. To *sock*, to hit with a ball.

Many of these words I am familiar with in Philadelphia, but some of them are confined to the older generation. It would be gratifying to learn whether any of them are still in use in the mother country, and which, if any, are of recent growth. Should the material seem to your learned readers to have any philological value, I may add to it hereafter some other local words and proverbs, picked up hereabouts; distinguishing, as well as I am able, between the ancient idioms and modern slang.

The paper above referred to was noticed also in the *New York Nation* of July 28 and Aug. 4.

THOMAS STEWARDSON, JUN.

Nesh, Sax. *neyc*, soft, tender, easily hurt. I have heard the word used in Cheshire: "A poor nesh thing," meaning "delicate."

Neb, Sax. *nebbe*, the nose, beak, or mouth, sometimes applied to the face. I have known a man with an extraordinarily long nose be ridiculed by the boys of the village as "Lang-nebbit Chairley." I remember hearing a child exclaim

on seeing a curlew shot, probably the first he had seen, "What a lang-nebbit beast!"

"Impos'd on by lang-nebbit jugglers,
Stock-jobbers, brokers, cheating amugglers,
Wha set their gowden giras aae wylie;
Tho' ne'er see cautions, they'd beguile ye."

A. Ramsay, i. 830.

The word *butty* is much used in Staffordshire among miners. The lessee of a pit sublets the working of the coal or ironstone to three or four or more men, who are known as butty-men or butty colliers. They work the minerals at a fixed price per ton: the lessee provides the winding apparatus, tubs, waggons, timber for props, &c., and is responsible for the ventilation and regulation of the pit.

Query: May the word *butty* not be from the same root as "bothy"—a building where farm labourers, in certain parts of Scotland, club and live together in? Your correspondent's assertion, that the word in Leicestershire means "companion," helps to corroborate my surmise.

JAMES NICHOLSON.

EDWARD COPE OF EDON, AND JOHN STAFFORD OF BLETHERWICKE, 1580.

(4th S. vi. 112, 203.)

"Maister Edward Cope of Edon" is identical with Edward Cope of the manor of Eydon and of the priory of Canons Ashby, both in the county of Northampton. On the death of Sir John Cope, Knt. of Canons Ashby and Eydon, who *ob.* Jan. 22, 1557-8, he was found to be his grandson and nearest heir, and then aged six years, being only son of Erasmus Cope (eldest son of Sir John by his firstwife Bridget Raleigh), who *ob. v. p.* In 14 Eliz. 1572, he had livery of his estate at Eydon and elsewhere (compare Bridges' and Baker's *Northamptonshire*). He was knighted at Greenwich, May 22, 1605 (Harl. MS. 983). He *ob.* July 18, 1620, leaving by his first wife Elizabeth, eldest daughter of Christopher Yelverton of Easton-Mauduit, Chief Justice of King's Bench, a son and heir, Erasmus Cope, then aged forty years and more. (Esc. 3 Car. p. 2, No. 90.)

Regarding John Stafford of Blatherwicke, the county historians (Bridges and Nichols), following the error of Dugdale, have failed in ascertaining his true place in the Stafford pedigree. Dugdale, in his *Antiquities of Warwickshire*, under "Lemington, Hastang," erroneously makes him son and heir instead of brother of Sir Humphry Stafford, who *ob.* 17 Eliz., and grandson instead of son of Margaret Tame, whereby one descent too many is inserted, and other errors are made. Bridges, in his *Northamptonshire*, ii. 275 *et seq.*, does the same, with the addition of assigning as his mother Elizabeth, daughter of Sir Thomas Cave of Stan-

ford, Knt., who was his brother Sir Humphry Stafford's wife and relict. Nichols, in his *Leicestershire*, iv. 760, errs in giving him a wrong mother, by substituting Elizabeth Cave for Margaret Tame. Recent investigation shows that this John Stafford, Esq., was second son of Sir Humphry Stafford of Blatherwick, Knt., one of the esquires for the body to King Henry VIII., who resided at Kirby, co. Northampton, and *ob.* May 15, 1548, and was succeeded by Humphry, his eldest son and heir (Esc. 2 Edw. VI. p. 2, No. 77.) His mother was Margaret, one of the sisters and coheirs of Sir Edmund Tame of Rendcombe and Fairford, co. Gloucester, Knt., whose marriage settlement with his father is dated Feb. 10, 17 Hen. VIII., 1526 (Esc. 38 Hen. VIII. p. 2, No. 89.) On Sir Humphry's death she became the third wife of Sir John Cope of Eydon and Canons Ashby, Knt., before mentioned, but by him had no issue, and was living at the time of his death in Jan. 1557-8 (Esc. 4 and 5 P. & M. p. 1, No. 126.)

His elder brother, Sir Humphry Stafford of Blatherwick, Knt., was twenty-one years and three-quarters old at the time of his father's death in 1548. He was sheriff of Northamptonshire in 1568. He married Elizabeth, daughter of Sir Thomas Cave of Stanford, Knt., by his wife Elizabeth, daughter and co-heir of John Danvers of Chamberhouse, Berks; the covenants of marriage being dated Oct. 4, 1547 (Close Roll, 1 Edw. VI. p. 2). He *ob. s. p.* in London, Dec. 2, 17 Eliz., 1574, when John Stafford, Esq., was found his brother and nearest heir, and aged thirty years and more (Esc. 18 Eliz. p. 1, No. 74). Dying intestate, letters of administration were granted in the Prerog. Court of Canterbury—(1) on Dec. 7, 1574, to Elizabeth his relict, and again on 17th of the same month to John Stafford his brother, who settled on the widow an annuity of 160*l.* for life, issuing out of his manors of Blatherwick, Bulwick, Gretton, and Kyrbye (Close Roll, 17 Eliz. pp. 3 and 17). She married (2) Ralph or Christopher Wolrich, second son of Thomas Wolrich of Alconbury, co. Huntingdon, and his wife Elizabeth, daughter of Sir Richard Wingfield, K.G., of Kimbolton Castle, by whom she had issue two daughters; and dying July 14, 1581, was buried with her ancestors in Stanford church (Dodsworth MS. 88, f. 17, and Bridges MS. 13, f. 101—both in the Bodleian Library; Harl. MS. 1560, f. 215, and Add. MS. in British Museum, 19,156).

John Stafford, Esq., came into possession of Blatherwick and other hereditary estates on the death of his brother in 1574. He held previously the manor of Huncote, an estate which had come to the Staffords by the match with the heiress of Burdet in the reign of Rich. II. (Close Roll, 18 Eliz. p. 4). He had married and was residing

at Little Gidding, in Huntingdonshire, before May, 10 Eliz. 1569 (Close Roll, 10 Eliz. p. 5, and 18 Eliz. p. 4). By indenture of bargain and sale dated Feb. 17, 18 Eliz. 1576, he conveyed the manor of Kirby in fee to Christopher Hatton, Esq., afterwards K.G. and Lord Chancellor. He *ob.* Nov. 28, 1595, leaving Bridget his wife surviving, and Humphry Stafford his son and heir, then aged twenty-six years and more (Esc. 38 Eliz. p. 2, No. 8), and was buried at Blatherwick. His wife was Bridget, daughter of William Clopton, Esq., of Kentwell Hall in Long Melford, Suffolk, by his second wife Mary, daughter of Sir George Perient of Diggeswell, Herts, Knt. She *ob.* Aug. 17, 1562, and her mother remarried George Barnardiston, Esq., of Northill, co. Bedford, by whom she had an only son, Robert Barnardiston of Northill, Esq. (Harl. MS. 1560, f. 4; Add. MS. 19,116, f. 359, and Add. MS. 19,123, f. 301). Bridget Stafford dying intestate, letters of administration of her effects were granted in the Prerog. Court of Canterbury to Robert Barnardiston, her uterine brother, on March 14, 1605-6. They had issue five sons and one daughter. Mary, the daughter, married Sir Edward Frere of Water Eaton, co. Oxford, Bart., and *ob.* s. p. Nov. 23, 1623, and was buried in St. Andrew's, Holborn (Funeral Certificates in *Heralds' Coll.* i, 22, f. 91). The sons were—(1) Humphry Stafford, Esq., who had the manor of Sudbury, co. Bedford. He *ob.* July 10, 1607, leaving by Elizabeth his wife, daughter of Sir John Cutts of Childerly, co. Cambridge, Knt. (who remarried John Brakin of Chesterton, Esq.), two daughters and co-heirs (Rev. W. Cole's MS. Collections in British Museum,—viz. Add. MSS. 5812, f. 257, and 5849, f. 153; Decrees in Court of Wards, Pasc. 12 Jac.; *Heralds' Visit.* of Cambridgeshire, 1619, printed by Sir Thos. Philipps, Bart., from the original in his own possession); (2) Sir William Stafford of Blatherwick, by whom the line was continued; (3) John Stafford, Esq., on whom and whose issue male the manor of Huncote, co. Leicester, was entailed; (4) Walter Stafford of Uppingham, co. Rutland, who *ob.* unmarried *circa* 1645; (5) Anthony Stafford, M.A. of Oriol College, and a member of the Inner Temple, who was living in 1645.

There was a triple connection between the Copes and the Staffords. I have already noticed the match between Sir John Cope of Canons Ashby and Eydon, and the mother of John Stafford of Blatherwick. It is a curious coincidence that two of John Stafford's sisters married two Copes—thus: Anthony Cope of Adstone, co. Northampton, Esq., third son of Sir John Cope, Knt., before mentioned, by his first wife, Bridget Raleigh, married Ellen or Helen Stafford. This Anthony Cope by his last will, dated June 6, 1558, and proved Dec. 20 following, desires that his body shall be buried beside that of his father in Canons

Ashby church. He therein names Ellen his wife as "sister of Sir Humphry Stafford" (elder brother of John), "and daughter of dame Margaret Cope" (his stepmother); and devises his lands in Eydon to his brother George Cope (Test. *Vetusta*, 749). He *ob.* s. p., and Ellen his widow remarried before 1568 Thomas Barlow of Huncote, co. Leicester, by whom she had issue a son, Stafford Barlow (Close Roll, 18 Eliz. p. 4).

Ann, another sister of John Stafford, married Anthony Cope of Bedhampton, Hants, eldest surviving son of Stephen Cope of Bedhampton, Esq., Serjeant of the Poultry to King Henry VIII., half-brother of Sir John Cope of Eydon, Knt. He was therefore first cousin of the half-blood to Anthony Cope, husband of his wife's sister. They had issue three sons and four daughters. He *ob.* Jan. 8, 28 Eliz., 1585-6, leaving Anne his wife surviving, and John his son and heir, then aged twenty years (Cole's Esc. i. 403, being Harl. MS. 756). His will was proved in the Court of the Archdeacon of Winchester; and, as a connection between the Copes and the Giffords may be inferred from a bequest therein, I add the following abstract taken from the original will.

Endorsement: "Will of Anthony Coope of Bedhampton, Esq., 1586."

The will was dated April 10, 1585, and proved April 6, 1586, by the executrix. "I, Anthony Coope of Bedhampton, Esq. To be buried in parish church of Bedhampton. To the mother church of Winchester, 12*d.* To parish church of Bedhampton 5*s.*, and to the poor of said parish 5*s.* To the poor of Havant 6*s.* 8*d.* To Anne Coope, my wife, all my lands, tenements, rents, reversions, services in co. Southampton for her life. To John Coope, my son and heir, all my stock of a hundred pounds remaining with Mr. Thomas Uredale at Seynt-cleres, paying to his mother ten pounds yearly during her life. To Edward Coope, my son, 20*l.* of the 30*l.* remaining in his hands. To George Coope, my son, 20*l.* To Margaret Murfyn, my daughter, 20*s.* To Anne Gyfforde 10*l.* which I owe her by obligation. To Jane Brett, my daughter 10*s.* To John Coope, my eldest son, all my best apparel. To Margery, my old servant, my study gown, and 6*s.* 8*d.* in money. To George Cotton of Warblington, my friend, for a simple remembrance three books that lie in my study—that is to say, a Latin Bible of St. Jerome's translation, Elyot's Dictionary, and a book of T. de Aquyne in Latin, desiring him to be overseer of this my testament and last will. The residue to Anne Coope my wife, whom I do make my sole executrix."

The inventory of his goods, &c., attached to the will is dated Jan. 24, 1585-6.

B. W. GREENFIELD.

Southampton.

"HAD RATHER."

(4th S. vi. 109, 185.)

I cannot understand any gentleman preferring to be incorrect in his grammar with Shakspeare and Addison, rather than right with Lindley Murray or anybody else who may be right. I can conceive no merit at all in being wrong, however great the names may be that sanction it. In Shakspeare's day the English language was in a "transition state," as the phrase is, a state of fusion; and as to grammar, Shakspeare often fell into confusion, as may be seen in Mr. Abbott's book on the subject. "I had rather be a dog and bay the moon": clearly, to use "had" with "be," "I had be," to represent a past tense in the potential mood, is simply absurd when you omit the word *rather*, and it conveys no idea to the mind at all. But if you suppose that "I had" stands for "I'd"—"Rather I'd be a dog"—the difficulty is surmounted at once, and the grammar is correct. "I had" is only the slovenliness of daily speech confirmed by the ignorant orthography of the printer.

Webster alludes to this in his *Dictionary* (*vide* "Have"), saying that originally it was used only with the participle of transitive verbs, but now with transitive and intransitive verbs, as a device for expressing past time. I conceive that the assertion is untrue, for that "had" was formerly used much more laxly than it is even now. The few cases in which it now occurs are solecisms, and should be contended against, or, if used for convenience, should be at once resolvable into their correct and strictly grammatical equivalents. For instance "I had rather be a country servant-maid" (Shakspeare), "I would rather be," "I had as lief," "I would as lief," "You had better," Johnson says (*vide* "Had"), means the same as "It would be better for you," and adds that it is always used potentially, not indicatively. Johnson is right as to the fact, that when "had" is thus used, or rather misused, the expression requires the potential mood. But it is certain that "had," which he defines to be the preterite (*i.e.* "indicative" of course) and past participle of *have*, cannot be potential as well. If, in an auxiliary verb, the indicative and potential are expressed by the same word, then practically the grammatical distinction of moods is at an end, and the etymology of every verb in the language is damaged. Now it is really flagrantly unreasonable to assert such phrases to be correct, however custom may sanction or high authority of great writers perpetuate them. "You had better make haste" means of course "It would be better for you to make haste," but can any reason be given why we should not say "You'd better" = "you would better"? In fact, nine times out of ten this is *actually* said, and it is only the bad spelling that has accustomed the eye to an error that the tongue still constantly

avoids. "You'd better" is still elliptical for "You would *do* better to"—

"Had we not better leave this Utica."

Addison's *Cato*.

Is "Should we not better leave," "Should we not *do* better to leave"? Of course, as the error has been so long admitted, people will find it to tickle their ears, and say that "had" is far more agreeable than "should" in all such cases; and they will quote the 84th psalm, "I had rather be a doorkeeper," and so let them continue in the tents of error, but "I *would* rather" not.

There is perhaps no language more miserably ungrammatical than the English, and the best writers perpetuate the errors or run into petty purism, such as "to pay a man his daily *wage*," but as to construction, on which depends "discourse of reason," they seem to defy grammar and rejoice in anomaly. It is a pity that no one should make "a dictionary of the difficulties" of our language, as the French have done for theirs, and so introduce a first step towards order and rationality. We write whole books upon the grammar of Shakspeare and the pronunciation of Chaucer and the lost language of Etruria, upon universal grammar and comparative philology, but the structure of the sentences in which the information is conveyed defies grammar in an effort to deal with it, and sets stupidity of custom against the law of reason, which is incarnate grammar. C. A. W.

I should like to aid J. R. in keeping up archaic phrases, if he will not resent a trespass on his demesne. In the well-known letter of the old Duchess of Marlborough, which describes with a hostile feeling to the modern court all its small manoeuvres about the Prince Frederick's preference of London midwifery to that of Hampton Court, she writes:—

"When the prince led the queen to her coach, *which she would not have had him have done*, there was a great concourse of people, and, notwithstanding all that had passed before, she expressed so much kindness that she hugged and kissed him with great passion."

The expression of "Had as lief" occurs in common parlance in the provincial intelligence of one of the papers about the same time as the above. A drummer in Lord Viscount Molesworth's regiment, stationed at Canterbury, being remonstrated with by a tradesman for pursuing some mischievous boys with his hanger, is reported as saying, "he had as lief kill him as any one," and "presently stabbed him under the left pap." E. C.

EFFECTS OF LIGHTNING.

(4th S. vi. 209.)

As MR. TOMLINSON expresses a wish "to meet with other similar instances from old records," I think there is one *exactly* similar to be found in

Socrates' account of the attempted rebuilding of the temple of Jerusalem by Julian the Apostate. I will insert, with the Editor's permission, a portion of the passage as it stands in the original. Subsequent to his discussion of an earthquake, which in the night threw down all the work that had been done in the day previous, he adds:—

παρόντων οὖν σφόδρα πολλῶν, ἑταρὸν τεράστιον ἐκ-
γίνεται. πῦρ γὰρ ἐξ οὐρανοῦ κατασκήψαν, πάντα τὰ τῶν
οικοδομῶν ἐργαλεῖα διέφθειρεν. ἦν γοῦν ἰδεῖν, ὅτ' οὐδὲ
φλογὶς ἀπολλυμένης τὰς σφύρας . . . οὐδὲ γὰρ τὸ τρίτον
θαῦμα τὸ ὑστερον ἐπιγεγενημένον, εἰς πίστιν τῆς ἀληθείας
ἤγει αὐτοὺς· καὶ γὰρ τῇ ἐρχομένῃ νυκτὶ, σφραγίδες
σταυροῦ ἀκτινοειδῆς, τοῖς ἱματίοις αὐτῶν ἐντετυπωμέναι
ἐφάνησαν. ἃς ἡμέρας ἐπιγεγενημένης ἰδόντες ἀποκλύειν καὶ
ἀποσμήχειν θέλοντες, οὐδενὶ τρόπῳ ἔδυναντο.

Socrat. *Hist. Eccl.*, lib. iii. cap. xx.

"In the presence also of many spectators, another prodigy followed. All the implements of the workmen were destroyed by lightning, as mallets, chisels. . . Nor yet by a third wonderful thing which happened afterwards were they (the Jews) brought over to the truth. This took place on the following night, when on their garments was impressed the sign of the cross, which discovery in the morning they could in no way wipe off or efface."

Valerius, in annotating upon this passage, alludes to the event in Wells Cathedral, and says that the story of it was told to Isaac Casaubon by Bishop Andrewes, and subsequently recorded by M. Casaubon in his tract *On Credulity*. Bishop Andrewes had it from John Still, Bishop of Wells, and says that it occurred about the opening of the seventeenth century. This note of Valerius is subscribed "W. Lowth."

EDMUND TEW, M.A.

Patching Rectory, Arundel.

I send you an extract from the *Historical and Political Monthly Mercury* (September 1898), with the hope that it may be of some service to your learned correspondent. As I have never met with any account of this case elsewhere, possibly it may be new to many of your readers:—

"There is nothing more surprising than the different Effects of Thunder and Lightning. Upon the 26th of the last Month, it lighten'd upon the Steeple of the Nunnery of *Prouille*, and beat down one of the Six Stone Pyramids which are the Ornament of it. It pierc'd in three Places the Roof of the Quire belonging to the Nuns, which is one of the vastest, the highest, and the biggest in the Kingdom, divided in the middle the great Beams that support the Steeple, one of which it sing'd in three different Places, without breaking it; it overturn'd the greatest part of the Steps of the Staircase; melted the Copper Wyre of the Clock, about Eight or Ten Ells in length; tore out the Bars and Hooks of the Door belonging to the Clock sooner than a Smith could have done it; pierc'd a Wall seven Foot thick, and breaking into the Nuns Quire, very much defac'd one of their Altars; broke open the Cupboard where they kept their Relicks; overturn'd and wounded several Persons that were at Mass, and among the rest, six of the Nuns

themselves, three of which they were forced to wrap up immediately in Sheep's Skins newly flead off the Sheep's Backs. It was also observ'd, that in the Sleeve of one of the Nuns Habits there was a Hole as big as a large Needle could make, yet the Wound that answer'd that Hole was as large as a Silver Crown Piece. Another of the Nuns had one of her Toes burnt, without any harm done either to her Shoe or her Stocking. One of the Servants was wounded in both her knees, tho' at the same time in a kneeling Posture, without any harm done to her Cloaths. Moreover, the Lightning tore a great Stone that supported a Window of the Quire, without injuring the Glass, and that Stone fell within half a Foot of the Head of one of the Nuns. The same Lightning ran through the Church, on the Seculars side, overturned several Persons, and carry'd one Man some Paces from the Place where he stood; and it wrench'd his Legs in such a manner, that they had much ado to set 'em right again. He was slightly wounded in several Parts of his Body, and a good part of his Cloaths were burnt. *Prouille* is a Nunnery in the Diocese of St. *Papoul*, and the most ancient House of the Order of the *Jacobins*. It was founded by St. *Dominick*, Fourteen Years before he set up his own Order, and was honour'd with his Presence for several Years."

J. PERRY.

Waltham Abbey.

ORDER OF ST. JOHN OF JERUSALEM (IN ANGLIA).

(4th S. vi. 86, 223.)

HOMUNCULUS asks for a brief exposition of the efforts and aims of the Order of St. John in this country. With your permission I will endeavour to answer him, without entering into any discussion as to the claims or position of the order.

Its motto and watchword are, "Pro utilitatibus hominum." You will presently be able to judge how it interprets such a motto.

The order supplies to out-patients (convalescents) of the Charing Cross and King's College hospitals, recommended by the medical officers to the number of twelve daily, nourishing diets to help them the more speedily to a recovery after treatment in hospital. The diets are cooked and issued at St. John's House, Norfolk Street, where a serving-sister resides for this duty, under the superintendence of the lady-superior and sisters. The system and its results are so highly commended by the hospital authorities, that nothing but a want of funds prevents it from being extended to every hospital in the metropolis. A similar system is pursued at Worcester, at the expense of the Hanley Castle Commandery. The serving-sister and various members of the order visit at irregular times the recipients of the diets, and any suspicion of unworthiness causes the diet-order to be at once cancelled.

The establishment of cottage hospitals is another task undertaken by the members, and a very flourishing proof of their energy exists at Ashford in Kent.

A system of providing attendance for accidents

in the mining districts, and of rewards for saving life (without intrenching upon the ground of the Royal Humane Society), is under consideration.

Although working quietly and unostentatiously as a rule, one organisation, which owes its rise to the Order of St. John (in Anglia), cannot be lost sight of. Since 1866 the order has endeavoured, collectively and individually, to establish a "Society for Aid to the Sick and Wounded in War." Its attempts in this good cause have been rudely repulsed, ignored by the Horse Guards, snubbed by the Admiralty, sat upon by the War Office (the great *vis inertia* of the day). The order quietly matured its plans, and awaited its opportunity. On the same day on which the journals announced the declaration of war between France and Prussia, a letter in *The Times* from a member of the Order of St. John called upon Englishmen to meet and discuss the formation of such a society. On August 4 a public meeting was held, the results are best told in the daily papers from that day to this. Within a month of working days the society had become a national institution, with 100,000*l.* at its banker's; and if properly worked, it cannot fail of being recognised in future Histories of England as one of the brightest features in the present unhappy war between our two neighbours.

In April, 1869, certain members of the order formed themselves into a committee for advocating the cause of such a society. In that month they were invited to send delegates to the approaching International Conference at Berlin, and Messrs. C. J. Burgess and J. Furley were delegated, and were present at that conference. They shortly afterwards published a book called *Help for the Sick and Wounded*—the text-book of the present national society. From July 17 to Aug. 4 last meetings were held almost daily at the Chancery of the order, and on August 4 the public meeting at Willis's Rooms fairly launched the "National British Society for Aid to the Sick and Wounded." On the list of the present Central Committee (of which her Majesty the Queen is patron and H.R.H. the Prince of Wales is president) occur the names of the following members of the Order of St. John in Anglia: The Duke of Manchester; the Earl of Mount Charles; Lord Leigh; Lord Eliot; Sir E. A. H. Lechmere, Bart.; Sir F. Shuckburgh, Bart.; Sir E. Hoare, Bart.; Major-Gen. Sir J. St. George, K.C.B., R.A.; Lieut.-Col. Whitworth Porter, R.E.; Dr. J. G. Longman, C.B.; the Rev. T. Hugo; the Rev. W. R. Cosens; the Rev. G. R. Portal; the Rev. E. Walford; Dr. E. H. Sieveking; Dr. A. J. Pollock; Major O'Bryen Hoare; Mr. C. J. Burgess; Mr. J. A. Pearson; Mr. J. Furley.

In bringing forward a matter of national interest, the Order of St. John must be exonerated

from any charge of narrow motive by the evidence of the composition of the rest of the committee—all creeds, all politics, all professions, are there represented. But for the direct challenge of HOMUNCULUS, its action might never have appeared in public print. Now it is to be hoped, that by such deeds, rather than by fighting nice legal points of status, a body of men so working, with "no secret rites, no unwonted usages," may in time come to be regarded as acting well and unselfishly, not only for its own country's good, but for the welfare of humanity in general.

O. J. J.

CHAUCER QUERIES: "BURDOUN," "QUINIBLE," ETC.

(4th S. v. 223; vi. 117, 224.)

There can be no pleasanter way of having one's former blunders reproduced than by some one who is both ready and willing to father them as his own. MR. T. J. BUCKTON has been the kind sponsor for me on this occasion. His interpretation of *quinible*, as meaning to sing consecutive fifths upon a plain song, is a former definition of my own making (about seventeen years ago), and one which I was anxious to take the earliest opportunity to correct. I can but conjecture that MR. BUCKTON found it in some recent edition of Chaucer's poems, the editor of which edition was equally willing to relieve me of the responsibility. Certain it is that it first appeared in *Popular Music of the Olden Time* (i. 34, note d), together with MR. BUCKTON's adopted definition of *ribible* conveniently above it.

Having secular music only in view, I had not then read the sources of history for ecclesiastical music, which subsequent leisure has permitted me to do.

But, while acknowledging the parentage of one of the errors in MR. BUCKTON's reply, I disclaim responsibility for the remainder of the series that he takes under his wing.

According to MR. BUCKTON:—

"In the distich of the Prologue—

'This Sompnour bare to him a stiff *burdoun*,
Was never trompe of half so great a soun'—

the word *burdoun* is nothing but the burden or *chorus* of the song."

If so, upon MR. BUCKTON's authority, one man alone can sing a chorus. This is new.

Until now we had supposed that, in Chaucer's age, "to bear the burden" of a song was to support the upper voice or voices by singing an under-part as an accompaniment to it or them. Then the "bearing the burden" had an intelligible sense. Are we now to give it up, and bow to the BUCKTON "chorus"?

Again he informs us that—

"Chaucer does not give us the Italian scale, *do, re, mi, fa, sol, la, si, do*, and makes no mention of a *fa* burden, as MR. CHAPPELL appears to think."

I should indeed wonder if Chaucer had referred to such a scale, considering that it did not exist in his time. The scale then began with *ut*, and ended in *la*.

MR. BUCKTON's interpretation of my thoughts is equally unhappy. I did not suppose (as he evidently does) that the *fa* in "*faburden*" was derived from one of the notes of the scale. He supposes *fa* to mean F; instead of which, *every* ascending note after a semitone was called *fa* in Chaucer's time. But the *fa* in "*fa burden*" is not a note at all. *Faburden* (whether written as one or as two words) is the English equivalent to the French *faux bourdon*, and to the Italian *falso bordone*. If MR. BUCKTON will but turn to the readiest source, Sir John Hawkins's *History of Music* (8vo, pp. 250, 256), he will both see and learn, from many authorities, what a *faburden* is. I will quote one line: "Brossard says of *faburden*, it is the *burden* or *ground-bass* of a song." So *burden* and *faburden* are one thing. But why called "*false*"? That Sir John Hawkins's authorities do not explain. It is because it was "not according to rules of harmony, but preserved the order of motion of the upper part." So that in taking sixths below F and C, it must sing A-flat and E-flat, and those notes were not in the church scales. Every sharp and flat, except the one B-flat, was then termed *musica falsa* or *musica ficta* by church writers. Thus it will appear that my thoughts were very different from the way MR. BUCKTON interpreted them. The one line quoted above ought alone to demolish his chorus theory.

If MR. BUCKTON will in future condescend to give his authorities (like other contributors to "*N. & Q.*"), he will save himself from much inconvenient sponsorship, and may turn off many a rub. But if he, writing upon music, is to rely solely upon his *ego dixi*, and flat contradiction is to be the sum of his argument (as to me, in his "*The quibble is that fraction of the octave which we call a fifth*"), he must not expect implicit submission to his dicta until he has proved that he knows something of his subject.

WM. CHAPPELL.

In Cocker's *English Dictionary*, 1724, is—"Quibble, or whinable in musick, signifies a treble." To sing a fifth to an air would be very difficult and very inharmonious. I believe Cocker's solution is the right one. HAMILTON FIELD.
Clapham Park.

TOMASI: "*VITA DI CESARE BORSIA*" (4th S. iv. 410, 550).—Following the traces indicated by MESSRS. MOLINI & GREEN—though I gained little

information from the reference to Colucci—I am now perfectly satisfied, and am desirous of recording in "*N. & Q.*" that the *Vita* was written by Tomasi, and not, as some have supposed, by Gregorio Leti. Leti himself never claimed it as one of his many works. He was merely its editor when it was republished. The title-page of his Monte Chiaro edition describes it as by—

"Tomaso Tomasi, nuovamente ristampata con una giunta considerabile, e con un' ampia Tavola, per maggior commodità del Lettore. Il tutto raccolto dalla diligenza e cura di G. L."

The *aggiunta* is incorporated with the work, and a considerable portion of it consists of an account of Savonarola, which is at the close of *parte prima*. I quote from the edition of 1670, which I have had the privilege of using, in the invaluable library of Sir Thomas Phillipps. There are other editions and translations of it in the library of the British Museum. The editor of an edition of Tomasi's works (who incorrectly spells the name Tommasi) published s. l. 1789, promised a *terza parte*, which was to have contained *autentici documenti* in support of the facts related, but it was either never printed or was suppressed. As the *Vita* is an authority relied on by English writers, from Gordon downwards, its authorship is a subject of some interest. W. M. T.

DATE OF CARDINAL POLE'S DEATH (3rd S. xii. 409, 465.).—To the authorities already quoted on this subject I add Strype, *Eccles. Memor.*, iii. pt. 2, ed. 1822:—

P. 118. "On the 17th, being Friday in the morning, Queen Mary died. On the 18th the Lord Cardinal Pole died at Lambeth, between five and six in the morning."

P. 143. "Cardinal Pole died the same day that Queen Mary did, and not many hours after her."

Dean Hook throws no more light upon this uncertain date. His words are—

"On the morning of the 18th of November, 1558, Reginald Pole breathed his last. . . . He had survived Queen Mary two-and-twenty hours."—*Lives*, iii. 445, N.S.

J. M. COWPER.

A FEUD ABOUT GREEN WAX (4th S. vi. 93, 142.) Green wax, which is called "*Ver en cite potius verte cire*" in Kelham's *Norman or Old French Dictionary* (London, 1779), appears to have been introduced to England with the laws of William the Conqueror. There is no mention made by Kelham or any other authority of any other coloured wax, or of other wax at all. The explanation as to how green wax was applied, and given by me in "*N. & Q.*" of above date, is, I believe, quite correct. I may add that I have seen old and more modern charters of kings of England and patents sealed with green wax.

MAURICE LENIHAN, M.R.I.A.

Limerick.

PROVINCIAL GLOSSARY (4th S. v. 271 *passim*; vi. 82.).—A most amusing dialogue in the Scotch

gamut is given in Ramsay's *Reminiscences of Scottish Life and Character*—

"between a shopman and a customer. . . . The conversation relates to a plaid hanging at the shop door:—

Cus. (inquiring the material). Oo? [Wool?]

Shop. Ay, oo. [Yes, of wool.]

Cus. A' oo? [All wool?]

Shop. Ay, a' oo. [Yes, all wool.]

Cus. A' ae oo? [All same wool?]

Shop. Ay, a' ae oo. [Yes, all same wool.]"

Other amusing instances may be gleaned from the same work.

GEORGE LLOYD.

Crook, South Durham.

S. LUDOVICO DE PISSIAO (4th S. vi. 46, 120.)—I beg to thank your learned correspondent F. C. H. for pointing out to me the difficulty, or probably hopelessness, of discovering the particular use of the curious book of which I wrote. He says that "Ora pro eâ" is common enough. Would he kindly refer me to three or four examples in the MS. Horæ or other services in the British Museum? I have had many hundreds under my notice, and hitherto have not met with another example. I may be stupidly wrong; but if so, I should like to have certain information. As far as my experience goes, special nuns' service-books of any kind are rare.

J. C. J.

This would seem to refer to Poissy, whose ancient name was *Pisiacum*, and previously *Pinciacum*. The historians tell us that St. Louis was born and christened at Poissy, on which account he was wont to style himself *Louis de Poissy*. Lamartinière says Philippe le Bel built a church (at first called Notre Dame) at Poissy, on the site of the ancient chateau, and that the grand altar was erected on the spot where the bed stood where La Reine Blanche gave birth to St. Louis. See Lamartinière, *Grand. Dict. Géog. et Crit.*; also Zedler's *Lexicon*.

R. S. CHARNOCK.

Gray's Inn.

"GOD TEMPER THE WIND TO THE SHORN LAMB" (4th S. vi. 90, 163.)—This proverb, alluded to in "N. & Q." for the 20th inst., besides being found in Hume, is also made use of by Lord Lytton in his novel, *Rienzi, the last of the Tribunes* (book III. chap. vii.), which would seem to imply that his lordship holds the saying to be of a much earlier date than the *Sentimental Journey*. Are there any grounds for this supposition?

F. SHERLOCK.

263, Burlington Street, Liverpool, Aug. 24, 1870.

MALTESE CROSS: BADGE OF THE 60TH RIFLES (4th S. v. 295, 476, 548; vi. 36, 164.)—Allow me to correct your last correspondent. I possess the cross borne on the appointment of the regiment in question (60th Rifles), and in which I once served. It is not *patée* like the Victoria cross, but a true Maltese cross, the angle of the depression between the two points in each limb of the cross being,

however (for the advantage of durability) more obtuse than is usual.

SF.

S. tells us that "the Maltese cross of the 60th Rifles displays the knightly badge of its *first* colonel." Can he have read attentively the lucid and able statement and the pertinent suggestions of H. A. St. J. M. in your 4th S. v. 476? Will S. give us his authorities for both the assertions contained in the above quotation?

S. adds that, "in the chivalrous spirit of feudal times," the 60th Rifles would possibly have been looked upon as the legitimate representatives of the Order of St. John of Jerusalem; that as such the regiment would possibly have been preferred "to any of those recent *langues* that have assumed the representation." As I fail to follow him step by step to his deduction, will he be so courteous as to conduct me over the *mauvais pas* leading to it, and inform me how he arrives at the conclusion that a British regiment could, even by the most chivalrous spirits of feudal or of any other times, be looked upon as the legitimate representative of the Order of St. John, in virtue of four hundred men once belonging to Hompesch's mounted riflemen and light infantry having been drafted into its fifth battalion?

The gross incapacity and pusillanimous conduct of the sixty-ninth Grand Master of the Knights of Malta reflected no glory on his relative the Baron Hompesch, and would add no lustre to the glowing annals of the 60th Rifles. As I have not the honour of being a member of the English langue of the Order of St. John, I will not pick up the gauntlet and do battle with S. for his concluding sneer. Let the Hospitallers look to it, for I am only an

OLD GREEN JACKET.

"GOD SAVE THE KING" (4th S. vi. 152 *et antè*.) Without entering into the interesting discussion as to the authorship of this magnificent air, I venture to think the following anecdote, as a tribute to its excellence, worthy of a note in your pages. Miss Wynn in her *Memoirs* tells a story of Hyder Ali, and the effect upon him of "God save the King," played by a regimental band. When he heard it for the first time at a dinner given him by an English regiment, he fainted from emotion. "Is your king a god," he said, "that you adore him with such music?" Miss Wynn got the story from a Miss Stables, whose father or brother was present on the occasion. My note is made from an article in the *Edinburgh Review*, April, 1864.

W. T. M.

LORD MACAULAY AND NAPOLEON (4th S. v. 531; vi. 59, 118.)—MR. BOUCHIER is very much mistaken in supposing that he has "so grieved my soul." It requires something more than a mere bit of captious criticism to do that. I merely pointed out the injustice of detaching a sentence from its context, and then disparaging the author. I do

not wish to go over the ground again, and as MR. BOUCHIER cannot speak so confidently about the extract from the essay on Lord Byron, I will not say anything thereon. It appears to me that MR. BOUCHIER is one of that style of critics illustrated by a friend of mine thus: He says his wife has such a morbid sense of orthography that he believes if one of the peasants on the estate were to write, "Pleese, mum, yer usbind his mirdurd," all thought of the assassination would be swallowed up by the horror of the false spelling. I am glad that MR. BOUCHIER acknowledges "the large intellectual debt" that he owes to Macaulay. "He only wishes to point out a few flaws in his armour." A noble ambition truly, for which the literary world will doubtless be very much obliged to him.

I take my leave of the discussion with a quotation that I have just met with—"A dwarf sees further than the giant when he has the giant's shoulders to mount on." CLARRY.

WILL'S COFFEE HOUSE (4th S. vi. 114.)—Might I suggest, as a clue to the time of this celebrated house being closed, the opening of Button's Coffee House in the same street? Button had been a servant in Addison's family, and was patronised by him and the Whigs. Did this take place about the time of the production of *Cato*, 1712, or not till Addison's marriage in 1716? S. W. T.

TEETH FOLK LORE (4th S. vi. 68, 131.)—The superstition of burning a tooth with salt is also common in the Lowlands of Scotland. I remember when very young, residing in Forfarshire, that having shed one of my early teeth, it was picked up by the servant-maid, who, placing it in a handful of salt, threw both into the fire, telling me that if this were not done it would be replaced by a "buck-tooth."* In other parts of Scotland the "fret" or superstition connected with an extracted tooth consisted in projecting it forcibly over the left shoulder, the charm only taking effect if the tooth could not again be found. In the county of Antrim cast-off or extracted teeth are simply thrown into the fire so that the tooth may not by possibility be swallowed by a dog; otherwise, under the dreaded contingency, the result would be a canine tooth to its former owner. J. CK. R.

"HERMIONE" (4th S. vi. 73.)—A poem bearing this title, by Robert Buchanan, will be found, I think, in one of the early volumes of the *Argosy* or in the *St. James's Magazine*. D. MACPAIL.

THE LATE JEROME NAPOLEON BONAPARTE (4th S. vi. 69, 141.)—

"Letters testamentary on the estate of the late Jerome Napoleon Bonaparte have been granted in the Orphans' Court of Baltimore to Charles Joseph Bonaparte. The

estate, amounting to about \$170,000 of personal and \$50,000 of real property, is devised to the widow and two sons of the deceased."—Vide *The Missouri Democrat*, July 12, 1870. (A St. Louis daily paper.)

HERMANN KINDT.

DR. HENRY SACHEVERELL (4th S. iv. 478, 551, 572; v. 47; vi. 183.)—Dr. Sacheverell was so popular in his day that his engraved portrait was rather familiar in Ireland. I have impressions in red wax of a seal engraving of Dr. Sacheverell's head. They are affixed to old documents connected with the Diocesan Registry Court of Killaloe, and these impressions afford a spirited idea of his personal appearance. MAURICE LENIHAN, M.R.I.A. Limerick.

"STILL WATERS RUN DEEP" (4th S. iv. 133, 420, 542; v. 46, 260; vi. 185.)—When I mentioned the above as a *literal* rendering of "*Altissima quæque flumina minimo sono labuntur*," I did not mean to the extent of *baldness*, or as a third-form schoolboy would have given it. I was looking rather to the sense of the passage and its application than caring, as "*fidus interpretes, verbum verbo reddere*." As a proposition it is one of those which, in the language of logicians, may be converted *simply*, both *extremes* being distributed. So that whether one should say "Still waters run deep," or, as it has been suggested, *deep waters run still*, one would be saying what was equally true; unless it can be denied that still waters *do* run deep, or *vice versâ*, that deep waters *do* run still.

That the proverb should "have reached us from Germany" is no proof that it did *not* reach Germany from *Quintus Curtius*.

EDMUND TEW, M.A.

Patching Rectory.

"EGGS, APPLES, AND NUTS," ETC. (4th S. vi. 131.)—If UNEDA will look at Ainsworth's *Latin Dict.* ("improved," &c. "by the late Dr. Thomas Morell, since carefully revised," &c. "by John Carey, LL.D.") . . . Second Edition. . . London, 1823), *sub voce* "eggs," he will find this proverb with a Latin version:—

"Poma, ova, atque nuces quamvis det sordida gustes."

ARMIGER.

TABLET OF ATHANASIUS (4th S. vi. 28, 95, 144.) Evagrius says of the Emperor Anastasius (*Eccl. Hist.*, lib. III. cap. xxxiv.):—

ὅν καὶ ὅς ἐναντίον τῆς ἐν Καλχηδόνι συνόδου τῶν κρίναντες, τῶν ἱερῶν περιέλαον δέλτων. ἐν δὲ τοῖς ἱεροσολύμοις καὶ ὡς ἀναθεματίσθη.

Who, as judged hostile to the Council of Chalcedon, was by some struck out of the diptychs, and even during his lifetime was anathematised by the Church of Jerusalem. Whence it may be fairly conjectured that this is the person referred to on the tablet; which tablet, upon the whole, I

* A tooth projecting forward from the others.

am inclined to take as a record of the principal persons who were condemned by the above-named council, of whom Dioscorus, as the ring-leader, is placed first upon the list. In the course of my reading I may light upon some of the other names, in which case I will, with the Editor's permission, insert them in a future number.

EDMUND TEW, M.A.

Patching Rectory.

P.S. There was a *Damianus*, bishop of Callinopolis, present at the Council of Chalcedon, but his name does not appear among those who subscribed the condemnation of Dioscorus. Perhaps this may be the person whose name stands ninth on the tablet.

While thanking Mr. Tew and F. C. H. for their courteous replies, and for the scholarship which they have brought to bear upon my query, I still adhere to my conjecture, that the tablet has immediate reference to the great controversals only; and that for these two reasons, neither of which are, I venture to think, shaken by their researches:—1. The proximity of the locality whence the relic was procured to the ruined church containing an inscription undoubtedly by St. Athanasius; and, secondly, the extreme rarity of the name itself as a *surname* (for, of course, I am aware of the epithet *Ἀθανασίου* applied to the Persian cavalry). While I am about it, may I be permitted to correct an error and an omission in my transcription; the third and eighth names should be ΠΕΤΡΟΣ, not ΓΕΤΡΟΣ, the old form of the *pi* leading to this mistake; and also between ΑΘΑΝΑΣΙΟΣ and ΚΑΙ ΙΩΑΝΝΗΣ should be interpolated another ΙΩΑΝΝΗΣ. W. R. COOPER.

In reference to the very interesting tablet of Athanasius, I would like to ask MR. COOPER whether the names given are those on *both* sides? I remember seeing the tablet when the Hay Collection was at Nunraw, and think that the reverse contained some dozen or so terminations of proper names in the genitive case.

G. S. H. DRUMMOND.

Ardoch, Braco.

"MARTYRDOM" (4th S. vi. 134.)—I believe CASTELNAU will find the poem he is in search of in *Aunt Jane's Verses for Children*, by Mrs. T. D. Crewdson (2nd edit. Grant & Griffiths, 1855, 12mo, p. 126). The poem is entitled "The Martyrdom of Marius." The lines quoted should read—

"Do not spare him,—let him tear him!"
Cried the fair patrician girls,
With their dark hair softly braided
Underneath a band of pearls."

R. SOMEDEVILLE.

SHAGBAGGER (4th S. vi. 135.)—MR. O'DONNELL wishes UNEDA to give the derivation of the above strange word. Meantime will he permit me to

state that the meaning of it is rather obvious—viz. a shag or rag bagger, or one who gathers shags or rags. Canada may have obtained the designation, as it obtained its own identical name from some peculiar fact or feature. That the word may have a political meaning too I have no doubt.

MAURICE LEWTHAN, M.R.I.A.

Limerick.

"MUNDUS UNIVERSUS AGIT HISTRIONEM" (4th S. vi. 93, 143.)—The following passages, which speak of the *drama of life*, may serve as partial parallels to the quotation from Petronius:—

τοῦ βίου, καθάπερ δράματος, πρῶτον μέρος ἐστὶν ἡ νεότης: διὰ πάντες αὐτῇ προσέχουσιν.

Demophilus, *Similitudines* 51 (Orelli, *Opusc. Moralia*, i. 10.)

ἔοικεν ὁ βίος θεάτρῳ, διὰ πολλὰς χεῖμας τὸν κάλλιστον ἐν αὐτῇ κατέχουσι τόπον.

Aristonymus in Stobæus, cap. cvi. § 14 (ed. Meineke, 1855).

Compare also Socrates in Stobæus, iii. 85, and cxxi. 39.

"Supremo die . . . admissos amicos percontatus, 'Ecquid iis videretur mimum vitæ commodè transegiſſe,' adjecit et clausulam:—

εἰ δέ τι

ἔχοι καλῶς τὸ παίγιον, πρῶτον δότε

καὶ πάντες ἡμᾶς μετὰ χαρᾶς προπέμψατε."

Suetonius, *Augustus*, cap. xcix.

Lastly, one of the epigrams of Palladas:—

σκηρὴ πᾶς ὁ βίος, καὶ παίγιον ἡ μᾶζε παῖξω
τὴν σπουδὴν μεταβέβη, ἥ φέρε τὰς δόνας.

Anthol. Græc. x. 72.

"Since life is a scene, and we players at best,
Either suffer like men or give in to the jest."

W. Farley (ap. Wellesley, *Anthol. Polyglott.* p. 79).

J. E. SANDYS.

St. John's Coll., Cambridge.

BRIXTON MANOR HOUSE, SURREY (4th S. vi. 5.)
The following is from the *Star* of Sept. 10, 1869:

"The Manor House, Brixton.—A few days ago a number of workmen commenced pulling down the fine old red brick mansion known as the Manor House, Brixton Rise. It has been built 300 years, and was in a good state of preservation. The increased value of the site for building ground was the cause of demolition."

I was informed Queen Elizabeth once slept in the house. This was told to me five or six years ago when I looked over it. I thought this unlikely, as the house appeared about two centuries old. There were many rooms of poor size, all with low ceilings.

GEORGE BEDO.

WALTON-LE-DALE FOLK LORE (4th S. vi. 211.)
It may be interesting to MR. J. HESON to know that the items on "Folk Lore" numbered 1, 8, 10, 12, and 14 are well known in this neighbourhood. In fact I do not think that any of the

poorer classes ever forget No. 10. No. 14, ("cross as") Dick's hatband, has been in common use here for the last forty years, but I have never heard from whence it originated.

J. PERRY.

Waltham Abbey.

"CHANGE NOT A CLOUT," ETC. (4th S. vi. 131, 163.)—This proverb, which UNEDA believes to be unprinted, is to be found in Chambers's *Book of Days*, 1864, vol. i. 569.

I have frequently heard it in Lancashire even so late as last May; but the popular version seems to be—

"Till May is out,
Change ne'er a clout,"

without the couplet relating to June mentioned by your correspondent.

Another proverb in use about thirty years ago was—

"Up horn,
Down corn,"

meaning that, when the price of cattle was "up," that of corn was "down."

THOMAS TULLY, JUN.

Broughton, Manchester.

TWO PASSAGES IN "TIMON OF ATHENS" (4th S. vi. 43, 104.)—MR. BEALE overlooks the very obvious antithesis between meat and roots as articles of food.

In Act IV. Sc. 3, the banditti define themselves as—

"Men that much do want."

Timon replies:—

"Your greatest want is you want much of —."

Thus retorting in their own words, the blank covers his meaning, which must be found in the context.

The copies read meat; and it must be admitted that a ravenous and luxurious appetite is a great want; that is to say, the perpetual craving and the luxurious indulgence of a dainty stomach does bring men to want, to beggary, and crime. There is Shakespeare's meaning. Timon urges the robbers to live sparingly—to eat roots, the mast of oaks, briar hips; they object.

"We cannot live on grass or berries."

There's the mischief; they must have money to gratify their appetites; and those appetites are their "greatest want."

He gives them gold:—

"Go, suck the subtle blood of the grape,
Till the high fever seeth your blood to froth."

The gold is only a means to an end; that end, the indulgence of their appetites to their own detriment.

A. H.

THE MANX SONG: "MYLBORARAIN" (4th S. ii. 276; iii. 288, 493; v. 469, 583; vi. 61.)—MR. BEALE is in error when he gives *ayns yn asyry* as an example of eclipsis. It is an example of *aspi-*

ration, and is in accordance with the rule relating to the initial mutation suffered by substantives preceded by a preposition and the article. MR. BEALE's statement that "the Manx language does not make plural until three" is incorrect in the sense in which he uses it. Some numerals in Manx certainly take the singular form of the noun after them, but the numerals must be *expressed* of course. (See Cregeen's *Dict.* on this point.)

W. R. DRENNAN.

Athenæum, Manchester.

MORE: PIGSNIE (4th S. vi. 195.)—*More* is a well-known old English word; see the examples in Stratmann. It occurs in *Piers the Plowman*, (B-text, xvi. 5), and means a *root*. In Devonshire it is a turnip; but the German *möhre* is a carrot, and the A.-S. *weal-mora* is a parsnep. It can be traced back to the Old High German *morha*, a carrot or root.

As to *pigsnie*, surely Tyrwhitt's note is quite sufficient. It clearly means "a pig's eye," and thence a term of endearment, like the Latin *ocellus*. That *neyes* is written for *eyes*, I have shown in "N. & Q." 3rd S. xii. 56. Moreover, Nares cites Johnson to show that Butler actually uses *pigsney* to denote the *eye of a pig*, simply. Indeed, Halliwell gives both the singular *nye* for *eye*, and the plural *nymon* for *eyes*. As for *pig*, it means a young one simply: compare the Dutch *bigge* or *big*, a pig, with the Gaelic *big*, little ones, the plural of *beag*, young. Hence it is not surprising that the A.-S. *piga* (Danish *pige*) means a young girl: it is merely *pig* with a feminine termination, and transferred to the human species. But it by no means follows that *piggensie* means *a girl's eye*, or anything else but *a pig's eye*: so that Lye (and those who quote him, including Ihre,) goes out of his way in comparing the A.-S. *piga* with the Old English expression, a *pigsney*—the connection is remote and accidental, not immediate. Perhaps, as attention has been drawn to the article on Chaucer in the *Edinburgh Review*, I may venture to say that I think there are several mistakes in it. The writer quotes Pier's *Plowman's Vision*, Pier being a yet unheard-of author. He makes the old mistake of citing Langland by *name* when quoting from "The Crede," which he demonstrably did not write; and I cannot accept of his explanation of the word *yhameled* in "The Creed," which I have correctly explained. The phrase, "*yhameled* by the ancle," simply means "cut off short near or round the ancle."

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

M'DANIEL, OR M'DONNELL, OR M'DONALD (4th S. vi. 47.)—I found, about twenty or twenty-five miles from Toronto, Upper Canada, some members of a Scotch family, some of whom called themselves M'Donald and others M'Daniel. I

asked for the explanation of this from a Highland gentleman who spoke Gaelic, and he informed me that, in that language, Donald or Donnell (or as he pronounced it, Donl) was the equivalent of Daniel.

JAMES BRAVEN.

Toronto, Univ. Coll.

RIFLE BRIGADE MARCH (4th S. vi. 135).—I have never heard more than the two lines of the words of the Rifle Brigade March, but think it probable that, as the Rifle Brigade was raised from the old 95th Regiment, the words "I'm 95," &c., were suggested by the form the tune takes, something in the same way that words are set to bugle calls in order that soldiers may the easier remember them.

G. R. M.

51, Hamilton Terrace.

MORGANS AND MACKAYS (4th S. vi. 28).—One of the old Mackays was named Morgan, and became their leader or chief from 1315 to 1325. In the *History of the House and Clan of Mackay*, p. 39, it is stated that—

"Sir Robert [Gordon], without any authority, affirms that from this Morgan the Clan Mackay were generally termed Clan Wic Morgan. There are indeed to this day persons of the surname Morgan and Morganach, who are understood to be of the Mackays; but that the whole clan at any period went under that designation is incorrect, and those of them who did so were few and but of small account. The name seems to be of Welsh origin, but how it obtained among the Mackays it is impossible now to say."

I do not remember any tradition in the Reay country to the effect that "the Morgans of Scotland, being proscribed, took the name of Mackay," neither can I find any trace of such an event in the Scots Acts of Parliament, or in Pitcairn's *Criminal Trials* (the most likely authorities for information, if such a proscription took place); so I should suppose that the only connection between Morgan and Mackay is that a portion of the clan, who were direct descendants of the Morgan referred to, were called Morganach, in the same way that the descendants of John Aberigh Mackay (who was a leading man of the clan in the fifteenth century) are called to this day the Clan Abrach: I do not think, therefore, that MR. CHARLES MORGAN will be able to find a "history of the proscription" he refers to.

JOHN MACKAY.

Montreal.

BENGAL CIVIL SERVICE (4th S. vi. 174).—Your correspondent C. S. K. will doubtless find the information he is in search of in the *India Registers*—1768 to the present time—published half-yearly by the authority of the late East India Company up to 1858, and since then by the Secretary of State for India; in the *Alphabetical List of Civil Servants of the East India Company's Service*, 1780 to 1889, by Dodwell and Miles; and in the *Bengal Almanack*, 1814, to the present time.

If not, I shall be very pleased to assist him in his search if he will communicate with me.

Having lately seen in "N. & Q." several queries of the most ordinary nature regarding Indian matters and persons in India, I beg to be permitted to suggest to future querists that they should address their inquiries to or apply personally at the India Office, Whitehall, where they will most probably obtain all the information they may be in search of, and thus avoid occupying much valuable space in "N. & Q."

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

FUNERAL STATISTICS (4th S. vi. 153).—In a small volume, with illustrations, recently published by Mr. Hayes for three-and-sixpence, and entitled *On Christian Care of the Dying and the Dead*, by a clergyman of the Church of England, DR. E. ALEXOVILS will probably find a good deal of the information he requires, although it is not given in a strictly statistical form. For instance, he will get there, *inter multa alia*, some little of the information he specially seeks respecting—(1) modern burial societies, with reference to ancient ones; (2) government and other control; (3) tables of charges or fees; (4) burial-places, i. e. churches, churchyards, and cemeteries. But the book exclusively relates to England.

A READER.

OLIPHANT FAMILY (4th S. vi. 175).—Allow me to refer JAYDEE to the *Jacobite Lairds of Gask* lately printed for the Grampian Club, under the editorial care of my accomplished friend, Thomas Laurence Kington Oliphant, Esq. of Gask.

CHARLES ROGERS, LL.D.

Lewisham, S.E.

GLOUCESTER CASTLE (4th S. vi. 153).—INQUISITIVE will find nearly all that is known of Gloucester Castle in Fosbrook's *History* of that city. There can be little doubt that both the Saxon and Norman castles stood on the bank of the Severn, upon the site now enclosed by the county gaol. An elevated spot at the south-east corner of the gaol is still called "Barbican Hill," and the meadow on the opposite side of the Severn is called the "Castle Mead." The Saracen's Head Inn, in Eastgate Street, stands on or near the site of the Pretorium when Gloucester or Glevum was occupied by the Romans. The "arched cellar" mentioned by INQUISITIVE is probably the remains of one of the ancient churches formerly so numerous in the "godly city." There is an arched cellar, similar to the one described, under the Fleece Inn in Westgate Street, and there are traditions of subterraneous passages from that and also from the New Inn in Northgate Street to the Cathedral and Lanthony Priory.

J. J. P.

Temple.

This building occupied the site of the present county gaol, which is situated on the banks of

the Severn, near the junction of the river with the docks. An engraving of a portion of the ruins, which were used as the old county gaol until 1784, may be seen in Fosbrooke's *History of Gloucester*, p. 156. No traces of the castle are now left; but a row of small houses situated on or near the site, and in a depression by the road side, are named Barbican Cottages. I am unable to account for the origin of the name Castle-Entry, which is given to the passage in the Eastgate Street. The old vaulted cellar is, I believe, under the "Saracen's Head" inn, and not under the "Tam o' Shanter." It is of perpendicular work, and has been ascertained by Mr. Counsel (*History of Gloucester*, p. 145) to have formed part of "Brethren Hall," which belonged to the ancient fraternity of St. John the Baptist. H. H.

DENRICK (4th S. vi. 156).—Not being at all satisfied with the suggestion that this word was a contraction or corruption of *door-cheek*, I still prosecuted my inquiries, and have now been rewarded by the discovery of its true meaning. It is a narrow board moving on hinges at the upper part of a fire-place, to be used as occasion may require to contract the chimney, and so prevent its smoking. The word hence appears to be a contraction of *doun-reek*—that is, of *smoke coming down* when it should go upwards. This in Scotland is known as a *flan*, and therefore the synonyme for *denrick* would be a *smoke-board*. J. LONGMUIR.

Aberdeen.

UNIVERSITY OF DUBLIN: NEW COLLEGE AND KILDARE HALL (4th S. vi. 173).—A very interesting account of these foundations is given at p. lvi.-lviii. of the late Dr. Todd's introduction to—

"A Catalogue of Graduates who have proceeded to Degrees in the University of Dublin, from the first recorded Commencements to Dec. 16, 1668." Dublin: Hodges, 1869.

T. W. C.

"IT RAINS I' PLANETS" (4th S. vi. 175).—Referring to the *Glossary of the Craven Dialect* (London, 1828, p. 48) I find the following explanation:—

"Planets. 'T' rain faws i' planets,' i. e. the rain falls partially, or i' *plats*, of which it may be a corruption."

J. MANUEL.

Newcastle-on-Tyne.

In this Border country, Berwickshire and North Northumberland, such heavy and partial showers are often called "planet showers." P. E. N.

"THE CARMAGNOLE" (4th S. v. 410, 456; vi. 102).—MR. BOUCHIER will find the words of the "Carmagnole," and those of the "Ça ira," with English translations, in the *Illustrated Book of French Songs*, translated and edited by John Oxenford, Esq., London, 1855. D. MACPHAIL.

On seeing my communication in print, I discovered that I had omitted a line. The fifth line

should be repeated after the sixth, so that the conclusion of the stanza will read thus:—

"Dansons-nous la Car-a-magnole,
La Car-a-magnole, La Car-a-magnole,
Dansons-nous la Car-a-magnole.
Vive le son
Des canons."

UNEDA.

Philadelphia.

CURIOUS EPITAPH (4th S. vi. 45, 105).—I have not the date of the tomb at Idle, but the inscription is in the private burial-ground of the Brown family. MR. W. WHITE and MISS GRANT do not see any profanity. Who and what are Boreas and Neptune? And in what part of Scripture is our Blessed Lord called an *admiral*? Unfortunately, monumental heathenism is not confined to the humbler classes. I have met with "Esculapian skill" on the marble tablet of an M.D., and in the cloisters of Santa Croce at Florence I read that a young and beautiful lady "too soon exchanged the *hymeneal* altar for the cold tomb." I am certain that F. C. H. would not have allowed such an inscription in his church. The exquisite beauty of the marble statue would not have caused him to overlook the paganism. VIATOR.

THE DEATH OF MOSES: THE KISS OF GOD (4th S. vi. 197).—The original of this is to be found in one of the most beautiful of Rabbinical legends in the last section of the Midrash Rabbah on Deuteronomy. It is founded on the expression in Deut. xxxiv. 5: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord;" the literal rendering of the last words being "by the mouth of the Lord."

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

Hymn 49, Second Book of *Hymns and Spiritual Songs*, by Dr. Watts, may be the one to which your correspondent BURTEPORTE heard allusion made. It is entitled "Moses dying in the embraces of God," and the fourth verse runs thus:—

"Clasped in my Heavenly Father's arms,
I would forget my breath,
And lose my life among the charms
Of so divine a death."

J. E. A.

The "death of Moses by the kiss of God" seemed familiar to me, and on looking for it I find it in Dr. Watts's *Lyric Poems*:—

"Softly his fainting head he lay
Upon his Maker's breast;
His Maker kiss'd his soul away,
And laid his flesh to rest."

SAMUEL SHAW.

Andover.

BURTEPORTE will find a hymn in which allusion is made to the tradition (doubtless the hymn referred to) in Wesley's Collection, No. 229 fo. 221, verse 6:—

"Then when the work is done,
The work of faith with power;
Receive thy favor'd Son
In death's triumphant hour;
Like Moses to thyself convey,
And kiss my raptur'd soul away."

J. B.

Elmsfield.

BELL AT CLAPTON-IN-GORDANO (4th S. vi. 196.)—The legend on this ancient *sancto-bell* is fully discussed in "N. & Q." 1st S. xi. 150, 1855, to which C. P. L. is referred.

H. T. E.

"BEE TO A BATTLEDORE" (4th S. vi. 164.)—What is meant by a *battledore* in the phrase quoted by MR. W. ALDIS WRIGHT? I presume that the *battledore* alluded to is the card-board primer that succeeded the horn-book, and was so called. These *battledores* were used in dames' schools about forty years ago. They were the precursors of the *Reading made Easy*, which is still in use in infant schools.

STEPHEN JACKSON.

RED VALERIAN (4th S. vi. 68, 161.)—The plant to which CUTBERT BEDE refers is *Centranthus ruber* (*Valeriana rubra*), which is completely naturalised in many parts of Kent. We can scarcely claim more than two *valerians* as native. The number of species in the genus is about 130. Sp.'s connection of *valerian* with the Emperor *Valerius* is, like many other derivations, somewhat farfetched. The plant known in England as "Greek *valerian*" is not *V. Dioscoridis*, but the "Jacob's ladder" (*Polemonium caeruleum*), which, although called *V. Græca* by Gerarde, is not botanically connected with the true *valerians*.

JAMES BRITTEN, F.L.S.

VERONICA (4th S. v. 148, 214, 325, 457.)—The penultima is long in Dante (*Paradiso*, xxxi. l. 104)—

"Viene a veder la Veronica nostra,"

and is so observed by Cary in his translation—

"Our Veronica; and, the while 'tis shown," &c.

J. E. J.

POPE'S EPITAPH ON SIR GODFREY KNELLER (4th S. vi. 176.)—In the editorial note in which Pope's fine epitaph is recited it is not told that the last two lines are a translation of the hexameter and pentameter which form part of the epitaph on Raffaello. Pope mentions that they were "imitated from the famous epitaph on Raphael," but does not give the beginning of the first line, and gives the pentameter incorrectly. Warton did not correct him. (Warton's *Pope*, ii. 375, edition 1822.)

Pope does not say that any other part of the epitaph on Raffaello was imitated in his lines. But the prose part of the epitaph contains this—
"cuius spirantes prope imagines si contemplare, natvæ atq. artis fœdvs facile inspexeris."

This seems to me to be directly imitated in—

"Whose art was Nature, and whose pictures thought."

Vasari gives the whole epitaph. I copied it where it stands in the church of Santa Maria ad Martyres (the Pantheon) in Rome several years ago. I give the verses only:—

"ILLE . HIC . EST . RAPHAEL . TIMVIT . QVO . SOSPITE .
VINCI .
RERVV . MAGNA . PARENS . QVO . MORIENTE .
MORI ."

There was, and most likely is, attached to this church a confraternity of painters, sculptors, and architects. Nibby tells us that in 1821 their monuments, having increased to excess, were placed in the Capitol—

"e solo vi furono lasciate le iscrizioni a Raffaello e ad Annibale Caracci lateralmente all'altare della Madonna, scolpita da Lorenzetto."

There I saw it long afterwards. But, in or about 1833, had been added another inscription commemorating the discovery of the body of Raffaello in September that year—"xviii Kal. Octobr. Anni MDCCCXXXIII." It is placed near the original epitaph. It expresses with great force the affection and veneration felt for the illustrious master. Some person, not warned by the splendour and success of the two lines appended to the original epitaph, was unhappily allowed to append two others to the new one. I give them here, in the probably vain hope that they may be a warning against similar rashness. The readers of "N. & Q." will recollect some examples at home. These are the lines:—

"POSTQUAM OCVLIS NOSTRIS CARISSIMA VIDIMVS OSSA,
CARIVS HAUD VSQVAM QVOD VIDEMVS ERIT."

D. P.

Stuarts Lodge, Malvern Wells.

MANOR ROLLS, SUFFOLK (4th S. vi. 197.)—Some of the manors mentioned by your correspondent EPIZETETES are, I believe, vested in the Bennet family. If he will write to the Rev. Dr. Bennet, Cheveley Rectory, Newmarket, he may probably obtain some of the information he needs.

B.

PEAS OR PEASE? (4th S. vi. 71, 138.)—At p. 71 a correspondent asks upon what authority the plural of *pea* is spelled *pease*. I have much pleasure in referring him to the following authors, by which he will perceive that the orthography depends upon the sense in which the word is used:—

"Peas. Single seeds.

Pease in the mass, as *pease pudding*."—Eng. Grammar, by J. P. Bidlake, B.A.

"Def. pl. *peas*; indef. pl. *pease*."—Chambers's Dictionary.

"Peas, number, as *two peas*.

"Pease, quantity, as *a bushel of pease*."

W. M'ALISTER.

Withington.

The statement that "the singular word *pea* was invented by some one with a turn for grammar," reminds me that a relative of mine informed me that her young children, supposing that *cheese* was a plural noun, owing to the final sound, were in the habit of calling a cheese *a chee*. UNEDA. Philadelphia.

"THE MINISTER'S WETHER" (4th S. vi. 28, 142).—This is just the English story of the "Parson's Sow" versified. The parson hears the lad singing:—

"My father stole the parson's sow,
And we shall have beans and bacon now,"

and agrees to give him sixpence and a new coat if he will repeat the same thing after Sunday's sermon. The sermon is about theft, and the boy (instructed by his father) calls out at the end of it:—

"As I went by the parson's yard
I saw the parson kiss his maid;
He gave me sixpence not to tell,
And this new coat that fits so well."

P. P.

HEBREW INSCRIPTIONS: JEWS' BURYING-GROUND, FRANKFORT-ON-MAIN (4th S. vi. 175.) Having been educated by an old native of Frankfort, and thus well acquainted with the Jewish local history thereof, I beg leave to state that it is a most remarkable city for the number of successful commercial men that have issued from its Judengasse. The houses therein were formerly only known by the sign over their doors: thus my relative had a dragon (Drachen); Rabbi Moses Mayer had a "scutcheon gules," whence the name Rothschild (Redshield); Baron de Stern's father, a star. Stiebel Brothers, Calm & Co., Schwanzschild, &c. &c. all look to those old and dark dwelling-places as their ancestral home. The late D. Jost began the "Philanthropic" school with two pupils, which soon after increased to 600. Amongst the curious family names which Napoleon I. made the Jews take was the one chosen by a Dutchman whose wife was called Rose, whence he gallantly assumed the name of Rosenick (Rose and I). An investigation of this subject might throw light on the Christian mediæval family names. The city of Prague has a printed book of its Jewish cemetery tenants published there—a small quarto book with illustrations, which is well worth reading. Mr. Quaritch, of Piccadilly, has a German Jewish Proverb-Book on sale; so probably he or Mr. Asher, of Bedford Street, Strand, could ascertain if there be extant a printed account of the Frankfort-on-Main burial-ground.

S. M. DRACH.

ENGLISH ETYMOLOGICAL DICTIONARIES (4th S. vi. 180, 241).—As many of your readers know, certain members of the Philological Society and

others have been for years engaged on a new dictionary of the English tongue, which, it is believed, will go far to supplying the want Mr. PICTON so justly complains of. I fear, however, it will be many years before that work will see the light.

Why do not its editors publish at once a list of words similar to their list for the letter B, with the date of the earliest example given to each, and of the latest also in cases where the words are out of use? This might be done for a small sum, and workers would then have before them a skeleton to which they could add as new materials came in their way. ANON.

DUTCH HERALDRY (4th S. vi. 197).—Coats resembling that which MR. BOYLE desires to have explained are not at all uncommon in Continental heraldry. To our English eyes such a coat appears to denote intermarriage, but really it is only a single original bearing, and not a compound coat formed by the impalement of two distinct ones.

The arms of Monter appear to be derived from, or a variation of, those which MR. BOYLE attributes to Sarah van Tongerlo. I have looked into Rietstap, the great Dutch herald, for these last, but find no arms attributed to the name. The family of Monter appears to have been ennobled only in the year 1813. J. WOODWARD.

KNIGHTS OF MALTA, ETC. (4th S. vi. 197).—These and the Knights of St. John belong to the Sovereign, Military, and Religious Order of St. John of Jerusalem, commonly called Knights of Malta, and are not members of separate orders as the correspondent of *The Standard* supposes. There is, however, this difference between them, that the *Johanniter* belong exclusively to the "Evangelical Church," and form the bailiwick of Brandenburg, the present head of which is Prince Carl of Prussia, a brother of the king. The bailiwick of Brandenburg has, subject to certain services, been practically independent of the Grand Master of the order ever since the Convention of Heimbach, concluded on St. Barnabas Day, 1382, between Conrad von Braunsberg, prior of Germany (which formed the seventh branch, or language as it is technically called, of the order), and Berned von der Schulenburg, bailiff of Brandenburg. The German Roman Catholic Knights of St. John are for distinction known as *Malthezer*, and are subject to the Prior of Bohemia. For further information respecting the bailiwick of Brandenburg, and a full description of the hospitaller work of the knights during the campaigns of 1864 and 1866, I refer Sr. to the *Memoir of the Bailiwick of Brandenburg* published in 1868 by the English Knights of St. John, and to be obtained by sending thirteen stamps to the secretary of the Order of St. John of Jerusalem, 8, St. Martin's Place, Trafalgar Square, W.C. The fol-

lowing princes are Knights of St. John, and there are probably others unknown to me: Heinrich XV. of Reuss, Friedrich Carl of Prussia, Friedrich of the Netherlands, Friedrich Franz, Grand Duke of Mecklenburg-Schwerin, Albrecht of Prussia, Heinrich XIII. of Reuss, and the Prince von Pless. J. A. PN.

CLAN GREGOR TARTAN (4th S. vi. 27, 116.)—The red and black check is the tartan of Clan Alpine, and became generally used when the name and tartan of Clan Gregor were proscribed. The original colour was not scarlet, but a dull red, produced by a dye made from the heather. LYDIARD.

TAP ROOM ETHICS (4th S. v. 30.)—I met with the following example the other day in a way-side inn in the county of Northumberland, and jotted it down for your pages:—

"Here's to Pands pen
Dasoci! al Hou? Rinhar
M, Les, Spirit: Ha! (N. D. F.)
Unle, Tfri; end, shi! Pre,
I, Gnbe, J, U, Stand, K, Indan
Devils! ! Peak, Fn (one)."

I give you the rendering:—

"Here stop and spend a social hour
In harmless mirth and fun;
Let friendship reign, be just and kind,
And evil speak of none."

J. MANUEL.

Newcastle-on-Tyne.

ELECAMPANE (4th S. v. 595; vi. 103, 205.)—As P. P. suggests, this is still used medicinally. My own father was very partial to it; and within the last six weeks I have seen an elderly gentleman drink an infusion of elecampane, with opium, as specific in profuse diarrhoea. A. H.

ESCUTCHEONS IN VENETIAN CHURCHES (4th S. vi. 135, 205.)—I can give a reply to MR. WOODWARD's query. It is customary throughout Italy, after a death, to place a hatchment outside the church, generally with the name and age of the person, and an invitation to pray for the soul. These armorial displays are often very curious, and set at nought the laws and regulations of heraldry. If the departed's friends are ignorant of the proper arms, and cannot find out an "heraldical office" where, on sending "name and county," arms can be procured, they use the arms of the see or the town or the country—of course with some slight difference. These displays are very conspicuous at Venice, Bologna, Florence, Genoa, &c. When a single painting, containing the arms of the see, is placed over the middle western door, it is a notification that religious rites in connection with some solemn fast or joyous festival are being performed. Sometimes we find two of these paintings—one with the bishop's arms, the other with a representation of the sacramental cup and the host. MR. JOHN WOOD-

WARD has not given the date of his visit to Venice. If he turn to his note-book he will perhaps find that it was during some holy season of the church. I do not suppose that the "oval cartouche" to which he alludes had anything to do with a death or a vacancy. When a bishop dies his hatchment is not placed over the principal western door; it is found with the hatchments of the humblest individuals against the wall, in the spaces between the doors and windows at the west. JAMES HENRY DIXON.

I have to thank F. C. H. for his obliging reply to my inquiry. The escutcheons alluded to are, however, surmounted by the green hat of an archbishop, and not by the cardinal's red hat. The arms themselves are very curious, and bear on a chief the arms of the French empire; mis-saling arg. a lion of St. Mark or, for Venice. They are ornamented with the patriarchal cross, pallium, pastoral staff, &c. The union of the arms of the French empire with those of Venice leads me to suppose that they have been placed there since the liberation from Austrian rule—(a thraldom, by the way, to which, I was told, that not a few Venetians look back with regret, the restoration to Italy having brought little advantage beyond the "sentiment" and increased taxation), whereas the archbishop appears to have become a cardinal at an earlier date, and we should therefore naturally expect the red hat instead of the green one. J. WOODWARD.

Montrose.

NAVY: NAVIGATOR (4th S. v. 554; vi. 182.)—MR. PICTON is quite correct in deriving *navigator* (the canal labourer) from *navigation*, though he has not, I believe, explained how it came to be so derived. In some of the northern counties of England a canal used to be, probably is still, called by the uneducated a "navigation," the labourer who made the canal being thence denominated a *navigator*; and this name, familiarly contracted into *navvy*, has been retained in other parts of the country by those rough and strong workmen, either when hired to hollow out the path for the iron road, or to construct some fresh canal, or, as they would call it, "navigation."

NOELL RADECLIFFE.

PRASYN (4th S. vi. 154.)—In a note on the "Origin of Fairs" (p. 195), your correspondent quotes the sentence "that the *prasy*n and the *margat*," &c. (the market—may not the latter Scotticism have been the derivative of the nomenclature of the Cockney's seaside home, Margate, probably the ancient market of Thanet?) The word *prasy*n would be the northern form of speech equivalent to our word "auction." From this noun came, without doubt, our word "appraisal," the bidding or setting a value upon an article offered for sale. At our country cattle-

markets and at Billingsgate the residue of the material is in some instances sold to the highest bidder; therefore, in my opinion, the *præsum* meant the appraised or bidden value, whereas the *margat* was the higgled or agreed price between buyer and seller; i.e. a value arrived at by special understanding and agreement. The latter is called in Gloucestershire a good or a bad "deal," as the case may be. A Londoner who purchases what he does not require at a cheap rate informs us that he has made a good bargain for an article that "may come in useful" some "fine day"; but the farmer nevertheless would consider that a "bad deal," as no present utility can be derived.

GEO. RANKIN.

"RIVAL RHYMES IN HONOUR OF BURNS," ETC. 1859 (4th S. vi. 196).—This work was written by the late Samuel Lover. E. S. M.

DR. W. NELSON CLARKE'S DEGREE (4th S. vi. 83, 183).—"Clarke, Wm. Nelson, Ch. Ch. B.C.L., June 17, 1847; D.C.L., July 1, 1847." (*Oxford Catalogue of Graduates*, 1851.)

W. D. MACRAY.

Miscellaneous.

NOTES ON BOOKS, ETC.

Notes of the Debates in the House of Lords, officially taken by Henry Elsing, Clerk of the Parliaments, A.D. 1621. Edited, from the Original MS. in the Possession of Lieutenant-Colonel Carew, by Samuel Rawson Gardiner, Esq. (Printed for the Camden Society.)

This volume, for which, to the words of the editor, "the Camden Society is once more indebted to the kindness of Colonel Carew and the sagacity of the late Mr. Bruce, who detected the value of the MSS. he was called upon to examine at Crowcombe Court," affords a striking proof of the utility of the Society. No bookseller could ever have undertaken its publication—for such publication would have entailed the loss of the greater portion of the cost: yet no student of our history, certainly no biographer of Bacon would hesitate to declare that Elsing's Notes ought to be printed. The Lords' Journals, at the commencement of the seventeenth century, are like those of the present day, strictly a record of what was *done*; whereas the Commons' Journals of the same period are the more valuable from frequently recording in addition what was *said*. From the work before us it appears, however, that good Master Elsing not only recorded with due precision the Minutes of the Proceedings in the House of Lords, but supplements them with brief notes of the speeches of the Lords, and so gives, as Mr. Gardiner remarks, "an insight into the state of parties in the Upper House, and into the character of the leading members, which we have never had before." What new light these notes throw upon important points in our history, one fact suffices to show. In the editor's opinion, the report of the debate on Bacon's case finally disposes of the theory, that the fall of the great Chancellor was brought about, or accelerated by, the ill-will of the favourite. Thanks to the kindness of Sir John Lefevre, Elsing's accomplished successor, Mr. Gardiner has been enabled to give completeness to his work by the publication of several important documents preserved among the archives of the House of Lords.

Perpetuum Mobile; or, a History of the Search for Self-Motive Power from the 18th to the 19th Century. Illustrated from various authentic Sources in Papers, Essays, Letters, Paragraphs, and numerous Patent Specifications. By Henry Dircks, C.E., LL.D., &c. Second Series. (Spon.)

The able biographer of the great Marquess of Worcester has produced a very curious book on a very curious subject, and in so doing has turned his scientific and professional knowledge to excellent account. The search after the perpetual motion has for centuries possessed a charm not only to minds specially gifted for mechanical pursuits, but to many others which would seem to be almost beyond the power of resistance. This desire to rediscover an alleged lost discovery seems almost indomitable. "For though," as Mr. Dircks well remarks, "the tyro in mechanical invention has only to study the elementary mechanical and mathematical sciences, together with the present history of seven centuries occupied in efforts to realise a veritable mechanical perpetual motion, to satisfy himself by conclusive evidence that the pursuit is no other than a most tantalising delusion and an infallible snare;" it is clear that he has little hope that the present work, undertaken in a great measure at the request of Professor Woodcroft of the Patent Office as a warning to self-deluded inventors, will have the desired effect. Be that as it may, the book is one of considerable interest and well calculated to add to Mr. Dircks's reputation in a branch of literary history which is peculiarly his own.

Ivanhoe: a Romance. By Sir Walter Scott, Bart. (A. & C. Black.)

We must content ourselves with recording the steady progress of the "Centenary Edition of the Waverley Novels." The present volume, *Ivanhoe*, contains probably the most brilliant of Sir Walter's historical romances.

SIR EDWIN LANDSEER and M. DYCKMANS have been nominated effective members of the Antwerp Royal Academy of the Fine Arts, in the place of Mr. Overbeck and the late Baron Leys.

We learn from *The Athenæum* that the long expected edition of Plato by Professor Jowett will be in four thick octavo volumes, will contain a translation of all the works of Plato; and to each dialogue will be prefixed an introduction of considerable length. The work has occupied the new Master of Balliol for many years, and has been submitted by him for revision to several scholars of eminence: it may be expected before the end of 1870.

MR. SAMUEL CARTER HALL announces for early publication "A Book of Memoirs of Great Men and Women of the Age," with whom he has been personally acquainted, comprising nearly all the literary celebrities of the present century. It will be extensively illustrated.

MANY a passer-by must have been struck by the lowness of the arch of the western entrance to Westminster Abbey and its disproportion to the unusually lofty character of the whole church. We understand that since Sir C. Wren's time this arch has not been seen in its full proportions, a recent excavation showing that, when completing the towers to their present height, he carried a sloping path from the outer rails to the church, and so raised the level to the top of and concealed the original stone bench on either side of the porch. We believe that the original level is to be restored and the royal entrance made somewhat more worthy than at present of its prominent position. An examination of the towers, which, as far as the roof, are Isip's work, shows that Wren, however faithful he may have been, when restoring

the south-west one, in preserving the general outline and proportion, is not to be relied on where the detail is concerned.

WATT'S FIRST ENGINE.—A correspondent informs us that in the once extremely pretty and still not ugly vale of Fairbottom, though invaded by coalpits, at Bardsley, near Ashton-under-Lyne, there is a quaint old coal-pit-engine mantled with ivy, and forming a most picturesque object. About ten years ago Messrs. Jackson Brothers, the enterprising photographers of Oldham, took three views of this rude mechanical relic, which, in accordance with popular tradition, they labelled as views of "Watt's First Engine."

DEATH OF REV. DR. DAWSON-DUFFIELD.—We have to chronicle the death of another old contributor to our columns, and one devoted to heraldic and genealogical pursuits—the REV. DR. R. DAWSON-DUFFIELD, LL.D., Rector of Septon, near Liverpool, who died at Septon on August 23. He graduated at Corpus Christi College, Cambridge, as B.A. 1838, M.A. 1841, LL.D. 1862, and in the following year was appointed to the valuable rectory of Septon. His remains and those of his youngest daughter, who died just four days before him, were deposited on September 8 in the family vault in Coverham Church, Yorkshire, situated in Coverdale, one of the most picturesque spots in the North Riding.—"In death they were not divided."

ALL who are acquainted with the extraordinary power which the Japanese display in their book illustrations, will look forward with great interest for the appearance of the "Tales of Old Japan," translated, with copious explanatory introductions and comments, by Captain A. B. Mitford, Attaché to the British Embassy at Jeddo, announced for publication by Messrs. Macmillan, "with forty full-page illustrations drawn and engraved by Japanese artists."

A CORRESPONDENT of *The Publishers' Circular* brings to notice a growing evil, to which the large bookselling firms would do well to direct their attention, namely, "the careless manner in which so many books are sewed." This may perhaps be unavoidable in cheap books, consequent on the close economy necessarily observed in their production; but there is no such excuse in the case of important and full-priced books—for the binding of which the publishers, no doubt, pay remunerative prices.

INEDITED WRITINGS OF TASSO.—M. Portioli has recently discovered, in the archives of Mantua, no less than twenty-nine inedited letters of Tasso, two sonnets, and a madrigal. These pieces, which are all dated between 1566 and 1587, throw no new light upon his biography, but serve to confirm the accuracy of our present knowledge of the great poet, and have been carefully printed in the Italian journal *La Rivista Europea*.

A FLAGRANT plagiarism has been attracting attention in literary and ecclesiastical circles in France. The Abbé Barthélemy has recently translated from the Italian a work, by M. Joseph Maggio, entitled "S. Vincenzo di Paolo e i suoi tempi." The translator seems to have acted in perfect good faith, and in utter ignorance of the existence of an important work in four volumes on the same subject by the learned Abbé Maynard, entitled "Saint Vincent et son Temps." Not so, however, the Italian author; who seems to have founded his work almost entirely on that of Abbé Maynard.

THE current number of *Art* furnishes remarkable evidence of the advantages which London offers to Art students, in the fact that Alma Tadema, the distinguished Belgian painter, the most notable pupil of Baron Leys,

and whose pictures have attracted so much attention on the walls of the Royal Academy and the French Exhibition, contemplates taking up his permanent residence in London; because he regards the advantages of Art-living here to be superior to those of any city on the Continent: an opinion well deserving the attention of many of our students, who think far too lightly of the advantages and opportunities of Art Study within their reach.

By the death of the widow of Mr. Thompson of Ban-chory, the Free Kirk Divinity College, at Aberdeen, has become possessed of a museum, library, and 80,000*l.*; and the Glasgow University Building Fund has been increased by a donation of 1000*l.* from Sir W. Stirling Maxwell.

It is announced that Professor Seeley is about to lecture at Birmingham on "The Age of Goethe and Schiller."

WITH regard to Cecil House, the destruction of which by fire was lately noticed in these columns, Mr. G. Gilbert Scott, Jun., writing to *The Times*, states: "the building was certainly not earlier than Charles II.'s reign, and was more probably of the date of William and Mary. . . . The cellars are evidently of a different date to the house above, and the character of their brickwork is Jacobean, if not earlier. The house was an exceedingly fine specimen of late seventeenth-century work."

BOOKS AND ODD VOLUMES

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Wanted by Rev. H. Ward, Hainstock, Yeovil, Somerset.

WESTWOOD, ON THE MODERN CLASSIFICATION OF INSECTS. THE ENTOMOLOGIST'S MONTHLY JOURNAL for July, 1868.

CLARK, MIND IN NATURE. (American.)

GAYOT, LE CHIEN. 1867.

REVOIL, HISTOIRE PHYSIQUE ET ANECDOTALE DU CHIEN.

BOEN'S EDITION OF LOWDESE'S MANUAL, &c.

WOOD'S HOMES WITHOUT HANDS.

Wanted by Dr. Day, Furze Well House, Torquay.

DAY'S FISHER OF MALABAR. Wanted on loan for a few days. Any one who will kindly lend this volume to Dr. Day, Furze Well House, will confer a great favour.

Notices to Correspondents.

We cannot undertake to return any communications.

THE ISLAND OF SCIO. This discussion cannot be continued in these pages. We have received from PRINCE RHODOCANAKIS a reply to MR. HENRY CROSSLEY's article in last week's number, which for many reasons we must decline to insert. PRINCE RHODOCANAKIS would seem, from one part of his letter, to feel called upon to justify his claim to his title; although, as we understand Mr. CROSSLEY's remarks, he only questions, not the PRINCE'S right, but the good taste of retaining it. It is only justice to PRINCE RHODOCANAKIS to explain that he has exhibited proof of the most satisfactory character that, not only in his Letters of Naturalisation, but elsewhere, Her Majesty's Government has duly recognised him as — H.R.H. the Prince Demetrios Rhodocanakis.

M. W. LAWSON'S Wayward is said by Bailey to be so-called from the Old English wayz or stubble. See "N. & Q." and S. iv. 91, for some account of this well-known printer's festival.

MR. STEWARDSON. The letter referred to cannot have been received, or it would certainly have been attended to. The article appeared in the number for 2nd April last.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ERRATUM.—4th S. vi. p. 231, col. ii. line 19, for "that (as the herald," &c., read "that this (as the herald," &c.

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"When found, make a note of."—CAPTAIN CUTTLE.

No. 144.

SATURDAY, OCTOBER 1, 1870.

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THE EDINBURGH REVIEW, No. 270, will be published on SATURDAY, October 16th. ADVERTISEMENTS intended for insertion cannot be received by the Publishers later than MONDAY, October 10th.

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4TH S. No. 144.

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LONDON, SATURDAY, OCTOBER 1, 1870.

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Notes.

THE WAR SONGS OF THE DAY.

In compliance with CHIEF ERMEINE's suggestion I beg to send you new renderings of several of the new war songs of France and Germany, and if you think them deserving of a place in your columns shall be happy to send you some more.

"DIE WACHT AM RHEIN": "THE RHINE WATCH."

[By Max Schreckenburg. Set by Carl Wilhelm.]

"The war-cry—hark! that thunder peal—
That boom of waves! that clash of steel—
The Rhine! the Rhine! to the German Rhine!
Oh! who will guard its flood divine?
Dear Fatherland, may peace be thine!
Steadfast and true are thy warders, Rhine!

"Five hundred thousand hear the cry—
See lightnings flash from every eye!
The German youth they are stanch and stern,
Our sacred landmarks their concern.
Dear Fatherland, may peace be thine!
Steadfast and true are thy warders, Rhine!

"What if my heart death-stricken be,
For that no foe shall vanquish thee!
Germania's as rich in hero-blood
As in its waters is thy flood.
Dear Fatherland, may peace be thine!
Steadfast and true are thy warders, Rhine!

"They look up into Heaven's eyes
While heroes watch them from the skies.

And with a proud zest for war they vow
Thou'rt German, Rhine! as our hearts are now!
Dear Fatherland, may peace be thine!
Stout, stanch, and stern are thy warders, Rhine!

"While there's one drop of blood still warm,
One rifle on a German arm,
One hand to handle a German brand,
No foe of thine shall foot thy strand.
Dear Fatherland, may peace be thine!
Stout, stanch, and stern are thy warders, Rhine!

"Loud rings the oath! the war-tide note!
Forth on the breeze the banners float.
Ho! Rhinewards all! O thou German Rhine,
The bulwarks of our breasts are thine!
Dear Fatherland, peace shall be thine!
Stout, stanch, and stern are thy warders, Rhine!"

"WHAT HAS BEEN WILL BE."

[F. Freiligrath: his last War-Song.]

"As that wolf, the Assyrian, all burnished and bright,
Clattered down on the sheepfolds of Judah by night;
As the Persian who fettered the sea with a boast
Showered down upon Hellas his barbarous host;

"As the Huns who shot out of the steppes like winged
reeds,
Overrunning the West with their numberless steeds;
As the fleet for Old England's invasion prepared—
That invincible fleet! so the Spaniard declared;

"As the Corsican Cæsar, the uncle of old,
His legions of locusts to Russia cajoled
To encamp upon corpses laid low by the dearth,
While presuming to vaunt himself lord of the earth;

"So the Corsican now, like his uncle, would dream
Of subduing the coasts of our true German stream;
There's a glitter of helms and a clashing of steel,
On the spoils of our Rhineland he'd fain make a meal!

"What a crop of hyenas and jackals he's grown—
All those Spahis and Turcos, the props of his throne;
They all bark at his bidding—he's one of their style,
Oh! how wasted the war-song of Rouget de L'Isle!

"The Saar, the Moselle, and the Odenwald wail;
The Palatinate maidens all quake and turn pale;
On the breasts of their mothers the babes hide their
heads.

Never fear ye, my loved ones, sleep sound in your beds.

"To defend ye all Germany flies to the front,
All its thousands of thousands as one bear the brunt;
In their rage they press on, the huge wedge will de-
stroy;
The disturber of nations, he's doom'd—oh, what joy!

"What has once been will be, for it took but a day
To sweep Persian and Hun and Assyrian away;
All their might and their pride like a vapour dispersed,
And the breath of the Almighty the Armada coerced.

"To confound him who bragged he was lord of the earth,
Heat and cold they united as one from their birth.
Patience but for one day! 'till the thunderbolt's frown
That vile Zouave in purple 'twill hurl from his throne."

BECKER'S RHINE.

"You never shall have it, our German Rhine,
Although with the raven's greed
You scream yourselves hoarse, while the gleaming vine
On its shores, and the emerald mead
With their jewels deck its glorious shrine.

"You never shall have it, our German Rhine,
So long as the plashing oar
Shall beat on its billows, and glowing wine
Shall flow on its sunny shore
To gladden the heart with its anodyne.

"You never shall have it, our German Rhine,
So long as its rocks stand fast
In the midst of its waters, and make no sign
While its stream goes whirling past,
To mirror its *dôms* with their grand outline.

"You never shall have it, our German Rhine,
So long as our mettlesome youth
Make love to the maidens of eyes benign,
And worship the image of truth
In the virgin heart, its holiest shrine.

"You never shall have it, our German Rhine,
So long as a single fin
Invites the cast of a fisherman's line,
Or a silvery scale within
Its billows is left to sparkle and shine.

"You never shall have it, our German Rhine,
So long as its kingdom owns
A minstrel to carol a single line;—
No, not till the last man's bones
Have been swallowed up in our own free Rhine!"

THE FRENCH VERSION OF THE GERMAN RHINE.

[*A. de Musset. Original in The Athenæum of Aug. 13.*]

"We've had it, we've had it, your German Rhine;
We've bottled it up before;
No couplet in rhyme and no ringing line
Will blot out the tracks of yore
Of our horse-hoofs blood-stained rodder than wine.

"We've had it, we've had it, your German Rhine;
A wound still gapes in its breast
Where Condé in triumph profaned its shrine,
And tattered its emerald vest.
Where the father burrowed the son may mine.

"We've had it, we've had it, your German Rhine;
Pray what were your valours at
When our all-puissant Caesar's vine
O'ershadowed your habitat?
Have that skeleton back to its old dark shrine!

"We've had it, we've had it, your German Rhine;
Your history you forget;
Your maidens remember it line by line
As well as the alphabet,
For they poured out for us your weak white wine.

"What yours? if it's yours, your German Rhine,
Go wash in it then your tags!
But draw it the while just a little fine,—
How many crowns lined the crags
At the eagle's death when you came to dine?

"Now peacefully flow your German Rhine,
And mirror your Gothic *dôms*;
But somewhat more modestly, Germans mine!
Lest ghosts from their sanguine homes
Should be roused by your revels and mar your wine!"

HERBERT NOYES, JR.

If the British poet were to paint the blood-stained path of the armies at present in the field, and to point out the false pretences and injustice

and horrors of the war now raging, I think he might prove an ally to outraged humanity, more powerful than conflicting journalists or wavering cabinets.

As an example of the task I propose to the British poet, I enclose a short song descriptive of the burning of Saarbruck, or, as it is called in Paris, "The fire-baptism of young Louis":—

SAARBRUCK.

"Napoleon burned Saarbruck down—
The little town of honest people—
He burned down the little town,
From humblest cot to village steeple.
Its infants in the cradle died;
Its mothers love-chained by their side,
Its grandsires age-bound to their bed,
Are numbered now amongst the dead.

"Napoleon burned Saarbruck down,
No need of war that deed compelling;
For Saarbruck is an open town,
Where peace and labour hold their dwelling:
A town of poor hardworking men,
Whose only wealth is labour's gain;
Whose sole support's the daily bread,
With which their daily work is paid.

"Napoleon burned Saarbruck down,
And sunk its sons in woes so dismal,
To spread his young son's high renown,
And make for him a fire baptismal;
For this, by order of the sire,
Saarbruck is made a blazing pyre;
And grandsire, mother, and young child,
Upon that blazing pyre were piled.

"For this he burned Saarbruck down—
The little town of honest people;
For this, *alone*, he burned the town,
From humblest cot to village steeple;
To let the 'Small Napoleon' write,
'Louis and I were in the fight,
And Saarbruck's made a blazing pyre,
Where Louis was baptized with fire.'"

HERCULES ELLIS.

THE BARONETAGE.

The learned editor of Debrett's *Baronetage*, in his preface to the edition of 1869, asks—

"Had George IV. legal power to abrogate the right conferred by James I. on the eldest sons of baronets to claim knighthood during the lifetime of their father?"

Now, as to the legality of King George's proceedings in this matter, I do not mean to venture an opinion, but merely wish to draw attention to an error on this subject, so generally received that even the editors of the peerages and baronetages have embraced it: it is, that the king in revoking the letters patent of James I. granting the privilege of knighthood to baronets, their eldest sons or their heirs apparent, on obtaining the age of one-and-twenty years, without the payment of any fees or dues for the same, intended such revocation to have a *retrospective* effect, thereby depriving the then existing baronetcies of this privilege,

which was confirmed to them by a clause in their letters patent, which would certainly have been a most arbitrary and illegal act. So far, however, from acting in the arbitrary manner described, the king expressly guards his decree from such an interpretation, and limits the abrogation of the privilege—

“with respect to all letters patent for the creation of baronets to be made and granted *after* these presents; and that the said letters patent shall be made thereafter without any such clause as hereinbefore mentioned, *without prejudice nevertheless to any letters patent heretofore granted or to the rights and privileges now by law belonging to any baronet and his heirs male.*”

All baronetcies, therefore, in existence at the time of the issuing of this decree, dated Dec. 19, 1827, have still this privilege attached to them, though none of the “baronetages” take notice of the circumstance. That the plain reading of this decree is also the correct one is evidenced by the fact that at least two eldest sons of baronets, *as such*, demanded and received the honour of knighthood—one in 1835 and the other in 1854; and doubtless there would have been more instances had not the honour latterly sunk so much in public estimation. That there was at least one case in which an applicant for knighthood was refused the honour I am aware, but that this refusal may have arisen from some such cause as is touched upon by a writer in *The Athenæum* (May, 1840)—

“The Crown, when called upon to confer that dignity (knighthood), has not merely the power, but it is bound to ascertain that the claimants are *de jure* entitled to its favour. In other words, their pedigree ought to be proved by legal evidence before a court created for the purpose.”

is much more probable than the Crown would be advised to break its own promise made in the letters patent conferring the dignity.

In blazoning the arms of a baronet impaled with those of his wife, should not the Ulster cognizance be so placed as to cover an equal portion of both coats?

This badge is frequently seen borne altogether on the dexter coat, but this appears to me incorrect, for the reason that so placed it would appear to indicate that the wife did not participate in the dignity, and that the rank was therefore merely a superior order of knighthood. The baronetage, however, being an hereditary dignity, *i. e.* a degree of nobility, is mean in place between the peers and the knights, and as such is superior to all orders of knighthood whatsoever; and, though Knights of the Garter and Bannerets Royal were, by special enactment, given precedence over them, this by no means implies that dignity of baronet is inferior to those degrees of knighthood, as is evidenced by the fact that the wives, sons, daughters, and sons' wives of baronets have pre-

cedence respectively over the wives, &c., of those knights by virtue of their hereditary dignity. Baronetesses, also, like peeresses, have *de jure* the title of “Lady,” unlike the wives of knights, who are only so styled by courtesy. By a clause in the letters patent conferring the dignity, the widows of baronets and of baronets' sons retain their dignity and precedence for life, and in this they enjoy a privilege which the widows even of peers do not possess, as the latter on marrying again lose their dignity, and merely retain their title by courtesy.

These facts conclusively prove the difference in the quality of the dignity enjoyed by a baronetess, and of the rank of a knight's wife. Further, it is expressly declared in the letters patent of a baronet that “any doubts or questions as to any place, precedence, privilege, or other thing touching the said . . . and his said heirs male, and their wives, sons,” &c. &c. . . . “shall be determined and adjudged by and according to such other rules, customs, and laws as other degrees of hereditary dignity are ordered, governed, and adjudged.”

From this it follows that, as in all the other degrees of nobility the wives bear the heraldic insignia of their husbands' dignity—*viz.* coronets, the wives of baronets should also bear the badge of their husbands' dignity, *viz.* the red hand of Ulster. Some assert that this badge cannot be considered appropriate on a lady's coat of arms, but the erroneousness of this notion is shown by the fact that, like the other degrees of hereditary dignity, this rank may be conferred on a female, in which case how is she to display it except by bearing the badge on her coat of arms? Whether the arms of Ulster can be considered as a suitable mark of rank is altogether a different question; but, until another is assigned to the order, it must be appropriate to the female who possesses this dignity either in her own right or in that of her husband.

Having had my views on this heraldic question contested, I should be glad of any information proving their correctness or otherwise.

C. S. K.

BENTHAMIANA.

I have mentioned in my *Biography of Jeremy Bentham* that some Latin verses of his, written when he was only thirteen, on the advent of George III., excited the attention and won the praise of Dr. Samuel Johnson, the original of whose laudatory letter, given to me by the great jurist, is in my possession. I have also a volume, in Bentham's handwriting, of English, Greek, and Latin exercises in verse written at Oxford (King's College). They are dated from 1759 to 1762.

There is an earlier address, "Ad Marchionem Caermarthen à Morbillis nuper redditum," dated Dean's Yard, Dec. 1758, written between the age of eleven and twelve. It concludes thus:—

"Nostræ Amicæ, hujus et das mihi nominis usum,
Accipe versiculos, aure favente, meos:
Neo male quod feci spernas: me semper adesse
Sollicitum credas proq; salute tua."

Again:—

"Velis id quod possis.

"Non facere ipse queo Tetrasticha: Disticha possum.
Accipe quod possum, quod nequeo, sileat."
May, 1759.

Κρείττον δαίλομενον.

Κεῖται ὑπὸ νόσου Τετραμῶν, πολυκένθμος ἤδη,
Προσκαλείει Θάνατον πολλὸν δδύρμενος.
Λύδον ἔχει Θάνατος: δ' ἔτε δὲ βλάπτει, ὧμον ἔνακτα,
Αἰψά λέγει, εἶναι κρείττον δαίλομενον.

Eodem temp.

There are some English heroics on Harvest Home, with the Latin original—"Condita Messia." (Sept. 14, 1758.) And, as associated with the manners of the age, the next extract is worth preserving:—

"The Rev. Mr. Lewis, Archdeacon of Kent and Minister of Margate, having received from the Duchess of Dorset a card of compliments with an invitation to dinner, it happened to be the ten of hearts, upon which Mr. Lewis returned her grace by way of answer the following verse:—

'Your compliments, lady, I pray you forbear,
Our old English services is much more sincere:
You sent me Ten Hearts, the tithe's only mine;
So give me one heart, and burn t'other nine.'

A Latin translation of them attempted by Jeremy Bentham at the request of his worthy friend the Rev. Mr. Skinner of Bishopsgate, London, Vicar of Christchurch in Monmouthshire, June 2, 1759:—

"Blanditias, Domina, oro, tuas dimitte: voluntas
Ista bona Anglorum veterum sincerior amplo est.
Pars decima est solum mihi: tu bis quinque; dedisti
Corda. Unum maneat Cor, flocci cætera dando."

JOHN BOWRING.

P.S. In the prose essays the rudiments of utilitarianism are very distinctly to be traced.

LOSS OF THE CAPTAIN.—The catastrophe which has occurred in a gale, the strength of which is represented as 6 (10 being the maximum), to this vessel, rolling in the trough of the sea, and without any keel, notwithstanding her shallow draught, has recalled to my memory a drawing which I often looked at years ago in the Trinity House at Hull. This drawing represented a three-masted vessel with moveable keels, of a length equal at least to the depth of the hold, and breadth about five feet, which were driven down into the water through the keel, at stem, stern, and midships, as occasion required. The object of the inventor was chiefly to diminish the angle of leeway.

It occurs to me that our unwieldy screw-steamer should have had some provision of this kind. For a like object Chinese vessels have an enormous rudder, which, when shipped, descends very deeply into the water below the keel-line, and must always be unshipped and hoisted on entering rivers or docks where the water is shallow. It is also to be borne in mind that Capt. Cowper Coles, who superintended the building of the steamer, objected to the lofty masts and sails imposed on him by the Admiralty. I have sufficient knowledge of hydrostatics and pneumatics to assert that this loss of the Captain, under the circumstances stated, could not have occurred had the sliding keels been adopted, notwithstanding bad constructive designs and bad seamanship.

T. J. BUCKTON.

INSCRIPTION IN EDENSOR CHURCH.—This inscription is from a brass in Edensor church, near Chatsworth, most beautifully ornamented with groups of flowers, fruits, and arms:—

"DEO . OPT . MAX . ET . POSTERITATI . SACRVM.

Iohanni Betonio Scoto, nobilis et optimi viri Iohannis Betonii ab Anthmwyth filio, Davidis Betonii Illustriss. S.R.E. Cardinalis nepoti, Iacobi Betonii Reuerendiss. Andree Archiepiscopi, et regni Scotiæ Cancellarii digniss. pronepoti ab ineunte ætate in humanioribus disciplinis, & philosophia, quo facilius ad ius Romanū (cuius ipse consultus fuit) aditus pateret ab optimis quibus; præceptorib' & liberaliter & ingenue educato: omnibus morum facilitate, fide prudentia, et constantia chiaro: unde a Serenis. Principe Marie Scottorū Gallorumq; Regina in prægustatoris primū, mox economi munus affecto eiusdemq; Serenis. Reginæ, una cum aliis e vinculis truculentiss. Tyranni, apud Lewini lacus castrum, liberatori fortiss. quem post varias legationes, et ad Carolum, 9. Galliarum Regem Christianiss. & ad Elizabetham Serenis. Anglorum Reginam, feliciter & non sine laude susceptas: fatis properantibus, in suæ ætatis flore sors aspera immani dysenterias morbo, e numero viuentū exemit. Iacobus Reverendiss. Glasguensis Archiepiscopus & Andreas Betonii eiusdem Serenis. Reginæ, ille apud Regem Christianiss. Legatus, hic vero economus, in ppetuam rei memoriā ex voluntate & pro imperio Serenis. Reginæ heræ clemētias in mœstias posuerūt.

Obiit Anno salutis 1570, vixit annos 32 menses 7 & Diem Dñi expectat apud Chatworth in Anglia.

EPITAPHIUM.

IMMATVRA TIBI LEGERVNT FILA SORORES
BETONI VT SVMMVM INGENIVM SVMMVMQ; PERIRET
IVDICIVM ET NOBIS IVCVNDVM NIL FORET VLTREA AB.

DOMI et FORIS."

G. W. TOMLINSON.

Huddersfield.

EPITAPH IN AYSGARTh CHURCHYARD.—In the romantic churchyard of Aysgarth in Wensleydale, in the North Riding of Yorkshire, is the following singular epitaph, which I copied on a recent visit. It is inscribed on a circular plate of copper, let into a fragment of rock at the head of a grave, which is situated at the south-western end of the churchyard:—

"This marks the grave of JOHN WRAY of HIGH GILL, better known as DEAF JACK, who died 1 July, 1847, aged 82. In manhood, strong and daring. In old age, firm and God-fearing. Always staunch and faithful."

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

A REBUS.—The following rebus is by Charles de Bovelles:—

"D'un mouton et de cinq chevaux
Toutes les têtes prendrez, M.CCCCC
Et à icelles, sans nuls travaux,
La queue d'un veau joindrez, V
Et au bout adjoûterez
Tous les quatre pieds d'une chatte; IIII
Rassemblez, et vous apprendrez
L'an de ma façon et ma date.

M.CCCCC VIII=1509

The name of the "facétieux chanoine" is known among the mathematical writers of the time, and I should be glad to hear of any other of his unpublished remains.

W. BARRETT DAVIS.

BENT COINS.—Some time back a note appeared in "N. & Q." (4th S. iii. 370) on this subject. Here is a *causa causans*, which I find in vol. i. 407 of Francisque-Michel's very interesting work, *Les Écossais en France, Les Français en Écosse*:—

"Les comtes d'Arran, d'Argyle et de Murray, qui l'avaient suivi [James V., at the time of his marriage with Magdalene of France, daughter of Francis I.], avaient été logés dans le voisinage; là il leur arriva une aventure plaisante, rapportée par Henri Estienne, dont je ne puis faire mieux que de conserver les paroles:—

"Un jour, dit-il, 'qu'ils auoyent festoyé les dames de ladicté rue (Saint-Antoine), pendant que le comte de Argall regardoit jouer après soupper, il y eut un certain galland habillé bravement au possible, qui comme par manière d'esbat destacha vingt-cinq ou trente qu'angelotes que nobles à la rose, lesquelles estant ployées, seruoient de boutons d'or aux deschiquettes du robbon dudict comte, à la façon d'alors."

At p. 415 of the same work, speaking of the young queen Magdalen, M. Francisque-Michel says, "Elle aborda à Leith le 3 mai, jour de la Pentecôte." Now a few lines previous he mentions a letter of hers from Montevilliers (in the neighbourhood of Havre de Grâce), whither she and King James had gone to embark, but were detained for two or three days by contrary winds. This letter, addressed to Chancellor Duprat in favour of two of her servants who had some law-suit, Jean de Saint-Aubin, her maître d'hôtel, and Charles de Marconnay, her ecuyer d'écurie, lies before me. It is dated "vij^e jour de May" (1537).

P. A. L.

PARALLEL PASSAGES: "THE WISE FATHER TO THE THOUGHT."—Achilles Tatius de *Leucippes et Clitophonis Amoris*, lib. vi. 17:—*Λόγος γὰρ ἀπλῶς εἰς τὸ τυχεῖν ἔρωτος ἐς παιδὸς ῥήδιος. Τὸ γὰρ ἐπιθυμοῦν σύμματος, ὃ θέλει λαβόν, ἐγείρει τὴν ἀπλῆν.* In his notes in loco Boden observes,—"Similis est Heliodori locus, lib. viii., 'A γὰρ ἐπιθυμῶ ψυχῇ, καὶ

πιστεῖν φιλεῖ." These are not cited by DR. RAMAGE in his very useful volume, *Beautiful Thoughts from Greek Authors*.

BIBLIOTHECAR. CHETHAM.

COOL COURAGE.—

"During the battle of Wörth, General Von Benthaim saw a soldier who, coolly taking a cigar from his case, lit it, and, smoking quietly, boldly attacked the enemy as if at a review. The general, astonished at so much phlegm, rode up to the soldier, asked him for a cigar and fire; and after he had got both, with sabre drawn and the burning cigar in his mouth, led on his troops against the enemy."—*Weekly Newspaper*, Sept. 3, 1870.

It seems to me that this popular notion of cool courage is a fallacy. Smoking is a habit, and with some becomes almost an instinct. It soothes the nerves, and moreover a cigar or a pipe prevents that expressive feature, the mouth, betraying inward emotion.

Under ordinary circumstances a man smokes most when most agitated or disturbed in mind, and the result is a superficial calm. In short the fact of a soldier smoking in action betrays nothing but the inveteracy of habit.

In contrast to the above extract I find another, which may perhaps exemplify moral courage:—

"The late Emperor Maximilian's Quarter-master General is now selling soda-water in Texas. Taking it cool, at least!"—*Weekly Newspaper*.

SP.

SUGGESTION.—Has the passage ever been adduced from Akenside's *Pleasures of Imagination*, book iii. as possibly suggestive of Byron's *Childe Harold*, iv. 23? I shall lay them alongside of each other for comparison:—

"Such is the secret union [that of association of ideas] when we feel

A song—a flower—a name, at once restore
Those long-connected scenes where first they mov'd
Attention."

"And slight withal may be the things which bring
Back on the heart the weight which it would fling
Aside for ever: it may be a *sound* [a name?],

A tone of music [a song?], summer's eve, or spring,
A flower—the wind—the ocean—which shall wound,
Striking the electric chain wherewith we are darkly
bound."

O. T. D.

UNDESIGNED COINCIDENCES.—It has often struck me that what are sometimes stigmatised as plagiarisms are nothing more than accidental parallels. It is not very likely that Shakespeare should have been acquainted with the Greek ecclesiastical historians; yet when he makes Queen Katharine say of Cardinal Wolsey, "his own opinion was his law," he could not have come nearer to what Evagrius says of certain Roman soldiers (lib. vi. c. v.), if he had been quoting it word for word:—

ἢν ἐκδοτὴ θεσμὸς ἡ γνώμη, καὶ μέτρον νονομισμένον ἡ βούλησις.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

"THE PENNSYLVANIA GAZETTE."—I have before me a copy of the *Pennsylvania Gazette*, April 29, 1756, Numb. 1427, "Containing the Freshest Advices, Foreign and Domestick." It is printed, three columns in a page, on a species of whitey-brown demy paper, and it contains a large quantity of matter, commencing with the proclamation of the Honorable Robert Hunter Morris, Esq., against the Delaware tribe of Indians, countersigned by the king; but the most curious item of interest in it is perhaps the following:—

"Just imported and to be sold by John Troy, master of the Snow Polly, a parcel of choice Irish Potatoes, and a few good servant Men and Women, at Mr. Sim's Wharf, near Market Street."

When Irish potatoes, and Irish men and women as servants, were imported to America in the twenty-ninth year of the reign of King George III. we must consider the state of affairs in Ireland and America, and the relations of the British Government to both, as rather strange indeed. It may be observed that it was on the *Pennsylvania Gazette* that the celebrated Benjamin Franklin worked as a printer; and it is not unlikely that the copy before me contains some of his typesetting.

MAURICE LENIHAN.

Limerick.

THE MISLETOE.—At the late meeting of the Murithian Society at Monthey Valais, the Canon De la Soie of St. Bernard read a paper suggested by several articles in "N. & Q." The remarks were corroborative, except as regarded the "chestnut." Doubt was thrown on this statement. It certainly requires fresh investigation. M. Rapin of Geneva (so well known by his writings) thought that probably there were more than three sorts of mistletoe, and suggested that plants gathered from different trees should be very carefully examined; it might turn out, he thought, that the mistletoe of the oak was not the mistletoe that vegetated on the *acacia* and the *Pinus sylvestris*. It was a mere suggestion for inquiry. It was supposed at one time that there was only one species of the parasite *orobanchus*,* but it was now known to botanists that several sorts existed, but which could only be apparent to acute and practised eyes. It might so turn out with the *viscus*.

JAMES HENRY DIXON.

MOSCOW CEMETERY.—As the individuals mentioned in the following paragraph were Scotchmen, and connected with the most important period of Russian history, perhaps the following extract from the *Russian Vedomost* of the 12th inst. may be of interest to your readers:—

"Herewith we give a few more particulars relative to the vault accidentally opened in the old Roman Catholic

* D'Angreville, in *La Flore Valaisanne*, says that this parasite is known in England as broomrape. Is this correct?

church situated in the Lefort quarter of the town (Moscow), in the Kirochnoy pirenlok. A few days ago some workmen employed in breaking up the old church noticed in a vault four coffins. On minutely examining these, it appeared that they belonged to celebrated historical characters. The Latin inscriptions on the brass plates state that in one coffin lies the body of one of Peter the Great's helpmates—W. Gordon; in another the body of Bruce; in a third the body of the ambassador from the Emperor of Germany, Count Rabooshinsky; and at last, in the fourth coffin, the body of a monk of the Capuchin order of Shem, formerly the priest of the church, and who died in the reign of Alexander I. In regard to Lefort's coffin, it is very possible that it may be also in the same church, but no plate with an inscription has yet been found. The destruction of the church has been stopped by the authorities until the bodies be removed to the Roman Catholic cemetery on the Vedensky hills."

WM. CUNINGHAM.

Maison Lokoloff, New Basmannia, Moscow,
August 26 (Sept. 7) 1870.

NATURAL ILLUMINATING GAS.—The village of Fredonia in the western part of the State of New York has been lit for upwards of forty years by gas issuing from the earth.

In Erie, Pennsylvania, natural gas is used to drive flour-mills, and to pump up the water which supplies that city.

In Ontario County, New York, is a gas spring of great volume, which the inhabitants of Rochester, distant twenty-five miles, propose to bring to that city for illuminating purposes. UNEDA.

Philadelphia.

THE VICE-CHANCELLORSHIP AT OXFORD.—The following cutting from the *Evening Standard* of Sept. 12, 1870, will, I think, interest old Oxonians, and be worthy of preservation in the pages of "N. & Q." :—

"We understand that the Very Rev. the Dean of Christ Church has, after refusing, consented to accept this important office, which becomes vacant in October by the expiration of the four years' term of office of the Rev. Dr. Leighton, warden of All Souls', the present vice-chancellor. The vice-chancellor is usually nominated by the chancellor from the heads of colleges, each of whom in his turn has the opportunity of governing the University, but for nearly two centuries the privilege has been passed off by successive deans of Christ Church, whose position as heads of that fashionable and large society has been generally considered sufficient to justify a refusal of the office. A search at the Bodleian Library reminds us that the last dean who was vice-chancellor was Dr. Henry Aldrich, who presided over the University in the year 1692. Dr. Aldrich was the designer of the celebrated Peckwater Quad, and was the architect of the present All Saints' Church, which was built under his plans on the fall of the previous one in 1699. The celebrated Dr. Fell also held the office of vice-chancellor in 1666. It is endowed with two small benefactions, but under a statute passed in 1855 the annual income is made up to 6000. from the University chest."

Dr. Fell was Dean of Christ Church from 1660 to 1686, and Bishop of Oxford from 1675 until his death in 1686. There is a fine picture in Christ Church Hall representing him with Dolben

and Allestree reading the liturgy in private during the Protectorate. Henry Aldrich, D.D., was dean from 1688 to 1710. Both these distinguished deans are buried in the Cathedral at Oxford. According to the *Alumni Westmonasterienses*, edition 1852, p. 28. Dr. Fell not only filled the office of vice-chancellor in 1663, as stated in the *Evening Standard*, but also in 1667, 1668, 1669.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

THE DEVIL BEATING HIS WIFE.—*The Echo* "Special Correspondent," in Wednesday's paper, September 14, dating from Courcelles, near Metz, Sept. 7, and detailing his woes and bitter experience, summarises thus:—

"One little battle, one arrest; a twenty miles' march, five of it between four soldiers with fixed bayonets; and 'nicks tzoou essen'—I spell it phonetically—with the rain coming down the whole time as it only can come down when, as the French say, 'the devil beats his wife'; these are the items of one day's enjoyment."

A correspondent of the *Birmingham Daily Post* of the following day (Sept. 15), dating from Remilly, near Metz, Sept. 8, writes:—

"The sun came out for a few minutes, and I prepared to go; but it was pointed out to me that 'the devil was beating his wife'—i. e. the rain and sun were both streaming down together, a certain sign in this climate that 'worse remains behind'; and, in a few minutes, the weather was as insufferable as ever."

This singular saying of "the devil beating his wife" should be added to the folk-lore phrases of "N. & Q." But what is its meaning, and who is supposed to be the devil's wife?

CUTHBERT BEDE.

Queries.

ARTHUR PLANTAGENET, VISCOUNT LISLE,
ATTAINED 1540.

Any light on the following questions concerning this nobleman's life and times will be gratefully received:—

1. Who was "the Palgrave" who accompanied Lord Lisle to England in 1539? I cannot identify him in the pedigree of the Palatinate princes. His name was Frederic, and he speaks of his brother as the Elector.

2. Was this prince ever engaged to marry one of Lord Lisle's daughters or step-daughters? I ask this because in the only letter from him which appears in the Lisle Papers he addresses Lord Lisle as "Monsieur mon bon père," and commends himself to "ma dame ma bone mère" and to "toutz les boins solurs." The letter is signed "Votre bon cousin et filz," but the words in italics have suffered an attempt at erasure. (Lisle Papers, vol. xvii. art. 32.)

3. John Basset, eldest son of Lady Lisle, died before Jan. 21, 1542. Wanted the exact date.

4. What became of Philippa Basset, Lady Lisle's daughter? Did she marry, and whom?

5. What was the date of Lady Lisle's death? She was living in 1547. When Foxe wrote his *Acts and Monuments* he was uncertain whether she were alive or not.

6. What is Lady Lisle's exact place in the Grenville pedigree? Mrs. Everett Green (*Lett. Roy. et Illus. Ladies*, ii. 76) says she was the daughter of Sir Thomas Grenville of Devon and Isabel Gilbert. Harl. MSS. 1538 and 1091 give her as "daughter of Sir Thomas Grenville." The *Baronagium Genealogicum* does not name her in its Grenville pedigree. I find by comparing different passages of the Lisle Papers that she had a brother John (xiii. 63) and a sister Mary, who married Thomas St. Aubyn (*ib.* 101); that her nieces were Elizabeth Staynings, Philippa St. Aubyn, Mary Arundel Countess of Sussex, and others. We all know how laxly the terms "niece" and "cousin" were then used. Jane Arundel, mother of Lady Sussex, was a daughter of Sir Thomas Grenville and Isabel Gilbert; but the Grenville pedigree in the *Baronagium Genealogicum* gives neither a John nor a Mary among his children, while in the next generation, the issue of his son Sir Roger and Margaret Whiteleigh, there are both. Was not Lady Lisle the daughter of Sir Roger, and is it not possible that her cousin, Lady Sussex, merely styled herself Lady Lisle's niece because she was slightly her inferior, and possibly her junior?

7. What is the date of death of Lord Lisle's first wife, Elizabeth, in her own right eleventh Viscountess Lisle? I want something nearer than "about 1527."

8. The exact dates of Stephen Gardiner's embassy to France, and of his recall.

9. What became of Lady Lisle's younger sons, James (educated for the priesthood) and George Basset? James married "— da. of — Roger" (Harl. MS. 1091, fol. 122.) What was her name, and did James take holy orders?

10. "The Lord Bray arrested for multiplying, and a prof and iudghed of felonye." (Lisle Papers, iv. 79.) What was Lord Bray's crime?

11. How was Sir Walter Devereux Lord Lisle's kinsman? Was there any nearer connection than by the remote line of the Bouchiers, and whose son was Sir Walter?

12. Husee, Lord Lisle's (or rather Lady Lisle's) English agent, writes as follows, with the date, "London, last of May":—"The King was maryed yesterday in the Quenys closet at York Place a man[er], whose grace is determined to see the wattle on Mydsom[er] ny3t." I should like some light on this obscure piece of information. What was done to the king in the queen's closet? If he were married, to which queen? What is meant by "a maner"? And what on earth has

the watch on Midsummer night to do with his majesty's nuptials? The preceding sentence—"The saying is that the coronation shall not be till Michaelmas or after," seems to point to 1537 as the year, but a remark concerning a certain cushion which Mrs. Alice Warton was working indicates an earlier date, unless the cushion were an unconscionable time in being worked.

13. Wanted the meaning of the subsequent words in italics:—

"2½ yards of right cramysyn *sitte*"; [named among spices] "*Tornesoll* [elsewhere *turnsalle*] 4lbs."; "4 candylstyckes with viij snofs and j *vices*"; "12 trenchers with *bowers knots*"; "A payre of beades of *granards*" [garnets?]; "A payre of beades called *French beams*"; "A payre of beades of gold, whyte, and blak enamylyd, *qt. viij sell*"; "A little *toune of golde*"; "A [priest's] vestment of *Dornyxe, furnished*"; "iij *crepers* [once spelt *clepers*] of iron"; "A *muster querne*" [to crush mustard-seed?]; "A *Flaunders cheyre*" [how differing from other chairs?]; 2 yards of "white *untycked*" [elsewhere *unthycked*]; "An old fur of *pampilon*"; "A complete harness for his spere with *amase*"; [in the bake-house] "iij *crowes* with covers"; "A gret bay horse with a *styl saddle* and harness"; "iij harnesses of *hapes* for gentilwomen"; [in the poultry-yard] "xviij *brwea*."

Halliwell's *Dictionary* mentions some of these words, but I should be glad of rather more precise information than such as is conveyed by "a species of bird" or "a kind of fur." HERMENTRUDE.

BONNER'S "HOMILIES."—I believe that the only edition of them was that of 1555, which is now very scarce. It was printed by "J. Cawodde, printer to the King & Queen's Majesties," Philip and Mary. The title-page, within an engraved border, is as follows:—

"Homelies sette fourth by the righte reverende father in God, Edmunde Bishop of London, not only promised before in his booke intituled 'A necessary doctrine,' but also now of late adjoynded and added thereunto to be read within his diocese of London of all persons, vycars, and curates, unto their parishioners, upon sondayes & holy daies. ANNO M.D.LV."

There is a short preface, addressed by "The Bysshoppe of London to all persones & curates within hys dioces of London," in which he says: "I have laboured with my chapleines & frends to have these Homelies printed." It is dated July 1, 1555. His principal chaplain was John Harpsfeld, D.D., Archdean of London, whose name is appended to nine of the thirteen homilies. Two are signed H. Pendilton, D.D.; one only bears the signature E. B[onner], viz. that on "Christen Love or Charity."

It is remarkable that two of these homilies are identical, or nearly so, with two of those of

the first book of homilies by Cranmer in 1547 (Edward VI.). That on "The Misery of all Mankind," commonly ascribed to Cranmer, is here reprinted, with slight alterations, as the work of Harpsfeld. Was he the original author? The fifth, "On Christian Love," is also taken from the sixth homily of Cranmer's book, omitting the opening sentence; and one or two others which speak of "the pestilent traditions and false interpretations" of former times. This is signed E. B. Was Bonner the real author?

Is there any record of the authorship of the homilies of that first book? The second book, published in 1563, was written by Bishop Jewel. At least, he was violently attacked as the acknowledged author by J. Rastell, a Jesuit.

G. B. BLONFIELD.

REV. J. HOBART CAUNTER, author of various works, theological, poetical, &c., died in 1862. In an obituary notice in *Gent. Magazine* he is said to be author of *St. Leon*, a poem, 1835. In 1835 was published *St. Leon*, a drama, Churton publisher; but there seems to have been no poem named *St. Leon* published that year. Can you inform me if Mr. Caunter is the author of the anonymous drama of 1835 entitled *St. Leon*? Some of Mr. Caunter's works issued from the same publishing house, viz. Mr. Churton. Is there any representative or successor of Mr. Churton now in the trade? R. INGLIS.

THE SIEGE OF COULOMMIERS.—One of the admirable letters of the Special Correspondent of *The Times*, dated Coulommiers, Sept. 16, appeared in that journal on Saturday 24 from the headquarters of the Crown Prince's army. The following extract will, I hope, find a place in "N. & Q.," and elicit from some of its learned correspondents references to contemporary notices of the event referred to if they exist:—

"Englishmen, it is or it has been said, 'never know when they are beaten.' It is certainly true that they have been often beaten in places of which they do not know the names. Here have we been traversing districts from Vaucouleurs onwards, where there are villages and towns dear to the people as being the sites where *La Pucelle* routed *les Anglais*, or where the Chaptal de Buch *a taillé les Anglais en morceaux*. And now we are at Coulommiers, of which I can wager there are not a thousand men in all England who have ever heard the name; and yet it is famous to thousands of Frenchmen. I have the verses of a local poet before my eyes, and he speaks in the name of the town:—

'C'est que je suis d'âme et de cœur Français,
Et mes enfants peut-être les premiers
Faisant la guerre à la puissance anglaise,
Chassent les Anglais des murs des Coulommiers.
Ils essaient de reprendre ma ville,
Et d'y porter le pillage et le deuil.
Mais vous pouvez venir—c'est inutile;
Jamais l'Anglais ne franchera le seuil.'

[* On the authorship of the Homilies, consult the *Book of Homilies*, edited by the Rev. G. E. Corrie, p. xi. ed. 1850, and "N. & Q." 1st S. iv. 346, 412; xi. 326.—ED.]

"The prophecy is not justified so far as several Eng-
hahmen in the train of the Prussian army are concerned.
But I expect there will be some trouble to *Notes and*
Queries about this siege of Coulommiers. There is a
street in the town called 'Couporeilles,' because, as tradi-
tion says, the English cut off the ears of their prisoners
there."

I hope "N. & Q." will not begrudge the space
nor the trouble of clearing up this story. T. S.

THE DESTRUCTION IN 1849, AT MONTREAL, BY
FIRE, OF THE PARLIAMENT HOUSE OF CANADA.—
In the *History of Canada*, by John Macmullen,
Esq., Brockville, 1868, 8vo, at ch. xxiii. pp. 509,
510, he gives an account of this incident. It was
done by the Montreal mob, in consequence of the
royal assent having been given by Lord Elgin to
the Rebel Losses Bill of 1849. As I am writing
a work upon our colonial system, I will be very
thankful to any correspondent to "N. & Q." for
information whether this occurrence in 1849
was an isolated case in our transatlantic history.
Any reference upon this point, if known, will
much oblige.

V. O'D.

DRYDEN'S AGREEMENT FOR HIS VIRGIL.—Mr.
Mitford, in an additional note to his *Life of Dry-*
den (in Pickering's Aldine edition), refers to an
agreement, dated June 15, 1694. Where is this
agreement to be seen? Mr. Mitford describes the
terms as if he had seen the agreement. This
document, if forthcoming, should set at rest all
the conjectural discussions of Malone, Scott, Rev.
Mr. Hooper, and Mr. Christie, who in the last
Life published (Globe edition) says that "this
subject is involved in much obscurity."

PHILO-DRYDEN.

PHILIP DUN, B.P.P.—A document dated July 18,
1733, signed as above, and countersigned by
"Bryan More, Register," is in my possession. I
am inclined to think the signatures are those of
an Irish Roman Catholic bishop and his registrar.
Perhaps some of your readers will be able to say
whether or not such names were connected with
the Roman Catholic church at that time, and
where?

GEORGE LLOYD.

Crook, South Durham.

FISHWICK.—Judging from the gazetteers which
I have seen, the township of Fishwick, county
Lancaster, is the only place of that name in Eng-
land. But are there not other localities in the
kingdom bearing the same name, whose want of
size and importance accounts for their non-appear-
ance in the gazetteers?

A list of such places now or formerly named
Fishwick, Fishierwick, or Fisswick, with their
exact location, will greatly oblige the subscriber.

What is the local pronunciation of Fishwick?
Is it shortened into Fishick, or Fisick?

T. T. T.

Rowlandsville, Maryland.

GROTIUS.—

"The Belgic hireling, prompt to go or stay,
Cares for no cause, but clutches at his pay;
Greedy of gold, upholds the buying throne,
And sternly slaughters those who give him none."

I have a MS. in which the above lines are
ascribed to Grotius. I have read his epigrams in
the edition of Amsterdam, 1670, and looked
through that of Rotterdam, 1689, without finding
any corresponding passage. I shall be obliged by
a reference to the original.

E. H.

Hastings.

HERALDIC.—I wish to discover the owners of
the two coats here described:—

1. Vert, nine escallops 3, 3, 2 and 1 argent.
This was in stained glass, temp. Henry VI., in
Faversham church.

2. Nebuly, on a bend over all, a lion rampant
guardant. The colours I cannot give; the shield
is in brass on a tomb, circ. 1580, in the same
church; and three other coats, viz. the arms of
the City of London, a hawk on the fist, and one
containing this merchant's mark: S

N B.

GEORGE BEDO.

JANNEY.—Thos. Janney, of Cheshire, aged fifty,
who had been twenty-eight years a minister in
the Society of Friends—with his wife Margery,
four sons, and two servants—arrived in the Dela-
ware river July 29, 1683, in the ship "Endeavour"
of London, and settled in Bucks County, Penn-
sylvania, America. His descendants wish to know
if any of the family are still to be found in Eng-
land. If so, their address, arms, or any informa-
tion. The family in America is large and in-
fluential in Virginia and Maryland. One of them
was the president of the Virginia Secession Con-
vention. Any information will be gratefully
received by A CONNECTION OF THE FAMILY.

"INTOLERANT ONLY OF INTOLERANCE."—Where
is this saying first found? Johnson records that
Baxter—but here are his own words:—

"Old Baxter, I remember, maintains that the magis-
trates should 'tolerate all things that are tolerable.'"

Is this the origin?

W. T. M.

DR. SAMUEL JOHNSON'S WATCH.—I should be
very glad to know if any of your correspondents
can inform me what became of Dr. Johnson's
watch on his death, if that is known? Who has it
now in his possession? Also, whether it was a re-
peating watch, or had any peculiar marks or cha-
racter about it. In his life he is related to have
had the dial plate of it changed, in consequence
of the inscription on it. If the watch is known
to exist, what sort of a dial plate has it now?

OCTAVIUS MORGAN.

DR. WILLIAM KINSON.—Any information on this name will much oblige. He is called "of Oxon" (Oxford), and married a Katherine Gifford.
A. B. GROSART.

St. George's, Blackburn, Lancashire.

LASCELLES FAMILY (4th S. v. 313, 385, 474, 601; vi. 83, 167.)—"The arms . . . of the Scottish families (of Laceles) were on a bend three buckles." Is it possible that in early Scotch orthoepy *Laceles* was sometimes used for *Leslie*, the arms of which latter family are nearly identical?
SP.

LETTERS OF HENRY AND FRANCES.—Who is the author of a work entitled "*A Series of Genuine Letters between Henry and Frances*." London: Printed for W. Johnston, in Ludgate Street?" There are six volumes of these curious compositions, which in the copy I have been reading are dated respectively 1767, 1767, 1772, 1772, 1770, 1770. Vols. i. and ii. are of the third edition: the edition of the others is not stated.

JAMES BRITTEN.

LIVY'S "ROME."—I have a German translation of Livy's *Rome*, printed at Mayence in 1557. It contains a large number of quaint and spirited wood-engravings incorporated in the text. The volume is in the original monastic binding, and was purchased by me many years ago at the sale of O. K. Sharpe's library. I would like to know if the volume is rare or valuable.

JOHN MACKAY.

MACDUFF, THANE OF FIFE.—Is there any pedigree which gives the names of, and particulars concerning, the Thanes of Fife, descendants of Fyfe Mac Duff, first thane, and ancestors of the Macduff celebrated by Shakspeare? Tradition asserts that Fyfe Mac Duff—who was probably a Dane—received a grant of the territory, since called Fifehire, from Kenneth II. about the year 834. Burke states that the vanquisher of Macbeth was eighth in descent from Fyfe Mac Duff, which would make him the ninth thane; but most accounts that I have seen, say that it was the eighth thane who was created Earl of Fife. Who is right?
J. A. PN.

MARTIN LUTHER.—A few weeks ago a Sunday evening preacher at the church of St. Roch, Paris, told an anecdote to his congregation, of which I formed an atom. I give the anecdote as nearly in the words of the preacher as my memory will allow me:—

"Il est écrit dans la vie du grand hérésiarque Luther, que quand il était sur son lit de mort, il leva ses yeux aux cieux, plein de rage et de désespoir, et avec son dernier soupir il jeta ces mots: 'Beau Ciel, je ne te verrai donc jamais—tu n'est pas fait pour moi!'"

Can any one kindly tell me in *what* "vie du grand hérésiarque" this anecdote is recorded?

The worthy *père* omitted chapter and verse. I hope I need not add that it is not my object to raise any theological controversy in asking this question. The anecdote is either true or untrue. If it be true, there must be authority for it. If it be untrue, in justice to Luther's character its falsity should be proved. Of course I have my own opinion on the subject, but being desirous of regarding the matter solely in the light of truth *versus* falsehood, I do not even indicate it.

HERMENTRUDE.

NEW ZEALAND MEDAL.—Can any one inform me how many varieties (as to dates) there are in the New Zealand medal lately issued to the British army? I have myself got three, which show on the reverses different dates, viz. 1861 to 1866, 1863 to 1866, and 1864 to 1866. I would be glad to know in the first place how many varieties there are, and secondly if the New Zealand medal was *originally* issued without a date, as I find in a catalogue of last March the Abyssinian and New Zealand medals are both described as *wanting dates*, which were to be supplied by the engraver when inscribing the name of the recipient within the laurel wreath that occupies the field of the medal on the reverse. Now in the medals which are in my possession the dates are all *struck*, not engraved, and take up the entire space within the wreath, the name of the recipient being engraved on the edge as usual. As some of your readers who take an interest in such matters might wish for a description of the New Zealand medal, I herewith subjoin it:—

On the obverse is the bust of the Queen to the left, crowned; over the back of the head and upon her shoulders falls a veil, something like the consecration-veil shown on the coins of the Roman empresses; her Majesty is represented with earrings and a necklace, to which is attached a locket bearing a miniature of the late Prince Consort. The legend is "Victoria D. G. Britt. Reg. F.D." On the reverse is a laurel wreath with the dates in the centre, the legend being "New Zealand Virtutis Honor." To the top of the medal an ornamented bar is attached for holding the ribbon, which is dark blue with a scarlet stripe down the centre.*
R. W. H. NASH, B.A.

Dublin.

PAINTING.—A painting has been in my family over a century; we have always considered it a Kneller, but have no proof of it. The subject is the apotheosis of Queen Ann, represented as an engraving fastened to ball-pannelling. The print torn, and a lower corner standing forward in a scroll. The queen is the centre figure, surrounded by angels. A smaller print is fastened to the pannelling partly where it is open by the scroll

[* There is only one example of this medal in the British Museum, and that is undated.—Ed.]

of the other, and represents Britannia weeping. The size is 37 by 52 inches. I shall feel much obliged if any of your readers will put me in the way to find if it is by Kneller or who else.

H. H.

PSALM XXII. 1. — In my Sunday-reading, August 14, of the work, Dean Prideaux's *Connection*, 1729, iv. 755, in a critical examination of the Targums—those of Onkelas and Jonathan in particular—I met with this remark:—

"And when he cried out upon the cross, in the words of the Psalmist (Ps. xxii. 1), 'Eli, Eli, lama Sabachthani,' i. e. 'My God, my God, why hast thou forsaken me?' (Matt. xxvii. 46), he quoted them, not out of the Hebrew text, but out of the Chaldee paraphrase; for in the Hebrew text it is 'Eli, Eli, lama Azabtani,' and the word Sabachthani is nowhere to be found."

The learned historian and commentator had before said that our Lord had most likely, in reading in the synagogue, cited from some Targum, as the passage somewhat differed from Isaiah. My query is, should our Blessed Lord, in his cry of agony upon the cross, be supposed to be quoting from a production of David, much as we might cite a passage from Sophocles or from Shakspeare?
J. A. G.
Carisbrooke.

QUOTATIONS.—1. What is the name of a poem, by Thomas Warton, from which the following is taken:—

"Bound for holy Palestine,
A vaunting infidel the foe."

2. Is the expression, "the Latinian shepherd," used of Endymion in Spenser, and where?

3. What is the "old ballad" from which these lines come, and where is it to be found?—

"Wing and Irvinghose
Hampden of Hampden did forego,
For striking the Black Prince a blow."

A. LATHAM.

"The wise, for cure on exercise depend:
God never made his work for man to mend."

A. B.

Of what author has it been remarked that he wrote history as if it were fiction, and fiction as if it were history? And by whom was the observation made?
M. Y. L.

"The custom of the bell being tolled whilst the person was dying is alluded to as late as 1732 in Nelson's *Fasts and Festivals of the Church*, who (p. 144), speaking of the dying Christian who has subdued his passions, says: 'If his senses hold out so long, he can hear even his passing bell without disturbance.'—Brand's *Antiquities*, edit. Ellis, ii. 206.

I have not been able to meet with any edition of Robert Nelson's (obit 1743) *Companion for the Festivals and Fasts* which, at "p. 144," contains the quotation at the end of this passage. Will some reader of "N. & Q." kindly help me?

W. H. S.

SIGNED PICTURES.—I am anxious to know what proportion of pictures known to be genuine are signed by the artist.
C. D.

XPTZOTEAIEIA.—Valesius, the learned annotator upon the Greek ecclesiastical historians, says of this tax, which was levied by the Emperor Anastasius:—

"Quid sit χρυσουράεια, difficile est divinare, cum Evagrius noster nudum nomen posuisse contentus, rem ipsam exponere supersederit, nec alius, quod sciam, ex antiquis scriptoribus, hujus rei fecerit mentionem."—*Vide Evag. Eccl. Hist.*, l. iii. c. 42.

He conjectures it to have been a money payment in lieu of corn, wine, oil, &c., exacted as tribute of the provinces. Has he just ground for this conjecture? Or, of what nature was the impost?
EDMUND TEW, M.A.

Patching Rectory, Arundel.

WATSON'S HISTORY OF THE EARLS OF WARREN AND SURREY.—Moule, in his *Bibliotheca Heraldica*, gives the title of the first edition of this work, printed in one volume 4to, 1776. He was not aware that there was a second edition printed in 1779. The third edition in two volumes 4to, dated 1782, is that which usually occurs, and which is fully described by Moule, pp. 441-445. All were privately printed, and merely distributed as presents, until the remaining stock was brought to a public sale. The second edition has been unknown to all bibliographers; but a copy is now preserved in the library of Philip Evelyn Shirley, Esq., at Lower Easington Park, and, as it is full of interesting MS. notes by various distinguished genealogists whose comments were solicited by the author, I am preparing an account of it for my *Herald and Genealogist*. I should like to ascertain, 1. Where any copy of the first edition exists; 2. Where any second copy of the second edition; 3. The presentation inscriptions in copies of the third edition, of which I already have two, one from the copy given to Mr. Francis Hargrave 1802, now in the library of Mr. Daniel Gurney at North Runciton; and the other from that given to "Jo. Jackson, 1805" (qu. who?), now belonging to Mr. E. P. Shirley. JOHN GOUGH NICHOLS.

YORKSHIRE SCHOOLS.—Can any reader of "N. & Q.," whose memory carries him back to events that occurred about forty-seven years ago, inform me in what year certain law proceedings took place which revealed the horrors of the cheap Yorkshire schools, and in what journals the record of these proceedings can be seen? I was a mere child at the period I allude to, but I well remember hearing the subject discussed; and if, about that time, I happened to misbehave myself, my father would threaten me with being "sent to a Yorkshire school if I did not mend my manners." This threat involved all that was terrific to my boyish mind. Years passed on; the reve-

lations of the law courts were forgotten; and one used to see a string of advertisements in the *Times*, headed "Education," which described how, for twenty pounds a-year, young gentlemen were taught, fed, and clothed at Mr. So-and-so's school, where there were "no holidays." It was one of the most persistent of these advertisers that Dickens singled out for exposure; and in *Nicholas Nickleby* he so clearly indicated, by the name of the school and the description of the master, a certain well-known establishment, that the proprietor threatened to bring, and I believe really brought, an action against him for libel. However, the history of "Dotheboys Hall" struck a fatal blow at the system, and a "Yorkshire school" is no longer a name of terror to naughty boys.

JAYDEE.

Queries with Answers.

SIR WALTER RALEIGH.—Whom did Sir Walter marry? Where can I obtain information as to his descendants?

A. M. S.

[Sir Walter Raleigh married one of Queen Elizabeth's maids of honour—Elizabeth, daughter of Sir Nicholas Throgmorton. The "lovely Bessie" was an orphan of the rarest attractions, whose virtue, devotion, and misfortunes shed a lustre over the close of the sixteenth and the early years of the seventeenth century. Her first appearance in Raleigh's biography boded anything but an enviable fame. Their intercourse, clandestine and illicit, soon became visible to the keen eyes of envy, upon which scandal made itself busy with the lady's reputation. For a while, dread of Elizabeth's tempestuous anger, coupled with unwillingness to provoke Raleigh's resentment, restrained the courtiers from withdrawing the veil from this perilous amour. The beautiful Elizabeth, probably in her twenty-third year, was a tall figure, with light hair, large blue eyes, and fine oval features. Here is William Oldys's description of her personal appearance and costume: "She has on," he says, "a dark-coloured hanging-sleeve robe, tufted on the arms, and under it a close-bodied gown of white satin flowered with black, with close sleeves down to the wrist; has a rich ruby in her ear, bedropt with large pearls; a laced whisk rising above the shoulders; her bosom uncovered, and a jewel hanging thereon, with a large chain of pearl round her neck down to her waist." It was a secret marriage, time and place unknown, and probably came off in the year 1592, when it excited the fierce wrath of our Virgin Queen. Carew Raleigh, the younger son of Sir Walter, was born in the Tower of London in 1604, and in 1666 was buried in the same grave with his father.—Some particulars of the descendants of Sir Walter Raleigh are given in "N. & Q.," 1st S. v. 538, 621; viii. 78; x. 373, 475; 4th S. ii. 164, 214, 235, 309; v. 91.]

THE LUCK OF EDENHALL.—Can any of your readers give details of the legend of "the Luck

of Edenhall." There is a goblet in the story: to whom was it given, and by whom? is the goblet still in existence? and is this Edenhall near Penrith?

B. W. G.

Southampton.

[A brief extract from one of the best books ever written on Folk Lore—Mr. Keightley's *Fairy Mythology*, furnishes a complete answer to B. W. G.:—"In Eden Hall, the seat of the Musgraves (near Penrith) are some good old-fashioned apartments. An old painted drinking-glass, called the *Luck of Eden Hall*, is preserved with great care. In the garden near to the house is a well of excellent spring water, called St. Cuthbert's Well. The church is dedicated to this saint. This glass is supposed to have been a sacred chalice; but the legendary tale is, that the butler, going to draw water, surprised a company of fairies who were amusing themselves upon the green near the well. He seized the glass, which was standing upon the margin: they tried to recover it, but after an ineffectual struggle flew away, saying—

'If that glass either break or fall,

Farewell the luck of Eden Hall.'

(Vol. ii. p. 111.)

Consult also *The Patrician*, by John Burke, iv. 356.]

THE NORMAN ABBOTS OF WESTMINSTER.—Can you give me the correct dates of the deaths of these monastic rulers? They are generally supposed to be inscribed wrongly in the cloisters at Westminster. This subject has been brought to my mind by your recent note on Ambrose Fisher, about whom, by the way, more information is most desirable. To one great department of literature, viz. *Biography*, "N. & Q." has done special service. This assertion can in no way be better exemplified than by the last paper on Top-lady, in which was cleared up a point that has ever troubled the writers of the life of this hymn-writer, viz. the date and whereabouts of his ordination.

P. T.

[The following inscription has been lately incised on the edge of the stone seat, in the cloisters, which covers the old effigies:—"Beneath are interred the Norman Abbots of Westminster 1068-1214. Vitalis 1082 Gislebert Crispin 1114 Herbert 1140 Gervase de Blois 1160 Lawrence 1176 Walter 1191 William Postard 1201 William Humex 1214." It may be well to add that "Long Meg," which has long wrongly borne the name of "Gervase," has received the following addition:—"Beneath this stone are supposed to be interred twenty-six monks of Westminster who died of the 'Black Death' in 1348."]

BANG-BEGGAR.—What is known of the precise duties of this officer?

INQUIRITOR.

[Previous to the introduction of Poor-laws in Ireland, both at Belfast and Ballymena, there were what were called mendicity associations for relieving the resident poor and giving badges to the deserving, entitling them to beg; and in each town there was a kind of bandle, called a bang-beggar, to take up or chase mendicants

away from the locality. In the parish books of St. Werburgh, Derby, under date 1785, appears a minute of the appointment of one James Alton as "Bang-beggar" for the parish; and the office was known under that name within easy memory in Lancashire, if not elsewhere. The town of Lancaster had an officer called the "Bat-beggar," or "Beat the Beggar," whose office was to keep the town-hall, fish-stores, &c., and to put any unruly rogue into the black hole, which in Lancaster is denominated the "Kid-cote." See "N. & Q." 8th S. vii. 220; x. 111.]

GALANTEE.—Can you tell me the proper spelling of the word *galantee* in the phrase "galantee show," and from whence we derive it? F. H.

[The word appears to be derived from the Italian *galante*. We double the final *e* in our language to make it audible as it is in the original, a final *e* with us being generally mute when single. *Galante*, in Italian, had the meaning of well-dressed, showily dressed. *Galante vesti*, he dressed smartly. *Galanteamenti rabescata*, smartly embellished (said of a butterfly). So the English word *gallant*. "*Gallant*. Finely dressed. Also a person in gay or fine apparel." (Halliwell.) "*Galantezza*. Fashion in dress." (Ibid.)

The word as applied to a show would probably refer to the tinsel ornaments of the puppets. We would advise spelling with one *t* and double *e*.]

SACRED CONGREGATION OF RITES.—In treatises on Ceremonial, particular points are frequently enforced by some decree or response of the Sacred Congregation of Rites at Rome, reference invariably being to the date at which the decree or response was issued. Have these decrees ever been published collectively; and if so, where can they be obtained? **SARISBURIENSIS.**

[Our correspondent may consult the following work:—"Decreta Authentica congregationis Sacrorum Rituum et Instructio Clementina ex actis ejusdem collecta ab Aloisio Gardellini, in usum cleri commodiorem ordine alphabetico concinnata opera et studio Wolfgangi Mühlbauer Cæremoniarii, etc. ecclesiæ Metrop. Monacensis. 1868-1867. Monachii. Librariæ J. J. Lentnerianæ. (E. Stahl.) Parisiis. P. Lethiaux. Via vulgo Cassette, 28."]

"HISTORY OF THE CIVIL WARS."—Who is the author and what is the historical value of—

"The Civil Warres of Great Britain and Ireland. Containing an Exact History of their Occasion, Originall, Progress, and Happy End. By an Impartial Pen. London, 1661," folio.

Dedicated to the Duke of Richmond by his "Servant and Vassall, J. D."? W. C. B.

[The author of this work is John Davies of Kidwelly (born 1625, died 1693.) During the latter part of his life he resided in London, engaged entirely in translating for the booksellers, writing prefaces, and superintending the publication of his own works, of which Wood (*Athenæ*, by Bliss, iv. 382) has given a list of upwards of thirty

volumes on various subjects. One of the most curious of Davies's works is the *Ancient Rites and Monuments of the Church of Durham*, Lond. 1672, 12mo. Another edition of *The Civil Warres* was published at Glasgow in 1664 4to, priced in Bohn's *Lowndes* at 2l. 2s. Consult Chalmers's *Biog. Dictionary*, Williams's *Biog. Dict. of Eminent Welshmen*, and the *Gent. Mag.* iv. 500.]

HYMNS.—Who wrote the hymns commencing—

1. "O come, all ye faithful,
Joyful and triumphant."
2. "Jesus Christ is risen to-day."
8. "Faith, mighty faith the promise sees,
And rests on that alone;
Laughs at impossibilities,
And says it shall be done."

FRED. SHERRLOCK.

[1. By the Rev. Frederick Oakeley, from a hymn of the fifteenth century:

"Adeste, fideles, læti, triumphantes."

2. Unknown. ? By Charles Wesley.

8. By Charles Wesley. See Wesley's *Hymns*, No. 860, and W. P. Burgess' *Wesleyan Hymnology*, p. 12.]

Replies.

HOUSEHOLD QUERIES.

(4th S. v. 174, 322, 405, 510, 590; vi. 56, 101, 156.)

I had naturally come to the conclusion that I had expended all my strength over the toothpick business, but the subject seems as expansive in its bearings as the fork now in existence is extensive in its usage. When I imagined I had no more to say in the matter, I casually (whilst cursorily, and almost haphazard, glancing through a book in my possession) came across an illustration that gave greater confirmation to my remarks than I ever had the courage to expect by ocular demonstration, and at once stamped my explanations with the impress of actual fact. Although I have had this work ever since it has been published (1862), and I have often noted the representation, I never observed the appurtenances on the table pictured narrowly enough to come to the conclusion that the progenitor of the pronged fork was before mine eyes. As the author denied the existence of a fork, I did not look for one in his book, but placed implicit confidence in his statements. In consequence of W. M. ROSETTI having mooted the possibility of their manufacture, and B. NICHOLSON having denied it as a preposterous notion, I was prompted to be more earnest in my research, and draw them from oblivion if possible. Hereby W. M. ROSETTI's speculations are confirmed, whilst B. NICHOLSON's chimeras are blown far beyond the icebergs which loom in the unknown distance off the inhospitable shores of Terra del Fuego. The engraving is said to be copied from the MS. Reg. 2 B, vii. fol. 71, v°, in the British Museum. The MS. is stated to be an exceedingly fine one, of the early part of the

fourteenth century. Perhaps some correspondent would refer to the MS., and communicate an account of the original.

I have been expecting to see some further remarks in "N. & Q." from W. M. ROSSERTI on the "stecco question," who I believe was the originator thereof. As he thoroughly understands its Italian bearings, could he not bring some arguments forward that would hinge on the discussion? His acceptance or disbelief of the evidence adduced would be most valuable in the ultimate decision of the question. It is an interesting controversy; and those subjects associated with our homes are more kindred to our minds, in many cases, than abstruse ideas referring to "wise saws and modern instances."

As I infer above, I believe that since I wrote my last communication on the "stecco question" I have found an engraving where they are represented as being used at a middle-age dinner table, probably contemporary with the time of King John. On p. 164 of Wright's *History of Domestic Manners and Sentiments in England during the Middle Ages* is a representation of a company (evidently a private family of position) about to dine, whilst a harper is sitting before them playing—music being appreciated at mealtimes then quite as much as it is now. Any person having the book at hand will observe that there is a fair linen cloth on the table, and one knife only, while there also appear to be nine sharp-pointed and slightly curved instruments on a little smaller scale than the knife. Three are placed in the centre, and three at each end of the table. They are too large to be used as toothpicks pure and simple; in fact, we shall find hereafter that picking teeth was forbidden in those early days. There cannot, I think, after mature examination and consideration, be any doubt as to these "illustrious nine" being the long-sought-for steccos. Although Wright states at p. 29 that forks were not in use at that (and further on, not even at a later) period, the articles depicted have a wholesome assimilation to a one-pronged fork or skewer. As the dishes on the table intimate that solid material is about to be dissected with these instruments, it would appear that it must have been cut in small portions by the carver. There are four persons at the table, and there are nine of these implements for their use. Therefore there would be two for each person, and a spare one in case of an accident: or it may probably be especially reserved for carving. These would have been in use previous to the fourteenth century, and no doubt they were well known to Shakspeare: hence the veritable toothpick used at my worship's mess by Philip the Bastard. As ancient customs obtained more in the Bard of Avon's time than they do now, Shakspeare would undoubtedly introduce into his storehouses

of knowledge such minute articles of domestic economy as would stamp his plays with a time and character of the age he attempted to represent, thereby assuring his works, ere they became world-wide,—

"A local habitation and a name."

In another woodcut in the same book I fancy I also discover them, although they are not so distinctly depicted; but I do not pin my faith thereto in this case. The scene represented is termed "A Royal Feast" (p. 161). There are only two knives on the table, but there appear to be a number of articles like strips of wood. On p. 162 Wright gives a summary of rules for behaviour at mealtimes from the *Boke of Curtasye*. Amongst them are the following, that may fairly be enumerated here. The guest "is not to pick his teeth with his knife, or with a *straw or stick* [is this the stecco on the table?], nor to clean them with the table cloth." There is further evidence that persons moving in high society in the Middle Ages who indulged in the peculiarity were voted vulgar. The *stick* would bear out my proposition, that a skewer was the original fork (hence Fastidius's toothpick case, especially as the turnspit was in common usage at the time. I find on p. 147 an engraving of the one in vogue, and the mode of using it in those days. A boy is turning the spit, and supporting one end of it, while the other end is attached to a trivet. The scene is the exterior of an inn. Two large geese are being cooked upon the spit—the culinary operations being carried on in the open air. The poor lad, who doubtless plucked the geese, only wishes he had time to make toothpicks out of their quills, if he knew how.

I perceive a reply on p. 157, in reference to the loss of a case containing a "knife, fork, spoon, and mug," all made of silver. A Muscovy duck's head with wings is the crest of the present Lord Bateman (the second baron of this creation: it dates from 1837). I cannot say if the Lord Bateman who offered one guinea reward for his case of silver requisites was any connection of the hero who was rescued from a villainous end by an Eastern Pocahontas. The singer, I believe, gives no further information regarding that bold adventurer than that "Lord Bateman was Lord Bateman." Whether the one who lost his dining utensils was that doughty captive, I do not attempt to discuss; but it is evident that the Lord Bateman who travelled from Highgate to Whetstone belonged to the same family as that wherefrom the present holder of the barony is descended. The advertisement is most useful in bearing out the arguments adduced, as it shows and proves incontestibly that it was customary for the upper classes, even at the commencement of the eighteenth century, to carry the articles used in partaking of their meals upon their persons in a *case*

(this puts me in mind of Fastidius's case) to houses where they may have been forced to stay, while journeying along the "king's highway"; and it is also exceedingly probable that they also used their own when invited to the table of a friend. Hence undoubtedly the necessity of engraving the crest or name of the owner on each article, so that they could at all times be easily recognised by the individual to whom they belonged. What an advantage it would be at great public dinners, and even private entertainments, even now-a-days, if the same mode were carried out! It would be a great gain to the host, and also more satisfactory to the guest; for if his utensils were not clean, the fault would rest with himself. Civilisation is a martyr to fashion. Once make it the "correct thing," and no dandy would venture out without a case. It would probably appear cumbersome at first for each to carry them, but usage would soon overcome the awkwardness of the innovation. Those who have to partake of their meals in city dining-rooms do not always obtain a knife and fork as clean as they should be.

I was in company with a gentleman the other day who throws still further light upon the existence of a fork as an article of domestic use "ages ago." When I suggested to him that forks were not in vogue in the Middle Ages, he became a living embodiment of "Laughter holding both his sides," and could not make out what possessed me to broach, in his opinion, such a foolish notion. Instead of covering myself with shame at causing such great exhilaration on his part, I congratulated myself on finding in him such a supporter of my, at first, theories, but now, on consideration and ocular demonstration, eyesight facts. He emphatically stated that forks were, most decidedly, used by the Anglo-Saxons, and that they can be found illuminated in MSS. of that age; and he also replied, that he had himself seen illustrations of that period containing the articles in question. He even went so far as to asseverate that they could be traced back to the time of the Egyptians, and that they were delineated in their festal bas-reliefs; also that inquiry of Sir Henry Creswick Rawlinson, K.C.B., would lead to conclusive evidence as to their being in vogue among the Eastern nations in ancient times. I do not wish, like the Romans, to fall a victim within the Caudine forks, of which we have heard so much recently from the penny-a-liners in their accounts of the position of the French marshals; nor to be thought a caudle-spoon, by drawing so much attention to such a small subject. But as civilisation hinges to a certain extent thereon, I do not think our worthy Editor can consider space wasted on the progression of the argument. I have also been informed, that the two-pronged fork was in general use in the family of my grandmother's grandfather's family, and they were not

new to the latter when he was a boy; and they were to be found among the commonalty, comprised in farmers and tradesmen. My grandmother would have been over ninety if now alive. One country friend says it is at least as old as the "shuppick," which dates back "time out of mind." One point in general bears out another, and gives weight thereto. Why the Caudine forks,* and why other instances, I shall quote you from two Latin dictionaries: one is Entick's *Latin Dictionary* of the last century, and the other is Riddle's of 1853. It is evident that the Latin words could not have existed, unless the article also was substantive. A dead language cannot say *resurgam* in modern times, therefore I submit the following:—

ENTICK.

"*Furca*. A fork.
Furcilla. A pitchfork.
Furcillatus. Forked.
Furcula. A little fork. [Why a little fork?]

RIDDLE.

"*Furca*. A two-pronged fork: a two-pronged instrument on which burthens were carried.

Furcilla. A little fork.
Furcula. A forked prop: a narrow pass in the form of a letter V.—hence the Caudine forks."

These two vary, but yet they agree in the constituents or shape of an article called a fork. But hereafter we shall find some convincing proof from the German. All this argument can be produced to prove that a fork, in a crude form, was in use even amongst the Romans and Latin races, let alone the Anglo-Saxons. Civilisation, possessing a knife wherewith the food was cut instead of tearing it, would of a surety, in a common-sense view of things, invent a something to convey it to the mouth. Cannot any of the flint instruments which are continually turning up in barrows and tumuli, and other Roman and Saxon remains, be assimilated to the appearance, and brought into evidence as the progenitor, of a fork? Surely the two-pronged *furca*, whereby the slaves carried heavy burdens, must have led to its adoption, if nought else, as its pristine use was to hold or uplift something. But the best conclusion to

* The introduction of this simile into the newspapers during the present war is a most absurd idea. There can be no denial that not one person in ten, or probably in a hundred, ever heard of the apocryphal account of an incident supposed to have occurred two thousand five hundred years ago. It should have been left over until after Lord Macaulay's schoolboy returns from New Zealand. It is, I am sorry to say, becoming a most meaningless fashion to introduce, without any explanation as to the appliance of the interpolation, similar comparisons into popular prints. These expressions are quite as unknown to the majority of readers as the Institutions of Menu; and in many instances the writer has picked up haphazard his far-fetched and ridiculous similitudes, so that he cannot inform you as to what it relates. It would please the reader if he were to introduce a note, in the words of Artemus Ward—"This is meant for a goak."

arrive at is, that the crude prop which remains to the present day in use for drying purposes was taken from the *fork*: bearing in mind that the Celestials used forks centuries ago (before the time of Confucius), even in the barbaric ages.

The German language largely develops as well as aids the subject ament a fork's origin. I do not understand the language at all, but simply possess a dictionary, wherein I am able to trace what I require. I have just turned to the word "Fork," and find the equivalents of the substantive to be as follow—thus proving that our word *fork* must belong to the Latin or Roman period:

"Fork. Die Gabel, Zinke, Spitze."

From this last, no doubt, our word *spit*—turnspit. If correct, this would make the fork of earlier date than the spit. Then comes another noteworthy instance:—

"Forkhead. Die Spitze eines Pfeiles."

Now the word *Pfeil* is translated in the same dictionary into the English word *arrow*. Here is a new light. Did the fork originate from the arrow, a weapon of the greatest antiquity, used by the mighty hunter Nimrod? But the equivalents of the words denoted as *fork* are peculiar:—

"Zinke. A tooth. Also, a tine, the single growth or horn of a deer's antlers—hence we say, a stag with antlers of ten times; it also means a branch of a tree, or, properly speaking, a single prong. [This word impinges on the *stecco*.]"

"Spitze. This form has its equivalent in *point*—tip, top, nib, spire; therefore, something sharp and well defined. [This is the word that approaches to *stecco*.]"

"Die Gabel. Simply a fork, or a tendril of a plant. This, no doubt, applies to the pronged fork now in universal use, while *spitze* is nearest to our own language." [This word shows attachment or clinging.]"

"The conveniences of *spoons, knives, and forks*, being unknown in the East," writes the Rev. Dr. Robert Jamieson in Kitto's *Cyclopædia of Biblical Literature* (i. 288), or where known, being a "modern innovation, the hand is the only instrument used in conveying food to the mouth." John Chinaman's evidence counteracts this. Barnes, in a note to Matt. xxvi. 23, remarks that what Judas dipped his bread into was not the dish containing the paschal lamb (he went away on his errand of treachery ere that was eaten), but a bitter sauce made of bunches of raisins mixed with vinegar and other seasoning, reminding them of their bitter bondage in Egypt. It was usual to take a sop (John xiii. 26) of this unsavoury condiment on your bread, all dipping in the same vessel, to show sympathising sorrow. There was no intention of making a meal therefrom; one portion was sufficient. It no doubt stimulated the appetite, the same as bitters do at the present day. There is no evidence either as to the usage or non-usage of a fork, a knife, or a spoon. It is evident that knives were necessary

to flay the food and prepare it fitly for culinary operations. And I think there cannot be the least doubt that knives were used at table in Palestine, although I will not venture the same in reference to a fork. How did the Jews roast this paschal lamb? It was supposed to be prepared in haste on every anniversary of its institution. The old Mosaic principle of the celebration is most likely carried out in our own time. If so, probably we may be enabled to obtain enlightenment from some intelligent correspondent belonging to the Hebrew religion. The German incidentally shows the connection of a forkhead with an arrow; and thus there is a bearing on the probability of it being in vogue in the time of Solomon, or even in the days of the ancient Egyptians whom the Israelites spoiled of their jewels and domestic appliances ere undertaking their long and weary journey through the wilderness.

Many years ago I heard a clergyman (to the best of my recollection the Rev. John Cumming, D.D.) introduce into his discourse a statement of his belief that the Chinese were composed of the long-lost and often-sought-for ten tribes of Israel and the other captives of various nations exiled by their conquerors, whereby was caused an admixture of race and ideas. He argued that, driven from their own land in the time of Hoshea into forced exile by the army of Shalmaneser, king of Assyria, Samaria was occupied by aliens of all nations; that, passed through Assyria by their conqueror's instructions, who was unable to provide for them, they journeyed onward, again desert wanderers as in the time of Moses, until they had placed the mountains of Thibet between them and their unfeeling conquerors; and thus was founded the great kingdom of China. Unlike the Jews, they did not become a scattered and isolated race, but carried into the remote region their civilisation, their customs, and their religious rites—a superb admixture of idolatry and true worship, a combination of all the religions introduced by the strangers sent into Samaria by their oppressors in former time—that of Baal and of the Israelitish worship. Their intermarriages caused a mixed language to spring into being, and eventually became the Chinese of the present day. Their Confucius is the Hebrew Solomon or Moses: more probably an intermingling of the two, as their philosopher is a law-giver, and a layer down of precepts, wisdom, and practice. The fork, therefore, alluded to by the Chinaman in his conversation with Wingrove Cooke, was the primitive one instituted from the arrow of the mighty Nimrod, i. e. if any reliance can be placed on the foregoing assertion. The assumption of such an origin for the Chinese would give rise to their peculiar traditions, notions, and the priority of place they claim in the midst of

nations; and also most forcibly bear out that civilisation they delight in dating back as commencing thousands of years ago.

Since writing the above, my attention has been called to an article in the April part of *Chambers's Journal* (p. 234) on "Knives and Forks." The writer, although quoting from Mr. T. Wright's *Domestic Manners and Sentiments*, most directly contradicts his dictum that forks were unknown in the early ages; thus bearing out the statement of the gentleman who gave me the information at the commencement of this article. His first illustration is as follows; but he quotes no authority, nor does he furnish any direct data throughout the whole of his remarks. If correct, the statement admits of no denial. Corroboration is all that is required.

"A knife and fork, *apparently implements of daily use*, were found in an Anglo-Saxon burial-ground at Harnham Hills, West Salisbury."

He gives no date as to the discovery, nor any information as to their whereabouts! He again asserts that Henry VI., after the battle of Towton, left his "boots, knife, *fork*, and spoon" at "Bolton Hall"; also that "princes and nobles seem constantly to have carried them" about their person at the same period. "Calyus" (who is he?) is stated to have engraved a fork, "with a stag's foot at the end, of silver" as "a classical antique from a ruin in the Via Appia." This shows a Roman usage. They were used in "Constantinople," and were brought from "China to Italy" (see my previous remarks). A wife of the Doge of Venice, in the eleventh century, used *golden* two-pronged forks. Ferdinand I. of Spain (1101) mentions them in a charter. Our Edward II. had a fork formed from *crystal*; whilst his favourite, Piers Gaveston, owned four silver forks. Charles V. of France, says Le Grand, possessed them, and in his time (1379) they were first introduced into France. In Ackermann's *Pagan Saxondom*, a bone-handled fork from a Saxon tumulus is depicted. The writer of the *Life of Corvinus, King of Hungary*, notes their use in Italy in 1450, and states that they were not to be had in the former kingdom; but he refers to the silver ones. In Coryat's *Cruicities* (1611) an account is given of forks as used in Italy. They were first introduced into England in the reign of James I., but probably, I imagine, if taken in conjunction with the writer's remarks, not until after 1611—the date of Coryat's book. Heylin, in his *Cosmography* (1652), writes: "The use of silver forks is by some of our spruce gallants taken up of late." An ancient silver fork is in Lord Lonsborough's collection; and "Fosbroke notices one, dated 1610, which shuts up, and has at the end a statue which draws out a toothpick." In his concluding remarks the contributor to *Chambers's Journal* states: "It is curious that Shakspeare is silent on the use of silver forks, as

their use was a constant discussion, praise, and ridicule at that period."—i. e. 1563-1616.

The above, abridged from *Chambers's Journal*, would make out the constant use of forks even in Shakspeare's time, and even amongst the Romans, Anglo-Saxons, and other nationalities; but the writer gives no exact data whereto reference can be made. If these implements have been exhumed from tumuli during recent years, I cannot come to any other conclusion than that Mr. Thomas Wright, from his erudition on household subjects, would have taken a note of them. Instead, he distinctly ignores the existence of a fork during these periods. He informs us that fingers were used indiscriminately in 1586 (*Dom. Man.*, p. 457). Forks were totally unknown to the Anglo-Saxons for the purpose of conveying food to the mouth (p. 29). If the contributor to *Chambers's Journal* would furnish data to "N. & Q.," some correspondents would verify. Shakspeare, according to all accounts, was born in 1563, and died April 23, 1616. Therefore, if forks were not introduced into this country until after the accession of King James (say even in 1612, at earliest), Shakspeare would not have found them so exceedingly plentiful. Besides, Shakspeare would be forty-eight years of age, and had no doubt retired on a competence; but there is no doubt he was cognisant of the existence of its progenitor, the toothpick. Besides taking into account Heylin's remarks in his *Cosmography*, they were not fashionable until thirty-six years after Shakspeare's death. Herein the writer's evidence is at variance with his assumption. It would be desirable to know in what year of the reign of King James I. they were attributed to be first introduced into England. His reign extended from 1603 to 1625, or nine years after the death of Shakspeare: so that, relying on Heylin, they were not in general use during his lifetime. Such mere gainsay evidence requires corroboration, but there can be no doubt that there is a great deal of facts in the details, and Shakspeare's supposed silence can only be attributed to their being simply an improvement upon a fork long in vogue in England.

21, Paternoster Row.

GEO. RANKIN.

The only mention of forks in the inventory of Lord Lisle's goods, taken 1540 (the document is uncalendered, and no reference can be given), indicates a great scarcity of these useful articles.

"A spice spoon with a fork on the end," among the gilt plate, "two forks and a shovel" in the kitchen, and sundry "fire-forks" in the family apartments, are the sole instances of the word, and one only of these appears to have been a table article at all. Contrast with this, seven cases of knives and forty-six spoons, one of gold, twenty-five gilt, fifteen parcel-gilt, and five of "white plate."

HERMENTRUDE.

MOUNT HOR: JEBEL HAROUN.

(4th S. v. 492.)

MR. CROSSLEY seems to have overlooked and made no use of a passage of Scripture that is well calculated to settle the question of the identity of Mount Hor with Jebel Haroun; and not only that, but also to cast grave doubts over the correctness of the story of the death of Aaron in Numb. xx. and xxxiv. The passage I refer to occurs in the tenth chapter of Deuteronomy in these words:—

"And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters."

This has all the appearance of being the fragment of some ancient document very curiously, or even carelessly, interpolated in a place where it seems to have no business at all, and where it breaks the continuity of the narrative to no purpose. It is, however, as much a part of Holy Scripture as the twentieth and thirty-fourth chapters of Numbers, and the passages seem to be just as contradictory as those that relate to Tadmor in the wilderness. For, unless it can be proved that Mount Hor, where Aaron is said to have died "by the coast of the land of Edom," was in, at, or about Mosera, or that Mosera and Mount Hor are just two names for the same place, the statements will stand to contradict and confute each other. The places mentioned in this curiously interpolated fragment are mentioned (Numb. xxxiii.) amongst the encampments of the Israelites in their journey through the desert from Mount Sinai to Kadesh, in the wilderness of Zin, though in reverse order—namely, "they departed from Hashmonah, and encamped at Moseroth; and they departed from Moseroth, and pitched in Bene-jaakan; and they removed from Bene-jaakan, and encamped at Hor-hagidgad; and they went from Hor-hagidgad, and pitched in Jotbathah." The difference of spelling is of no consequence, for it is a thing of frequent occurrence in Scripture names, and the reverse order may have been occasioned by the ignorance, or carelessness, or failure of memory in the writer or writers. The two passages unquestionably refer to the same places. I have seen it argued that the difference in order may indicate that the Israelites, in their journey from Kadesh to encompass the land of Edom, may have returned to these same places, of course in the reverse order; but all the places at which they pitched during that long journey are plainly named and entirely different from those of their first journey between Sinai and Kadesh, so that there is no ground at all for this suggestion. It would appear, then, that the Israelites visited each of these places only once, and that in their first march from Sinai to

Kadesh, in the second year of their pilgrimage; and that Aaron died at Mosera or Moseroth before reaching Kadesh at all; while, on the contrary, it was only after leaving Kadesh, in the fortieth year, according to Num. xx. and xxxiv., that he died at Mount Hor, by the coast of the land of Edom.

A VICO PISCATORUM.

WILLIAMS: "BALAAM'S ASS," ETC.

(4th S. vi. 215.)

Among the MSS. in the Cambridge University Library is a duodecimo (class mark II. vi. 51), written in a hand of the seventeenth century, containing "Notes of Cases in the Star-Chamber, 17-20 James I." On the last leaf is written the following in the same hand:—

"A parcel of a pamphlett cast in the courts by Williams, bearinge the title of Balaam's Ass, for which he were after executed.

4 letters doe the personn shewe,
The place, the tymes, the tymes of woe.

H E E I.

H sheweth the church's first defection,
E brought the church to laye protection,
E gave a woman church's subjection,
I shewes sinn ripe and at perfectione.
Now putt together 3, they crie
Alas, 'twas hee, the 4th, 'twas I.
Thus these 4 letters shewe the fall
Of them and of their generall.

Adversperascit vita me:
Domine, suscipe vitam meam:
Post has tenebras apero lucem."

It came to my lot to describe this MS., and I will add here my note, which is printed in the catalogue:—

"The four letters evidently designate HENRY, EDWARD, ELIZABETH, and JAMES.

"It is believed that no printed copy of Williams's pamphlet exists. A MS. copy is in this library (Dd. iii. 84, § 2), which however does not contain the above; but when arrested, a copy was found upon the author with new annotations. There is also a copy in the Lansdowne MSS. cxxiii. 7, fo. 59. Williams, a Roman Catholic, had been a member of the Middle Temple, but was expelled for his religion. For writing this pamphlet, and another entitled *Speculum Regale*, he was convicted of high treason, and executed at Charing Cross on Wednesday, May 5, 1619. See Lorkin's and Chamberlain's Letters in *The Court and Times of James I.*, vol. ii. pp. 147, 157, 158, 160. For a report of his trial, in which the law of libel was strained to the utmost, see Rolle's Reports, ii. 88."

The copy alluded to as in our University library consists of forty-eight pages of small folio, neatly written in a hand of the seventeenth century, and is entitled—

"Balaam's Ass, or A free Discourse touching the murmurs and fearfull Discontents of the tyme, directed to his then Majestie K. J. by way of humble Advertisement before his going into Scotland."

(The last five words are added in a somewhat later hand). Begins:—

"A certaine person (Mighty Sir) delivering Augustus Cæsar a supplication with a shaking hand."

Ends :—

"That your name and memorie with men may live for ever honored on earth, as your Soule with Saints & Angells glorified in Heaven."

Your correspondent makes the date of Williams's execution 1618, which he seems to have taken from Wade's *British Chronology*—a work not to be implicitly relied upon for dates. The true year was 1619.* I would particularly refer Mr. HART to Lorkin's Letters in the work above-mentioned.

Of the *Speculum Regale* I have not been able to gain any information. E. VENTRIS.
Cambridge.

Two manuscript copies of "Balaam's Ass" are extant, one in the University Library of Cambridge (Dd. III. 84, art. 2), and another in the Lansdowne MS., No. 213, p. 59. It is entitled—

"Balaam's Asse; or, a Free Discourse touching the Murmurs and Feared Discontents of the Time, and directed to his then Majestie King James, by way of Humble Advertisement."

It was never printed, for Williams at his trial told the court "that he had inclosed his book in a box sealed up, and secretly conveyed it to the king, without ever publishing it." John Williams, Esq. of Essex, was a barrister of the Middle Temple, who had been expelled the House of Commons on account of his being a Roman Catholic. On May 3, 1619, he was arraigned at the King's Bench, Westminster, for this libel, and condemned to be hanged, drawn, and quartered, which barbarous punishments were carried out two days afterwards over against the Mews at Charing Cross. Consult Rolle's *Reports*, ii. 88, edit. 1676; Lord Bacon's *Works*, iii. 475, edit. 1778; *Court and Times of James I.*, ii. 147, 157, 158, 160; and *Catalogue of Manuscripts in the University Library, Cambridge*, i. 188; iii. 543. J. YEOWELL.
68, Thornhill Road, Barnsbury.

MITRAILLEUR OR MITRAILLEUSE.

(4th S. vi. 197.)

The French have called their invention the *mitrailleuse*, which is the original designation of the death-dealing instrument from which success to their arms in the late campaign against Prussia was hoped by the inventor. The Germans are said to have improved on the invention, and to have called their instrument by the masculine noun *mitrailleuer*. The correct form of the word, and that in more general use, is *mitrailleuse*; the common name of the German improvement is the *Gatling*. MAURICE LENIHAN, M.R.I.A.

* MR. HART's reference to Howell's *State Trials* should be vol. ii.

There is not the least doubt that the word *mitrailleuer*, grafted on *mitraille* and *tireur*, is the term employed by the French to indicate the regulator, manipulator, and firer of the *mitrailleuse*, the latter word being the name of the machine whence the devastating shower of bullets is urged against the enemy. There is no denying that the French intended the *mitrailleuse* to be a sharp decisive destructive machine of the greatest magnitude. The word *mitrailleuse* I take to mean *shotholder*, and *mitrailleuer* to be *shot-firer*. The recently inaugurated *franco-tireur* is, pure and simple, a *free* or sharpshooter; hence his rifle would bear the name (if actually applied) *tireuse*. Again, to prove *mitrailleuer* is the manager of the machine, take another example, *tirailleur*, a bad shot. GEO. RANKIN.

Mitrailleuer should be the artilleryman who fires *la machine mitrailleuse*. *Mitraille* is an onomatopoeia from the noise that old iron makes in falling. "No payer qu'en *mitraille*" is to pay in copper money or small coin. Old nails and old scraps of iron, copper, and other metals were used formerly as a charge for cannon. Then it came to mean case shot, canister, and small shot. This last device, which has proved so nearly a failure, and is therefore now going to be adopted by us, is an endeavour to carry out the same idea of "peppering" the enemy as led to the use of grape and canister shot, only multiplying the barrels to receive a shot each, and rifling their barrels to obtain better range and aim, the revolver pistol furnishing the connecting hint and link. It is a failure, whatever Shoenburgness may pretend to tell us, because the agglomeration of barrels precludes correctness of aim, so that long range must be abandoned, and at short distances grape and canister would be more effective, and smooth barrels less likely to foul. It is simply the vagary of an amateur artilleryman. C. A. W.
Mayfair.

In the wonderful *History of the Northern Nations*, by Olaus Magnus (Rome, 1555), will be found (l. ix. c. 9) a curious woodcut of a *bombarda triangularis*, the construction whereof is truly astonishing. The story of its *modus operandi* is unfortunately both vague and obscure, but as far as can be ascertained from the engraving (in which the laws of perspective are trampled upon in a fashion more cruelly quaint than is usual even in this odd book), the engine consisted of three piles or bundles, each containing six gun-barrels or small cannons laid horizontally one above the other. These piles were then arranged on the carriage in such a way that their muzzles pointed to three equidistant points. Six balls are represented as being projected at the same moment from one of the piles, but no hint is given of the

manner in which the five lower barrels were fired. It is the deliberate opinion of Olaus that, notwithstanding some indisputable advantages offered by cannons of this and of the ordinary kind over all other instruments of war, there are very many serious drawbacks, of which the most conspicuous is the bad practice caused by the perfidy of the *bombardium magistri*, who either surreptitiously load with blank-cartridge (*stupa vel charta*) or wilfully fire too high or too low. On the whole he evidently considers cannon an overrated arm.

It is curious that in pistols, as well as in cannon, some of the earliest attempts at a combination of barrels seem to have been on the principle of putting one barrel over another, and not by its side. A sufficient reason may be found for this arrangement in both instances.

JOHN ELIOT HODGKIN.

ALEXANDER HENDERSON.

(4th S. vi. 210.)

In addition to the notice already given as to Alexander Henderson by your correspondent J. M., I may be allowed to remark that Dr. Thomas Murray, author of the *Literary History of Gallovy*, 1832—a valuable and undeservedly neglected literary history—printed fifty copies for private circulation in 1849 of what he called *Notices of Alexander Henderson, Esq.*, a copy of which he presented to me with his best regards; the particulars in which are so interesting, that I think the reprinting of such in the columns of “N. & Q.” will be highly appreciated:—

“Notices of Alexander Henderson, Esq.”

“The originality of Alexander Henderson’s character and conduct, and the esteem with which, despite various defects, he was regarded by many distinguished friends, will sufficiently apologise for this attempt to rescue his memory from oblivion. Descended from parents in the humblest walks of life, he was born in the parish of Colinton, in the vicinity of Edinburgh, in the month of March, 1791. He was educated at the expense of his early patron, Mr. Trotter of Dreghorn, at a private seminary in Edinburgh; and though in after life his literary and miscellaneous knowledge was great, his education can scarcely be regarded as liberal. On leaving school he sought employment in the office of a Writer to the Signet, rather with a view of acquiring habits of business than of devoting himself to the profession of the law. In 1809, he obtained a situation in the General Post Office, Edinburgh, and having succeeded in acquiring the friendship of Sir Francis Freeling, Bart., late Secretary to the Post Office, he was raised in 1819 to the lucrative place of Surveyor. Owing, however, to the discovery of extensive malversations, which had existed in the establishment for a lengthened period, an almost complete change of functionaries took place in 1822. No specific charge was made against Henderson, and his friends believed there was no real ground for any. But as he had neither detected nor exposed the abuses in question, the authorities appear to have concluded that, whether guilty or innocent, he was deficient in the sagacity and vigilance required in an officer filling so

important a situation. Hence he was included amongst the parties dismissed from office; and it must be confessed that he bore this indignity in a way not easily reconciled with a consciousness of innocence, and with the usual keenness of his temper. From early youth his tastes and habits were of a literary kind. So early as 1810, when only in his twentieth year, he published *An Account of the Life and Character of Alexander Adam, Rector of the High School of Edinburgh*, 8vo, pp. 162. This work was dedicated to Francis Horner (afterwards M.P.), who had been a distinguished pupil of Dr. Adam, ‘as a very humble testimony of the author’s unfeigned respect and esteem.’ ‘His only difficulties,’ he says in his preface, ‘proceeded from anxiety to do justice to high conceptions of the character to be delineated, and from those feelings which are necessarily connected with the unceasing calls of a laborious profession, in direct hostility to all literary speculation.’

“Henderson assiduously cultivated an acquaintance with the scholar and teacher whose biography he undertook to write, and for whom he entertained the highest admiration and esteem. ‘If any of us ever hope for existence or for happiness beyond this transitory state, it will be consoling for us that we shall share it with him.’ The feeling which dictated these words is evinced, often extravagantly, throughout the volume. He shows no leniency to those, whatever their character or rank, whose opinions had not coincided with those of Dr. Adam, or did not coincide with his own. His language is flowing and easy, but inflated and ambitious, without any portion of that simplicity suitable to the nature of his work and the subject of his memoir. But the fact of the book being published when he was only nineteen years of age excuses and accounts for much of its extravagance of sentiment and style. At a later period, and after due reflection, he, no doubt, regretted some expressions he had used, and would then, indeed, have been incapable of using them. The ability, however, with which the work is written is creditable to his talents, while the impetuosity of his feelings, and the corresponding vigour imparted to his diction, throw an interest into the narrative which a more classical composition would hardly have excited. The book is now rare; and, when a copy comes into the market, it is purchased with avidity. At every period of his life he was eager to attract the notice of men distinguished by their talents or erudition; and, among other correspondents, he was proud to enumerate Mr. Horner and Dr. Vincent, Dean of Westminster. After quitting the Post-Office, Henderson withdrew entirely from public life, and did not enter on any kind of business. He subsequently went to the Continent, and having spent a winter in Paris, visited Rome and other places of classic or historical interest. He was well qualified from his intelligence and powers of observation to appreciate the objects and scenes which he then surveyed, and to sympathise with the associations they are fitted to inspire. On his return he brought with him some important additions to his library, prints from paintings of the best masters, and sundry articles of vertu. He had been, from his earliest years, a generous book-collector. His knowledge of bibliography was minute and accurate. His library, which was at once select, extensive, and valuable, contained some rare books and choice copies of many of the best editions, not only of the principal English, but also of the principal classical and foreign works. He was peculiarly distinguished by his taste in binding; and, though in most things a severe economist, he spared no expense in its gratification. Like Adam Smith, he might have been called ‘a beau in his books,’ on which he set a high value, and of which he was justly proud. Having, with his other property, come into the possession of his only brother, an officer in

the East India Company's service, his library was sold by auction in London in the summer of 1848. But owing to the depression which then prevailed, and to its not being sufficiently known, it did not bring half the sum it might otherwise have been expected to produce. On his return to Edinburgh he resided with his mother, who had been long a widow, devoting his time chiefly to the society of a few familiar friends, which he enjoyed with peculiar zest, and to his books. He occasionally paid visits to London and Paris, but, with this exception, he seldom left the Scottish metropolis. In 1831 he printed from the original MS., which he had procured in Paris, a tract entitled *Voyage des Troupes françaises en Pologne*, par M. L. Chevalier de Boëncourt, Enseigne d'Infanterie au Régiment de Blaisois. Of this tract, which appeared in 4to, and is more curious than valuable, he printed sixty-two copies (fifty-eight on paper and four on vellum) for private presentation and distribution among his friends. It is ornamented with sundry vignettes, cost about 800*l.*, and is dedicated in characteristic phraseology, to Mr. Panckoucke, the eminent bookseller of Paris. 'I must confess,' he says, 'that the design of printing it was suggested by a notion of offering to you, in this manner, an acknowledgment of your cordial, solid, unostentatious kindness, and truly French frankness of your hospitality. In 1826 I was introduced as a humble stranger to your notice at Paris; and from yourself and a Mr. Peyra, your accomplished brother-in-law, I received not a few of those delicate and gratifying attentions which Frenchmen know how to bestow and to appreciate, and which came with peculiar grace from two worthy citizens of the polished and refined capital of the first nation on earth.' The 'Dedication' and 'Prefatory Notices' extend to forty pages; the work itself to eighty-four. The 'Prefatory Notices' display various reading, mixed up with the peculiar opinions of the author.

"Henderson enjoyed excellent health, and was apparently of a robust constitution, giving promise of attaining to advanced age. His figure, considerably above the middle size, was brawny. He walked with a firm step, and seemed equal to any bodily effort; but the result did not realise expectations. Being seized with rheumatic fever, he rapidly sunk under it, and died [at 4, Upper Dean Terrace, St. Bernard's, Stockbridge, Edinburgh] in March 1832, at the age of forty-one. His death was equally unexpected and regretted. He was negligent of his dress, or rather, perhaps, affected a vagariness in its style; and he wanted the delicacy and tact required in refined society; but his company was highly valued by these friends with whom he chiefly associated, who relished his social qualities, and overlooked or enjoyed his peculiarities. Buoyancy of spirit, a fluency of speech often teeming with hyperbolic epithets and sentiments, by which he had been distinguished from his youth, with a large amount of miscellaneous information, were his leading characteristics. He had a turn for sarcasm and irony which sometimes took the shape of rather gross flattery, and when occasion admitted, gave ample vent to both. He was fond of boisterous mirth and all manner of paradoxes. In politics he was an extreme Liberal, and had no respect for rank unless distinguished by talents or patriotism. His judgment could not always be relied upon; but he was independent in thought and bearing, and ready to utter his opinions, however unpalatable to those who listened to them. His knowledge was often perverted by his peculiar views; and many of his ideas were Utopian or impracticable. His taste was not refined, and his copious language was neither chaste nor elegant. His life, like his opinions, was liberal. He amassed a considerable amount of property; and how extravagant soever might be his opinions

on other subjects, no man better understood the value of money, or was more anxious to be independent. Yet his economy did not hinder his performing many generous acts. His friendships were warm; and he was peculiarly susceptible of gratitude. THOMAS MURRAY.

"Edinburgh, 9th May, 1849."

Mr. Henderson, I may be allowed to remark, was, as might be expected from his extreme love of old books, a great friend and supporter of my late father, John Stevenson, "whose shop," Mr. Robert Chambers remarks in his *Illustrations of the Author of Waverley*, "is well-known, or ought to be so, by all the true lovers of curious little old smoke-dried volumes."

THOMAS GEORGE STEVENSON.

LOUIS NAPOLEON (4th S. vi. 230.)—T. C. S., in mentioning Louis Napoleon, falls into the common error of reversing the order of the Christian names of Napoleon III., who at his baptism received the names of Charles-Napoleon-Louis, and previously to ascending the imperial throne, signed Napoleon-Louis, and not Louis-Napoleon. As emperor, he signed only Napoleon. A. Z.

LU-LU (4th S. vi. 233.)—Lu-lu is the usual sobriquet of Louis, which is the third of the five Christian names of the prince imperial, and the one by which he is designated in his family circle. The prince was named Napoleon-Eugène-Louis-Jean-Joseph. A. Z.

JAMES VI.'s NATURAL SON (3rd S. v. 300.)—Can you or any of your correspondents tell me what became of Hercules, the younger of the two sons of John Stewart, prior of Coldingham? My reason for asking is, that I am descended from a family of Stewart resident in the West of England in the reign of James I., of whom the head at that time was, as appears from documents preserved in the family, named "Hercules," "Harculus," or "Archelaus," as it is indifferently spelled in various documents. These Stewarts represented themselves to be cousins of the king, but I presume that to have been a frequent assumption among families of the name. The Christian name "Hercules" is, however, not very common, and I shall be glad if any light can be thrown on the subject. From relics still in possession of my family they were evidently people of condition.

This Hercules Stewart had three sons—Walter, James, and George. George was executed for participation in Monmouth's rebellion, and left no issue; Walter died unmarried; James married Joan —, and had issue, from whom I am descended. O. C.

Nelson, New Zealand, August 3, 1870.

EBBA, KING OF THE DANES (4th S. vi. 215.)—I do not think that *Ebba* was either the "same person as *Ella*," or "identical with *Hubba*." In

the time of *Ethelred*, an invasion was made upon his territories by the Danes, under the conduct of two brothers *Hinguar* and *Hubba*, who, as Collier tells us, "led them as far as York by land, where they found to their hands the people embroiled in civil dissensions, their king *Osbert* turned out, and *Ella*, leader of another faction, set up in his room." I presume these may be the persons intended under the names of *Hubba* and *Ella*.

EDMUND TEW, M.A.

Ebba, or rather *Aebba*, is a feminine name; there was an abbess *Aebba*, only daughter of Aelfrith, king of the Northumbrians. But there was one *Eaba*, one of three chiefs among the Mercians, who, A.D. 659, succeeded in separating Mercia from the dominions of Oswin, brother of the above *Aebba*. MR. LATHAM will be interested to learn that this Oswin had a daughter who devoted herself to the religious life under the direction of "blessed Hilda," when she began to build a monastery at Streaneshalch (Whitby). Florence of Worcester gives the chief's name as *Eaba*; Venerable Bede spells it *Eafha*. R. F. SMITH. Vicar's Court, Southwell.

KING OSRED (4th S. vi. 215.)—In *Annals of England*, i. 74, MR. LATHAM will find that Osred (the second), son of Alefred, succeeded Alfwold as king of Northumbria, A.D. 789, and was himself driven out the next year. A. G. S.

From Hume we learn that Celwold, the brother of Ailred, and successor of Ethelred, "was slain and deposed by the people, and his place was filled by Osred his nephew, who, after a short reign of a year, made way for Ethelbert, another son of Mollo, whose death was equally tragical with that of almost all his predecessors." Of this Osred some writers inform us that he was forced into a monastery at York, and there became a monk. EDMUND TEW, M.A.

"THAT MAN'S FATHER," ETC. (4th S. vi. 232.) Unless there is more than meets the eye in this question of relationship, it seems only a round-about way of saying "That's a portrait of my son."

CHARLES WYLIE.

HÖLTY, THE GERMAN POET (4th S. vi. 177.)—Several of Hölty's songs have been beautifully translated in a collection of poems in two volumes published at Berlin in the years 1801-1803. The translations are anonymous, but are said to be extracted from the musical publications of the author of the German *Erato*, who is believed to have been a gentleman of the name of Beresford, who was for some time a resident at Berlin at the commencement of the present century; and I think I have seen it stated that he was chaplain to the British Embassy there. The following are the first lines of the songs translated:—"Wer wollte sich mit Grillen plagen?"; "Rosen auf den

Weg gestreut"; "Ueb' immer 'Treu und Redlichkeit." There is a third edition of the *Erato* in 4to (Berlin, 1800) with the original music, by the most eminent composers, Reichardt, Mozart, Schultz, Haydn, &c. J. MACRAY.

KISSING AND COBWEBS (4th S. vi. 212.)—The "common saying" mentioned by MR. FISHWICK is as prevalent in Devonshire as in Cornwall. Many years ago it was thus explained to me:—When a young man kisses a young woman, he, being usually the taller, turns her face upwards, when she sees the cobwebs which otherwise she would not have seen. Having been sighted, they are at once removed. W. PENGELLY.

Torquay.

LORD PALMERSTON'S DISMISSAL FROM OFFICE IN 1852 (4th S. v. 576; vi. 38, 121, 204.)—When I expressed my *quasi* rejection of the noble secretary's precomplicity with the ex emperor's infraction of his oath to the republic, I had not the slightest idea of its having been seen by P. A. L. in the autographic form of a letter to the French ambassador in London, who was thereby made as thorough a traitor as his master.

I have read and re-read every syllable of P. A. L.'s first notice of this most regrettable circumstance, without discovering any "voucher" other than its quotation, which, literal as it is, might have been, and certainly appeared to me, what the French journalists call a *communiqué*. Had P. A. L. told us that he had seen and transcribed Lord P.'s original note to Walewski (whose innocence of the *coup* is a curious ingredient in the matter), rather than doubted, I must have wondered and regretted. E. L. S.

SIR THOMAS BROWNE: ARCHER'S COURT (4th S. vi. 40.)—I cannot find out anything concerning the family of Brown, who once held Archer's Court, but I can give an idea of how something may possibly be learned of him. Very often persons are particularly described in wills and title-deeds. Now the title-deeds of Archer's Court are in the possession of Mrs. Hilton, the wife of the Rev. — Hilton of Millstead, Kent, she having bought the shares of her two brothers (the Simpsons) in it. Her great-grandfather was Phineas Stringer, who married Affra Rouse. He had two children: a son, the late George Stringer, and a daughter, the wife of the late Dr. Brordrip. George had two children (daughters): the eldest married Colonel Gladwin, the second the Rev. G. Simpson, whose daughter Mrs. Hilton is. My father's mother was also a Rouse. Affra married Edward Elsted of New Romney. The late Mrs. Witherden's mother was also a Rouse, and married a Luddington. These three were not sisters, but first cousins. I always understood my late father to say that the Richards family married with the Rouses, and that a Rouse or Richards

built the house you now live in. One Peter Rouse had Maxton, Dulingore, Coombe, Little Kersay—now the abbey, then a swamp—and Archer's Court. I have a silver coffee-pot, two silver salvers, and two silver seals of his. This will be sealed with one of them. The Hiltons, being rich, can no doubt show the title-deeds of Archer's Court: in these days many cannot do that.

W. P. ELSTED.

18, Saargate Street.

THE NINE OF DIAMONDS (4th S. vi. 194.)—To use playing cards for notes, as the Duke of Cumberland is said to have done at Culloden, was certainly not an uncommon practice at a later date. I have now before me two notes of a serious character, and on matters of business, written in 1767, one of them (by a right reverend prelate) on the back of an ace of hearts, and the other on that of a three of spades.

GORT.

SALE OF ANCIENT TITLES (4th S. vi. 146.)—A copy of an advertisement from the *Law Journal* of June 24 was given at the above reference, announcing the sale of an ancient title; and in the remarks which accompany it the genuineness of such titles, and the power of transferring them by sale, seem to be questioned. As no one else appears to have taken up the subject, I may mention a fact which is within my own knowledge. When I was in Rome in 1831, I met a friend whom I had known as a barrister in London, who was then the *Marchese di Resina*. He had purchased a small estate near Perugia which carried with it the title; and though, as a Protestant, he was not favourably regarded at the papal court, his position as *Marchese di Resina* was acknowledged. At his death both property and title descended to his brother, a captain in the royal navy, who, having no taste for foreign titles or possessions, very wisely got rid of the marquise by resale; and I can affirm that in these transactions everything was legal and in good faith. Still, however, *caveat emptor* must not be entirely forgotten.

W. M. T.

LATIN HYMNS (4th S. vi. 215.)—The hymn *Jam lucis orto sidere* is generally attributed to St. Ambrose, though some ascribe its authorship to St. Gregory the Great. The hymn *Ales dei nuntius* was written by Prudentius. Who set them to modern music I know not. In the Catholic services they are always sung to the old Gregorian music. In "N. & Q.," 3rd S. v. 253, 422, lists of the church hymns and their authors will be found.

F. C. H.

"WELL THROUGH THAT BLOODLESS FIGHT," ETC. (4th S. vi. 215.)—These lines, by Edwin Arnold, are to be found in a poem entitled *Σακράειον γελαιόδρα*, which I heard Mr. Arnold recite in the Sheldonian Theatre at Oxford at the installation of the late Earl of Derby as chancellor of the

University in 1853. I have the poem, with other congratulatory addresses recited on the same occasion, in a little pamphlet of some forty pages, printed and published at Oxford by J. Vincent.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

THE CHEESEWRING IN CORNWALL (4th S. vi. 126, 206.)—The explanation of the Messrs. Freeman is mere subterfuge. The Cheesewring is not more in danger from rocking of the upper beds now than in any past period of its existence, whilst the presence of props of stone and iron completely destroys its picturesque character and the interest which once attached to it as a wonderful pile heaped by Nature herself with such wonderful precision that the storms of countless ages have been unable to disturb its balance. If the ugly props are simply to save it from the foolish pranks of visitors (which nobody but the Messrs. Freeman believes) it ceases to become an object of any interest, and its "security" needs not to be "amply provided for." The fact that blasting operations are going on in a quarry within forty feet of its base is sufficient to make us fear that the Cheesewring will soon follow the Tolmen. Its fall will bring on the perpetrators of its ruin the loud, but alas! futile, execrations of Cornishmen.

THOMAS Q. COUCH.

63, Fore Street, Bodmin.

RIGHT TO QUARTER ARMS (4th S. vi. 196.)—No: the right to quarter arms can only be transmitted by heirs or co-heirs. Thus, Mary Brown's rights centre in her only son and heir James Stiles. Ann, half-sister of the latter, has no heraldic rights during the life of her half-brother or his heirs; but her husband can impale. Failing issue from James Stiles, Mary Brown's rights survive in Ann Smith and her posterity. A. H.

CANTI CARNASCIALESCHI (not CARNALIESCHI.) (4th S. vi. 214.)—We hardly understand whether A. S. K. asks information about this book or about the particular edition he mentions; but he will be able to learn all that is to be learnt about either from the following works:—Roscoe's *Life of Lorenzo de' Medici*; Ginguené, *Histoire littéraire d'Italie*; Tiraboschi, *Storia della letteratura italiana*; Gamba, *Serie dei Testi di lingua*; Mazzuchelli, *Scrittori d'Italia*, art. "Bracci.") There are no plates in the original edition of 1550. The original edition of Buonarroti's *La Tancia*, though not common, is far from rare. MOLINI AND GREEN.

27, King William Street, Strand.

OLD SANDWICH (4th S. vi. 198.)—The description of Old Sandwich referred to by SCHIN was written by the late Henry Curling, author of *The Soldier of Fortune*, and is to be found in the first volume (chap. viii.) of his historical romance of *John of England*, published by Richard Bentley in 3 vols. in 1846.

E. S. M.

NAPOLEON III. (3rd S. x. 215; 4th S. vi. 226.) The prophecy is indeed remarkable, but there appears one flaw in the prophet's computation. January 30, 1853, was the wedding-day of the emperor and the empress; one certainly of deepest interest to themselves and to the French nation, but not the birth-day of the second empire; that was December 2, 1852, the anniversary of Austerlitz and the *coup d'état*. I wonder that your prophet did not notice what I venture to supply:—

1853
1
8
5
3
—
1870

CHARLES THIRIOLD.

Cambridge.

THE RESTORATION SONG (4th S. vi. 89.)—I think there is a mistake in the first line of the fourth verse, where "rule" should evidently be "view." In the sequent line I would read "every place *that* he went through," instead of "and every place," &c.

STEPHEN JACKSON.

LEAKEY THE MINIATURE-PAINTER (4th S. vi. 230.)—The Reverend John Arundell Leakey took his B.A. degree at Queen's College, Oxford, in November 1844. I always understood him to be a son of the artist inquired for by MR. GIBBS, and doubtless a reference to him will procure the information sought. The *Clergy List* for 1868 gives him as "Perpetual Curate of Topsham, near Exeter."

W. T. M.

ELMORE (4th S. vi. 231.)—This word and its cognates may be either Saxon or Celtic. If the former, its meaning will be simply *very great*; if the latter, it is a member of a large family, the relationship between whose members is not always recognised. Almaric is a common mediæval name, looking at first sight Saxon, but on closer inspection it reveals itself as Celtic. In legal Latin it becomes Almaricus, with the feminine Almaria; in French proper its form is Amaury (dropping the 'c'); in Breton French it drops the A, becoming Méric, while in England it was naturalised as Almore or Elmore. The addition of "poor letter H," according to our island fashion, makes it Helmore. And since in our earliest state records we find Amaury and Maurice used interchangeably for the same person, it seems extremely probable that Maurice is but a softened form of Méric, and has no connection, as is generally supposed, with Mauritius. Elmira is most likely a corruption of Almaria; and I would venture to suggest that to this group belong Elmo on the one hand, and Myra on the other.

But of the relationship of any of these names with Almora I entertain great doubt. The last name has to all appearance an Arabic-Spanish origin.

HERMENTRUDE.

This is a variety of *Elmer* or *Aylmer*. I would suggest that London localities thus named may have been called after John Aylmer (called Elmer), Bishop of London *temp.* Elizabeth. Mr. Lower says he once called Mr. Madox "as mad a beast as ever he saw," but Mr. M. replied—

"By y^r favour, Sir, your deeds answer your name righter than mine, for your name is Elmar, and you have *marred* all the *elms* in Fulham by lopping them."

Aylmer will be remembered as the instructor of Lady Jane Grey. Martin Marprelate calls him "dumb John of London." JOHN PIEGOR, JUN.

"OLD MORTALITY": **PATERSON FAMILY** (4th S. vi. 207.)—The following extract, which is a foot-note in Ireland's *Life of Napoleon Bonaparte*, may interest some of your readers:—

"This year (1805) was remarkable for the arrival of the wife of Jerome Bonaparte in England. She was a Miss Paterson, whom he married while in America, after the seventy-four gun-ship which he had commanded, having eluded the vigilance of the British squadron in the West Indies, had taken refuge in an American port. Jerome Bonaparte, it appeared, sailed in the *Erin*, a neutral vessel, from Baltimore, and landed at Lisbon, from whence he set off, by land, for Paris; ordering the vessel to proceed to Amsterdam, from which city he intended his wife should follow him to the French capital, as soon as he had obtained the requisite leave from his brother; but, on that ship's arrival in the Texel, Madame Bonaparte, not having permission to land, thought proper, being in a state of pregnancy, to trust herself to the English. She was accompanied by a Mrs. Anderson, her brother, Mr. William Paterson, and Dr. Garnier, a French physician, all of whom landed at Dover on the 15th of June. Madame Bonaparte afterwards took up her residence near Camberwell, where she remained the summer, then embarked for her own country, in the brig *Mary*, and arrived at Baltimore on the 9th of November following." (Vol. iii. p. 2. edit. 1828.)

CHARLES NAYLOR.

Your correspondent A. H. appears to have fallen into a mistake when he says that "Richard Colley, Earl of Mornington, married on Feb. 29, 1825, for his second wife, Marianne, daughter of Richard Caton, Esq."

The year 1825 not being bissextile, there could only be 28 days in the month of February of that year, consequently either the day or the year must be wrong. On referring to Burke's *Peerage*, fifteenth edition, 1863, I see the same error occurs.

It would be interesting to know whether the Paterson family mentioned by R. is in any way related to the "Old Mortality" Patersons.

JAMES NICHOLSON.

BREWISS (4th S. vi. 230.)—In explaining the word *Brewet* (A.-S.), Mr. Halliwell, in his *Diet.*

of *Archaic Words*, says this probably differed from the North-country *brewis*, which is made of slices of bread with fat broth poured over them. It is spelled *brouwys* in "Richard Coer de Lion" (9077), *Reliq. Antiq.* i. 7. In Lyly's *Euphues* we have:—"Take cleere water for strong wine, browne bread for fine manchet, beefe and *brewis* for quailles and partridge." JOHN PIEGOT, JUN.

THE GOSPEL ILLUSTRATED BY ROMAN LAW (4th S. vi. 229).—I fear the reasoning of H. C. O. will not hold good in more points than one. In the first place, our Lord was not a Roman subject: Pilate himself acknowledged that he belonged to Herod's jurisdiction, and sent him accordingly to be judged by him. Secondly, it cannot be shown that Pilate believed the charge against him of stirring up the people. If any such perversion had taken place the governor would have heard of it, but he had evidently heard nothing before against our Saviour. The only charge that he cared about was the title of King; but upon that head our Lord's answer had fully satisfied him, for he directly "said to the chief priests and to the multitude: I find *no cause* against this man" (St. Luke xxiii. 4). Thirdly, when our Saviour was sent back by Herod, Pilate said to the chief priests, magistrates, and people: "You have brought this man to me as one that perverteth the people, and behold I, having examined him before you, find *no cause* in this man *touching those things wherein you accuse him*." Of course this includes the charge of perverting the people, as well as the other accusations. His "I will chastise him *therefore*" was a *non sequitur* and a notorious injustice. It must be remembered that he spoke thus before his second declaration (ver. 22) that he found "no cause of death in him." Therefore, we may justly infer that he wholly disbelieved the charge of perversion, as he did all the rest; and that his chastising our Saviour was no more than a timid and unjust expedient in order to be enabled to release his prisoner. F. C. H.

"LOTHAIR": THE "ROSE OF JERICHO" (4th S. vi. 231).—After borrowing a Holy Week Book of a Catholic lady, which I know he did, and after all making such confusion, as the author of *Lothair* has done, with the expressive ceremonies of *Tenebræ*, we need not be surprised if he has made equally strange work of the "Rose of Jericho." There is, as far as I know, no other plant so called but the well-known *Anastatica Hierochanatica*; and that is certainly never carried in processions in Rome or anywhere else. I therefore strongly suspect that the author had some confusion in his head about the golden rose, which is solemnly blessed by the Pope on the fourth Sunday of Lent, and the "Rose plant in Jericho" (*Ecclesiasticus* xxiv. 18), which is applied to the Blessed Virgin in the office for the

Feast of the Assumption, and probably also the title of *Rosa mystica* in the Litany of Loretto.

F. C. H.

COUNTRESS OF TYRCONNEL (4th S. v. 466; vi. 189, 178).—Reference to the above countess is given in *The Romance of Crime*, p. 98. The author, speaking of the "New Exchange,"* which stood to the north of Durham Place and immediately fronting the Strand, says:—

"It was constructed somewhat on the model of Sir Thomas Gresham's Exchange, with cellars beneath, a walk above, and rows of shops over that, occupied chiefly by milliners, sempstresses, and the like."

He then, in a note, quotes from Pennant, *i. c.*—In latter years, in one of these shops—

"sat, in the character of a milliner, the reduced Duchess of Tyrconnel, wife to Richard Talbot, Lord-deputy of Ireland under James II., a bigoted papist, and fit instrument of the designs of the infatuated prince, who had created him Earl before his abdication, and after that Duke of Tyrconnel. A female suspected to have been his duchess, after his death, supported herself for a few days (till she was known and otherwise provided for) by the little trade of this place, but had delicacy enough to wish not to be detected. She sat in a white mask and a white dress, and was known by the name of the White Widow."

No specified time is mentioned, in any work that I have met with, as to when the supposed duchess "sat there."

J. PERRY.

Waltham Abbey.

SQUARED FLINTS FOR BUILDING (4th S. v. 446, 570; vi. 204).—The squaring of flints is too useful and easy a process to be likely to go out of fashion, as long as there are flints to square. It is not only occasionally that the thing is done. In Norfolk, Suffolk, and to a great extent in the Isle of Wight, the method is largely practised. Even amateurs can square flints very fairly, as your geological readers know. At Yarmouth and other sea-coast places flints are still so well squared that you might run your hand over the surface without being hurt or scratched.

J. C. J.

LORD BACON (4th S. vi. 40, 140, 177, 221).—From remote times down to the reign of Hen. VI. and later, Francis Verulam as Lord of Verulam (a minor Baron) would be written Francis de Verulam, or Francis Lord of Verulam, or called Francis of Verulam, so the writ of a parliamentary noble would run *Franciscus Baro de Verulam*; but as by an Act of Parliament (I think 26 Hen. VI.) it was directed that the residences and titles of persons should be given, the description of the former would as a rule, after the statute, run Francis Verulam of Verulam, Esq. (or Francis Verulam, Lord of Verulam), and that of the

* It was opened (by King James I.) in 1609, and pulled down in 1737. Coutts's banking-house stands on the site.

writ, or patent, noble *Fr. Baro V. de V.* The "de" or "of" being therefore dropped from its usual place, these would still be called Francis of Verulam and Lord of Verulam respectively. Supposing the surname of the Lord of Verulam to be Bacon, the style, both before and after the statute, would be Francis Bacon de Verulam, or Francis Lord Bacon de Verulam, or, occasionally, Francis Bacon Lord of Verulam—Lord Verulam de Verulam being a special creation, by discarding the old surname, and substituting, as a new titular surname, the name of the lordship. Lord of Verulam would therefore, in any case, be a proper designation, just as in Scotland in the present day (as anciently in England) Balfour is called the Laird or Lord of Balburnie, though I am not inclined to think that had not Lord Verulam been lord of the manor of Verulam (as I presume he was), he could still have called himself Lord of Verulam; but the fact is, Lord Verulam, in so describing himself, fell back on his old territorial title, of which his patent must be taken to be a sort of confirmation, with the higher step conferred by the hereditary seat in parliament.

I may as well add that these old English and Scottish ranks were doubtless brought, with Saxon and Norman, from the Continent, where they are still common. Till the advent of Napoleonism, the territorial designation "de" was in France the best sign of nobility; but the policy of Louis Napoleon, as a revolutionary leader, was to substitute a revolutionary nobility by insisting on none but his own Chamber nobles being entitled to such a degree. A somewhat similar spirit has, during the last three centuries, grown up in this country, and that I suppose is the reason we are now found inquiring whether the patent or the territorial designation was the most proper for Lord Verulam to assume. I go back to precedent by which Lord Verulam's time was still governed, and as we have not yet got quite to Napoleonism, and there is no act of parliament or imperial decree to the contrary, I think MR. GROSART was right, the heralds notwithstanding.

T. HESLY.

Miscellaneous.

NOTES ON BOOKS, ETC.

History of Hertfordshire: containing an Account of the Descents of the various Manors; Pedigrees of Families connected with the County; Antiquities, Local Customs, &c. Chiefly compiled from Original MSS. in the Record Office and British Museum, Parochial Registers, Local Archives, and Collections in possession of Private Families. Parts I. and II. Hundred of Braughing. By John Edwin Cussans. (Austin, Hertford.)

Mr. Cussans is a bold man. Kent, richer almost than any other county in historical localities and associations; richer than most counties in ancient nobility and wealthy

landowners, and in a County History of which the great value and importance have been enormously increased by the labours of a Streatfield and a Larking, leaves its enlarged and enriched Halsted unpublished; while Mr. Cussans, having first devoted many years to the collection of the necessary materials for a History of Hertfordshire, boldly undertakes its publication, and that in a good, handsome, old-fashioned County History folio. Nearly fifty years have elapsed since Clutterbuck's valuable work was given to the world; and now it frequently fetches double the original cost to the subscribers. In these fifty years nearly two generations of the old families have passed, and great have been the changes in property and places during the same period. Under these circumstances, bold as is the step which the editor has taken, it is probably one which will be justified by the result. Experience, as Mr. Cussans remarks, having shown that books of this description are valuable in proportion to the extent of the information contained relative to the Family History of the locality, he intends to render this the leading feature of his work, and in order to insure accuracy in the more recent accounts, every family of note connected with the county will be communicated with, and the proof sheets will be submitted for correction to the representative of the family to which it relates. The Physical and Natural History will also receive due attention; and, by the assistance of two gentlemen eminently qualified both by their abilities and local knowledge, the author will be enabled to afford a full and trustworthy account of the Geology and Botany of the County. The work will be divided into eight divisions, each containing the complete history of a Hundred, with separate pagination and Index. The first Hundred treated of is Braughing, which contains the parishes of Bishops-Stortford, Braughing, Eastwick, Gilston, Hunsdon, Sawbridgeworth, Standon, Stanstead Abbots, Thorley, Thundridge, Ware, West Mill, and Widford; and is completed in the two parts which are now before us. The book is got up in a superior manner, and subscribers may reasonably infer that it will prove of constantly increasing value from the fact that only three hundred copies will be printed, seventy-five of which will be on large paper at two guineas a part. We have neither space nor time to enter into fuller details, but must content ourselves with this attempt to bring Mr. Cussans' labours under the notice of antiquaries and genealogists generally, and more particularly of all those who are interested in Hertfordshire and its history.

The Whole Works (as yet recovered) of the Most Reverend Father in God, Robert Leighton, D.D., Bishop of Dunblane, and Archbishop (Commendatory) of Glasgow; containing the corrected Text of the Pieces previously published, and including many Letters, Sermons, and other Pieces never before published; with illustrative Notes and with Indexes. To which is prefixed "A Life of the Author, and of his Father." By William West, B.A., Incumbent of St. Columba's, Nairn. In six volumes. Vol. VI. (Longmans.)

In February, 1653, Leighton, having resigned his parish of Newbattle, became Primar, or Principal, of the University of Edinburgh—an office which he continued to hold till March 1662; and it was not merely in his capacity of Primar, but as *ex officio* chief Divinity Professor, that he delivered the Latin Lectures which have ever been esteemed among the very choicest of his works; and of which Mr. West here presents us with a far more carefully prepared English translation than has yet been given to the press. He thus brings to an end his earnest, conscientious, and scholarlike labours upon the writings of this great and good man. A few short scattered

papers are all that remain to be printed, and they will be included in the introductory volume, which will contain Leighton's Life and Letters; and so give completeness to what we believe will be destined to be received for years to come as the standard edition of "THE WHOLE WORKS OF ROBERT LEIGHTON."

Remains concerning Britain, by William Camden, Clarendon King of Arms. (J. Russell Smith.)

This little volume, containing the scattered relics which the learned Camden gleaned after garnering into his *Britannia* and *Chronicles* the rich harvest of historical knowledge, is one well worthy of being added to Mr. Russell Smith's *Library of Old Authors*. It is a book full of curious information, which would bear a large amount of judicious annotation, and the reader will no doubt share our regret that the intention to have so accompanied it should have been interrupted by the failing health of Mr. Lower, to whom the editorial superintendence of the volume had been entrusted.

Sussex Archaeological Collections, relating to the History and Antiquities of the County, published by the Sussex Archaeological Society. Vol. XXII., being Vol. X. of Second Series. (Bacon, Lewes.)

Though the antiquaries of Sussex have now given to the press twenty-two volumes of "Collections relating to the History and Antiquities of the County," it is clear from the variety and character of the papers in the book before us, that the field of their labours is far from exhausted. The churches of Steyning, West Grinstead, Wivelsfield, and St. Mary, furnish materials for articles of interest to students of ecclesiastical history and architecture; lovers of biography will find notices of Simon de Wells and Dog Smith; while, among the miscellaneous essays, are notes on Prehistoric Burial in Sussex; the Parochial History of Westbourne; Deeds of the Cobbe Family; the Mural Painting at Wisborough Green Church; Collections of the Monumental Inscriptions at Westbourne and Ifeld; and an Account of the Guild and Chancies in Horsham, by Mr. Durrant Cooper. A portrait of the late Mr. Blaauw is prefixed to the volume, and the act is a fitting tribute to the memory of that accomplished scholar and amiable gentleman, to whom the Society owes so much.

MACMILLAN & Co. announce for publication during the ensuing season, in addition to the "Tales of Old Japan," which we mentioned in our last number, "The Iliad of the East," a selection of Legends drawn from Valmiki's Sanscrit Poem, the Ramayana, by Frederika Richardson; "The Countess Gisela," from the German of E. Marlitt; "Pictures of Cottage Life in the West of England," by Margaret E. Poole; "The Collects of the Church of England," with beautiful floral borders on every page; "Mores Ridiculi," illustrated in colours by J. E. Rogers, author of *Ridicula Rediviva*; Professor Seeley's "Lectures and Essays"; "The New Testament in the Original Greek," the text revised by Brooke Foss Westcott, D.D., and Fenton John Anthony Hort, A.M., late Fellows of Trinity College, Cambridge. Part I. the Gospels; "John Wesley and the Religious Revival of the Eighteenth Century," by Julia Welgewood; "Fine Art," a sketch of its history, theory, practice, and application to industry, by Sir M. Digby Wyatt, M.A., Slade Professor of Fine Art; "The History of Napoleon I.," by P. Lanfrey, translated; "A Life of the First Earl of Shaftesbury, Lord Chancellor"; "The Holy Roman Empire," by James Bryce, Regius Professor of Civil Law at Oxford; "European History, narrated in a Series of Historical Selections from the Best Authorities," edited and arranged by E. M. Sewell and C. M. Yonge.

MESSRS. BAGSTER's list of publications for the coming season will be found of great interest to biblical students. In addition to "The Greek New Testament, edited from a fresh collation of Ancient Authorities, with the various Readings of all the Ancient MSS., and of the Ancient Versions, and of the earlier Ecclesiastical Writers (to Eusebius inclusive), together with the Versions of Jerome, from the Codex Amiatinus of the Sixth Century," by S. P. Tregelles, LL.D., complete to the end of St. Jude's Epistle (which will be ready immediately), it announces "The Apocrypha, Greek and English," in parallel columns; "The Peshito Syriac New Testament, with a close English Translation," in parallel columns; "The Vulgate and the Douay Version," in parallel columns; and "The New Testament, newly translated and critically emphasised, in accordance with the Idiom of the Greek Article," by J. B. Rotherham.

MESSRS. ALLEN will shortly publish "An Account of the Pilgrimage to Mecca made in 1864 by the late Nawab Sikandar, Begum of Bhopal," translated by Mrs. Wilmoughby Osborne. It is stated that this is the first work by an Eastern lady ever published.

THE BLUE BLANKET.—This ancient standard, which is indeed the banner of the Edinburgh craftsmen, is still held in great honour and reverence by the burghers of Edinburgh. A handsome carved oak case, in which to preserve it, has just been presented to the Convener of the Incorporated Trades of Edinburgh. The "Blue Blanket" was presented in 1492 to the trades of Edinburgh by King James III. as a "perpetual remembrance of their loyalty and bravery, with power to display the same in defence of their king, country, and their own rights." It was borne by the craftsmen at the battle of Flodden in 1513, and displayed for the purpose of assembling the Incorporated Trades to protect Queen Mary, after her surrender to the confederated nobles at Carberry Hill. It was brought out on the occasion of the rescue of James VI. from a rabble that assailed him in the Old Tolbooth. Pennycuik's history of it, originally published in 1722, was re-printed with plates in 1828.

THE Council of the University of Otago, New Zealand, have now resolved to institute a Chair of Natural Science, the salary of which will be 600*l.* per annum besides class fees, &c., such salary to commence from the day of embarkation. No religious test will be required of candidates, who can learn further particulars of Mr. John Auld, W.S., Edinburgh.

THE authorities of the South Kensington Museum have recently added to their collection of textile fabrics a piece of remarkably massive gold embroidery upon crimson velvet, which had been the mantle used in Jewish synagogues for covering the sacred roll of the Law.

It will be satisfactory to all those who are looking anxiously for the return of Dr. Livingstone, to know that the Rev. Robert Moffatt, the veteran missionary of South Africa, whose daughter is married to Dr. Livingstone, is under no apprehension for his safety.

REVISION OF THE BIBLE.—The company of revisers engaged on the Authorised Version of the Old Testament resumed their labours yesterday at the Deanery, Westminster, under the presidency of the Bishop of St. David's. The Bishops of Llandaff, Ely, and Bath and Wells, and fifteen other members of the company, took part in the proceedings. Those who are interested in the progress of the work, whether members of the English Church or of other societies, will be glad to learn that the health of the venerable chairman is so far restored as to give ground for hoping that he will be able to exercise an

active and watchful superintendence throughout its further progress. The spirit which prevails now, as at the first, among all engaged in this task, gives good grounds for believing that their labours, when completed, will commend themselves to the great majority of the English people.

WE learn, from *The Athenæum*, that the announcement of a new novel by Lord Lytton has excited a great demand for early sheets among American and, curiously enough, also among Dutch publishers. One American house is said to have offered 500*l.* for them.

CAMDEN PLACE, Chislehurst, which is reported to have been taken as a temporary residence for the Empress Eugénie and the Prince Imperial, is an old mansion in a small park adjoining the west side of the Common at Chislehurst. It received its name, says Mr. Britton, in his *Beauties of England and Wales*, from the famous antiquary and historian William Camden, who is said to have composed his *Annals of the Reign of Queen Elizabeth* during his latter years while resident on this estate. He died there on the 9th November, 1623, and was carried from its gates to his last resting-place in Westminster Abbey. The estate afterwards passed into the hands of the Pratt family, one of whom, Sir Charles Pratt, Lord Chief Justice of the Court of Common Pleas, was raised to the peerage a little more than a century ago as Baron Camden, of Camden Place, Kent. The *Post Office Directory for Kent* (for 1855) states that in the park attached to Camden Place may be seen that celebrated piece of architecture which is commonly called "The Lantern of Demosthenes, or Choric Monument of Lysistrates."

THE LEONINE CITY.—In describing the present course of events in Italy, constant mention is made by the papers of the "Leonine City," and not seldom is the reader puzzled as to what is meant. To such an one the following may be acceptable. Leo IV. having ascended the papal throne, resolved, as his first object, to restore to their former splendour, at immense cost, the churches of SS. Peter and Paul, which had been spoiled by the Saracens, and likewise to secure them against future attack. With this view it was determined to build a new city, enclosed together with the church of St. Peter by a strong wall, on the Vatican. Leo, supported in his resolution by the emperor and others, pursued his object with the utmost diligence, performing in his own person the daily office of overseer. In 849 the work was interrupted by an abortive attack on the city by the Saracens, but in 852 the pope saw his plans realised, and the new city was called after the founder the "Leonine City."

WORCESTER CATHEDRAL.—In the necessary excavations now being made in the Lady Chapel in Worcester Cathedral for the purpose of laying down a new pavement, it became necessary to remove three slabs lying on the floor at the extreme east end. Beneath one of these slabs was discovered a stone coffin containing the skeleton of a man partly enveloped in the fragments of the dress in which he had been buried. When the Archaeological Association visited Worcester some years ago, the effigy on this slab was assigned by Mr. Bloxham to Bishop William de Blois, who died in 1286, and who laid the foundation of this part of the cathedral. The Rev. C. Boutell, who, with the dean and the members of the chapter, examined the remains on disinterment, expresses his conviction that the body was interred as represented on the coffin lid, in eucharistic vestments, of which the remains are recognisable. The following figures worked in gold and silver thread on a very rich silk have been recognised:—(1) *PAVLV* (the *s* wanting). The figure has in its hands a book and a drawn sword held erect.

(2) *HOAN*; (3) *ANDER*; (4) *IACOBVS*; (5) *BARTOLOMÆVS*; (6) *DANIEL*. Two pieces of rich gold fringe correspond in width with the compartments occupied by these figures. There are two other figures under canopies and on pieces of silk expanding in width to 4½ inches at the base. These are *ADALBERTVS*, crowned, with a sceptre, and *NICOLAUS*, with mitre and pastoral staff, his right hand in benediction. There is also a perfect *Agnus Dei*, worked with gold thread in a circle 1½ inches in diameter. The other fragments contain portions of a beautiful border—probably the border of the chasuble—of a design resembling scallop shells. The coffin had evidently been previously opened, when, besides disturbing the remains, the episcopal ring, staff, and the valuable parts of the mitre, chalice, and paten, which, it is believed, were buried with the bishop, were removed.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MEMOIRS OF J. T. SERRER, MARINE PAINTER TO HIS MAJESTY. 8vo. 1833.

A LETTER TO THE DUKE OF GRAFTON ON THE PRESENT STATE OF PUBLIC AFFAIRS. Alder, 1789.

COLLECTION OF ALL THE REMARKABLE AND PERSONAL PASSAGES IN "THE BRITON," "NORTH BRITON," AND "AUDITOR." 1788.

THE LONDON MUSEUM OF POLITICS, MISCELLANIES, AND LITERATURE. 4 Vols. 8vo. 1789, 1778.

VOX SERRATOR. 1771.

REASONS FOR REVIVING THE EVIDENCE OF MR. ALMON. 1807.

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Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

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Notices to Correspondents.

In consequence of the extent of our *Literary Gazette*, we are compelled to postpone until next week our notes on *The Arena*, the new magazine, and several other books.

WATERMARKS IN PAPER. C. D. will find this subject treated very fully in *Sotbey's Principia Typographica*, and in the *Archæologia*, vol. xii. p. 114, by Rev. A. Denne, and vol. xxxvii. p. 447, by Rev. Joseph Hunter; and three curious papers in "N. & Q." 2nd S. vii. 116, 365; viii. 77.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

To many of our kind Correspondents, the last number of "N. & Q." which was entirely filled with Replies, and in which nearly seventy subjects were treated, will have made the word "anticipated" applicable. We mention this fact to account for the non-appearance of many papers with which our friends have been good enough to favour us.

JONATHAN BOOTHIER. Nine articles will be found in our First Series on the pronunciation of the name of Cooper.

IGNORAMUS will find an excellent list of Horace Walpole's Works in Bohn's edition of Lounes's Bibliographer's Manual.

W. F. (3). Eight articles on "Invent portum" have already appeared in "N. & Q.," five of them in the First Series.

SARISBURYensis. Thanks for your reply, which we have forwarded to Mr. M. PICKFORD.

ERRATA.—4th S. vi. p. 351, col. l. line 14, for "She ob. Aug. 17, 1822," read "Her father ob. Aug.," &c.; p. 354, col. l. line 44, for "Besides being found in Hume's 'read' besides being found in Sterne," p. 355, col. l. line 25, for "utilised" read "used," p. 354, col. l. 8th line from bottom, for "Dr. J. G. Longman" read "Dr. J. G. Longmore."

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Notes.

SIR H. WOTTON'S PARALLEL.

I have often noticed how very carelessly the minor works of our great writers were printed; but seldom have I met with so curious a case as that of Sir H. Wotton's parallel between Devereux Earl of Essex and Villiers Duke of Buckingham. I happen to have two MS. copies of this tract, which mainly agree, though one is of more authority than the other, as it is a presentation copy—probably to Henrietta Maria, having crowned fleurs-de-lis on the sides. In every page there are verbal varieties of reading, in many of which the quaintness of the earlier expressions of the writer has been modified; but in certain cases the printer has evidently been unable to read the MS., sometimes too careless to notice the exact meaning: in the former case, sometimes making absolute nonsense, in the other losing the real gist of the matter. But the most important point of all is, that there are in the printed copies several actual historical errors: these I will specify after pointing out a few examples which, I think, prove the MSS. to be more correct than the printed copies.

In the first three leaves we have the following variations in readings:—

MS.—"among . . . employments whereunto I have devoted my later years . . . methought it would be a little time not ill spent."

Printed Copy.—"we thought it would not be a little time ill spent."

It is very unlikely, after using the first person singular "I" three or four times, that the writer should only once in the page alter it into "we"; while "methought it would be" is just such an expression as one would expect.

Speaking of the Earl of Essex's introduction at court, he suggests that it may partly have been a device of Leicester's, who had been disappointed by the conduct of his former *protegé* Raleigh, and who now introduced Essex as a foil to him, and, so says the MS., he meant to *allay* him (Raleigh) with this young earl. In the printed copy this stands "*ally* him," which is not the fact. No alliance was intended, but Raleigh's allayment. Again, in leaf 3, we are told that to the court he came under his (*i. e.* under Leicester's) *lee*. This is altered in the print into "under his Lord." In hosts of instances, too, we have the shade of meaning lost by alteration or omission of words:—

MS.—"He was not *full* plumed for such a flight."

P. C.—"*well* plumed."

MS.—"the practices of Court."

P. C.—"*at* Court."

One being general, the other particular.

MS.—There were "two names of power and almost of *faction*" [*viz.* the Cecilians and the Leicesterians.]

P. C.—"almost of *affection*" [which is not very far from nonsense.]

MS.—a secret "*finely handled*" brings in 4000l.

P. C.—"*finely carried*."

MS.—"more attention to his business matters."

P. C.—"to his business and matters."

Speaking of the effects of fortune and nature, he says:—

MS.—"which both [*i. e.* fortune and nature] had both their tide and times in his course."

P. C.—"fortune, which had both their tides and times in his course" [where "their" has nothing to refer to.]

MS.—"respecting [*i. e.* concerning] that party."

P. C.—"in respecting that party" [quite a different thing].

Again, we are told "such a sober influence there is in the sovereign aspect." This is distorted into "such a sudden influence had the sovereign aspect." These and many other instances prove the incorrectness of the printed copy; and if they were not so numerous and convincing, such nonsense as the following would be decisive:—The MS. says: "espying either some weariness in the Queen towards, or (perhaps with little change in the word, though more in the danger) some marks towards him." This is made in the printed book, "though more in the dangerous marks, &c."—thus hopelessly confusing the whole sentence.

"The *indubitate* hair" (a common epithet at that time) is turned into "*induciate*," which is nothing.

"The Earl of Essex's receipts were valued at

300,000. . . by the Earl of Dorset, then Lord treasurer." The printed book says, "to the Earl of Dorset." All these showing the great general inaccuracy of the printed copy, we now proceed to the more important errors which relate to facts: "as he was dexterous and close," is made "as she was" (i. e. the queen).

Both Essex and Buckingham were, in eating and drinking, &c. "very ordinary in their appetites"; so much so in the case of Essex, that he did not distinguish between evil and pleasant flavours. "He would stopp in the midst of any physical potion, and after he had licked his lips he would drink off the rest." Thus says the MS.; but in the other it stands, that they were both very "inordinate."

Of the Earl of Essex we have only two examples of his severity, but many of his lenity: e. g. when Sir W. Raleigh disobeyed his distinct orders—"He [the earl] let fall a noble word: for being pressed that at least he would put him upon *Martial Court*, 'That I would do,' said he, 'if he were my friend.'" The story is spoilt in the print by the insertion of a "not"—"if he were *not* my friend." It would have been a curious specimen of his nobility, to shield a man who had done wrong because he was his friend; though there was some spirit in his disdaining to ruin a rival who, by disobeying orders, had come into his power.

There are in all about one hundred and seventy differences of reading, in this small tract, between the MS. and printed copy; and in a large proportion of instances the sense is either destroyed or altered.

J. C. J.

THE SIEGE OF METZ.—It is perhaps not generally known that Metz was once besieged by King Arthur. It was defended by the Duke of Lorraine; some of whose men complained that he had defrauded them of their pay, and urged him to treat for peace. The duke refused, and charged Arthur's knights upon a dromedary. Arthur's knights assaulted the city, throwing down stone steeples and most of the inns. At last the city surrendered, and Arthur (to quote Mr. Perry's words) "provides for the government of Lorraine, which he had conquered." See the long account in *Morte Arthure* (ed. Perry, 1865, for the Early English Text Society), pp. 71-91. The whole passage is very curious. WALTER W. SKELAT.
1, Cintra Terrace, Cambridge.

FRENCH COMPARED WITH GERMAN SOLDIERLY: FORESIGHT OF MIRABEAU.—At the present moment, when the Franco-German war is still raging, and when the respective qualities of the trained soldiers of both combatants are put to daily and even hourly test, the following extract from Le Comte de Mirabeau's work, *De la Mo-*

narchie prussienne sous Frédéric le Grand (à Londres, 1788, 4to) will be found quite prophetic.

The passage, which occurs in the *Résumé*, vol. iii. livre viii. p. 692, runs thus:—

"Mais supposons l'Allemagne réunie sous le même sceptre; alors l'événement de ce combat, d'égal à égal, devient au moins très-douteux, et c'est au hasard à prononcer. La France auroit même ici des désavantages. La nation française est très-brave, sans doute; toutes sont susceptibles de l'être; et la nôtre a peut-être plus de cette verve brillante, de ce point d'honneur impétueux qu'on est tenté de prendre pour une plus grande valeur: mais on ne sauroit se dissimuler qu'elle n'est pas aussi militaire que la nation allemande. Meilleurs duellistes, sans doute, incontestablement moins bons soldats, plus actifs, plus impétueux, plus capables de l'impossible; mais moins susceptibles de calme, de soumission, d'ordre, de discipline (et c'est là presque tout à la guerre); voilà ce que nous sommes."

It is curious enough to find that Mirabeau's estimate, made eighty-two years ago, should now hold good.

Savannah, U.S.

CRESCENT.

BISHOP HALL AND GOLDSMITH.—In these days when everything is to be traced to its source, perhaps the following may be acceptable. Hall was a century before Goldsmith:—

"Another comes to God's house with a purpose to sleep or scoff, and through the secret operation of God's spirit working with his word returns full of true compunction of heart."—Bishop Hall's *Soliloquies*, No. 58.

P. P.

EPITAPH IN CHURCH OF SANTI GIOVANNI E PAOLO AT VENICE.—The following epitaph, which is placed on the wall of a chapel in the south transept of the church of Santi Giovanni e Paolo at Venice, may be of interest to some of the readers of "N. & Q." :—

"ODOARDO
WINDESOR BARONI ANGLIO
ILL. PARENTIBUS ORTO, QUI DUM
RELIGIONIS QUADAM ARUND-
ANTIA VITÆ PROBITATE, ET
SUAVITATE MORUM OMNIB.
CARUS, CLARUSQ. VITAM DEC-
ERET, IMMATURA MORTE COR-
RUPTO, CELEBERRIMIS EXEQUIIS
DECORATO, GEORGIUS LEWNNON.
AFFINIS, PONI CURAVIT.
OBIT ANNO D. MDLXXIII.
DIE MENSIS JANUARIJ
XXIV. ÆTATIS SUÆ
XXXII."

JOHN WOODWARD.

Montrose, N.B.

CHURCH "RESTORATION."—At the last archidiaconal visitation at Hertford the report from Hunsdon was, "The church is in good repair, but needs restoration." If "restoration" means anything else than putting into thorough repair it can only mean Vandalism. It is to be hoped that

* Sic.

the inhabitants and natives of Hunsdon will prevent their church sharing the fate of Worth and scores of ancient churches all over the country destroyed under the pretence of restoration.

W. R. TATE.

4, Grove Place, Denmark Hill.

THE TURCO OF 1870 AND 216 A.C.—Livy describes the slaughter of the Romans at Cannæ:—

"Præcipue convertit omnes substratus Numida mortuo superincubanti Romano vivus, naso auribusque laceratis: quum, manibus ad capiendum telum inutilibus, in rabiem ira versus, laniando dentibus hostem exspirasset."—Livy, xxii. 51.

See *The Times* of August for two cases precisely similar.

C. P. I.

LAUDER AND CRUDEN.—William Lauder, of Miltonic notoriety, edited *Pœtarum Scotorum Musæ Sacre*, which was printed by the Ruddimans at Edinburgh, 1739. A copy of this work, presented by the editor to Cruden, author of the *Concordance*, having recently come into my possession, it occurred to me that a copy of the inscription might find an appropriate place in "N. & Q." It is as follows:—

"Clarissimo doctissimoque viro, Alexandro Cruden, A.M.

utilissimi, excellentissimi omnibusque numeris absolutissimi Libri, Concordantiæ Bibliorum linguâ Anglicanâ, auctori accuratissimo; hunc Sacrorum Carminum delectum, summa cum animi propensione, legendum habendamque proponit ejusdem Editor,

"GULIELMUS LAUDERUS.

"Scribendam Edinburgi, Decembris die decimo septimo, anno humanæ Salutis millesimo, septingentesimo, quadragesimo."

J. LONGMUIR.

Aberdeen.

THE MEMORY OF SMELLS.—Hazlitt asserts in one of his essays that it is impossible to remember smells. This is a strange assertion. If he had said that he could not remember smells no comment would have been required; but I imagine that nearly every one finds no more difficulty in remembering smells than in remembering sounds or colours. I can at any time recall the smell of the binding of the books which were used at the first school which I attended, now more than half a century ago.

BAR-POINT.

Philadelphia.

SPAIN AND PORTUGAL.—During the recent search of the Spaniards for a king, it was proposed to offer the crown to a Portuguese prince. This has reminded me of a passage in the travels of the Baron Charles Dembowaki (*Two Years in Spain and Portugal during the Civil War*), which I have translated as follows. The letter from which the extract is taken is dated at Lisbon, September 13, 1838:—

"When we compare the immensity of Lisbon with the narrow limits to which the Portuguese monarchy is now reduced, this capital produces on the observer the

effect of a giant's head upon the body of an infant. We can conceive of Lisbon, with the vast empire of the Portuguese in the Indies, when they formed the first maritime power in Europe; we could conceive of it wonderfully well if destiny had made it the metropolis of all the Iberian peninsula; but, already despoiled of Brazil and perhaps on the eve of losing its colonies in Africa, if the suppression of the [slave] trade is conceded to the demands of England, this city is now too large by half."

UNEDA.

Philadelphia.

SIC TRANSIT GLORIA MUNDI.—These words have frequently appeared in "N. & Q." with different explanations, but perhaps there may be room for another note on the same subject, as it partly involves a novel translation of them.

It was customary among the Presbyterian ministers of the North of Ireland to administer the Sacrament of the Holy Communion only twice a year. As I do not wish to speak profanely or irreverently of a holy ordinance, though conducted in a manner I cannot approve, I refer your readers to Burns's "Holy Fair" for a description of the scenes which usually passed on such occasions. Many ministers from other places assisted. The preaching, which invariably commenced on Friday morning, did not conclude till Monday afternoon. Then the ministers and elders, weary with their extra exertions, invariably solaced themselves with a good dinner and several brimming bowls of punch. The dinner was served in the nearest public-house that boasted of a Presbyterian landlord, and to eschew any disappointment from country butchers, it mostly consisted of salted meats: these, however, aided, to use an old English phrase, as capital shoeing-horns to dispose of the unlimited supply of punch drank afterwards.

On one of these occasions, the dinner had just been removed, a grace of portentous length and miserable drone had been quickly said, the landlord was engaged in placing the customary bowl of punch upon the table, when unfortunately his foot slipped, and in his attempt to save himself from falling, the bowl and its fragrant contents bestrewed the sanded floor. All were of course horrorstruck with the dire mishap, and one, not inaptly, said, *Sic transit gloria mundi*. His next neighbour was an old minister who did not hear very well, and who had probably forgotten his Latin, if he ever had much of it; for at Glasgow College, where all the Dissenting ministers of Ireland were then educated, there was a separate class for all the Irish and Highland students, under the name of the "Natio Rothseiana," in which, it is said, the final examinations were not strictly conducted. "Yes, brother," said the old minister in reply, "you have well described it—it truly was a glorious bowl for a Sacrament Monday." This anecdote was told to me nearly fifty years ago by a Presbyterian minister of Belfast.

WILLIAM PINKERTON, F.S.A.

Curios.

CUMBERTON BOTTOM.

I shall feel obliged by receiving any information on the following subject, or reference to any printed account, should such exist. Along the eastern and a portion of the northern boundaries of the parish of Barley, situated at the north-eastern extremity of the county of Hertfordshire, is an artificial dyke upwards of a mile in length, locally known as Cumberton Bottom. Were it not so tortuous in its course, though the general line is tolerably direct, it might be readily taken for a disused railway cutting. Its average width at the top is about forty feet, increasing at some places to nearly a hundred. Its greatest depth is about thirty feet. What I wish to know, is, for what purpose, and by whom, it was constructed. It was not a road, for it is too sinuous: it was not a moat, for, although the bottom is very nearly level (with a slight inclination towards the north), it would not hold water, even supposing that it could be filled, for at its northern extremity it reaches the natural level of the ground. Moreover at Shaftoe End, about the middle of its course, are fissures in the chalk, and so covered over with grass as to be unseen—which absorb forty-eight hours' heavy rain. Above that point, a considerable stream of water sometimes flows, but it rarely passes Shaftoe End. The excavation resembles in many respects the Devil's Dyke at Sandridge, which also runs in a northern direction, and may possibly have been a continuation of it. There are certain indications at Stavenage, about midway between the two places, which seem to strengthen the supposition. To all appearances, the excavated earth was not thrown upon the banks, but removed elsewhere. Had it been constructed as a defence by people living on either side of it, it would be natural to suppose that they would have thrown up the earth on their side as an additional rampart; but here we find sometimes one bank higher, and sometimes the other, according to the natural dip of the hills. Then again, why should it be so winding? That the projecting *têtes de terre* were not intended to serve the purpose of bastions is clear, for the banks are parallel to each other, thereby affording no advantage to either party. Salmon attributes it to the Saxons, and says that it was intended to mark the boundary of Mercia from East Anglia, but adduces no argument in proof of his assertion. Then as to the name. The Icknield Way, which led to Camaladunum, skirts the dyke for a short distance on the northern side. May I venture to make the hazardous conjecture, that Cumberton is a corruption of Camaladunum? An old man living in the neighbourhood told me that he had heard his grandfather say that he had

heard that the dyke used to be sometimes called Ikney Bottom. There is at the present time a field, between the dyke and the old Icknield Way, called Ikney Field. *Bis dat, &c.*

JOHN E. CUSSANS.

LAURENCE COSTER AND GUTENBERG.

Can any reader kindly give me information on the following points:—

1. Is the parchment *Horarium*, attributed to the press of Laurence Coster by Meerman, and engraved by him (*Origines Typographicae*, tab. I.), at present believed to be his genuine production? and where is it now preserved?

2. Any note respecting the authenticity and present resting-place of the *Donatus Harlemensis*, *characteres minori*—a Latin edition in fragments (see *Origines*, tab. IV.)

3. The same information concerning the "third Harlem *Donatus*," a specimen of which is given by Meerman, tab. VI.*

4. Is the Latin *Speculum* (Meerman's *Origines*, tab. V.) the same as the second edition of Brunet, described in his *Manuel du Libraire*, 4^{me} édit. iv. 324? He says that two copies of this edition of the *Speculum humanæ salvationis* were in the Bibliothèque Royale at Paris, and another sold for 316*l.* at Willett's sale. The total number of copies known to him was ten. Brunet also says:—

"Selon le système favorable à la ville d'Harlem, ce texte aurait été imprimé dans cette ville dès l'année 1420, ou au plus tard de 1430 à 1439."

5. Is Meerman's second edition of the Latin *Speculum* (see *Origines*, tab. VI.) the first edition of Brunet, iv. 324?

6. Is Meerman's second edition of the *Speculum* in Dutch (see tab. VI.) the same as Brunet's first edition of this work?

7. I should be much obliged for an account of the Dutch *Speculum*, called by Meerman the first edition. Where is it now preserved? For a fac-simile of one page, with the woodcuts, see the *Origines Typographicae*, tab. III.

8. M. Paul Lacroix, in his *Arts au moyen âge* (Paris, 1869, p. 499), says, that at last three fragments have been discovered of the *Doctrinale Alexandri Galii*, stated by Adrian Junius to have been printed at Mayence by John Gaensfleisch or Gutenberg, senior, with the types stolen from Laurence Coster. These fragments are printed on vellum with the same type as the Dutch *Speculum*. May I ask where these fragments now are, and where I can find a fuller description of them?

HENRY W. HENFREY, M.N.S., &c.

Markham House, Brighton.

CRAMP BONES.—Some time back a question was asked in "N. & Q." (1st S. ii. 37) respecting cramp bones, but no answer has appeared. In my younger days, now much more than half a century ago, I used to hear of old people carrying in their pockets a *cramp bone* as a preventive of the cramp, or, as it was said, being "good against the cramp." This bone was the small detached bone in the knuckle of a leg of mutton: in fact the patella of the sheep. Do any of your correspondents remember anything of the kind; and if so, do they know anything more about it?

OCTAVIUS MORGAN.

"DENARIATA TERRÆ."—Does this mean some precise quantity of land; and if so, how much? I am aware what Ducange (*Glossarium Manuale*, Halæ, 1784) says, that in the laws of Edward the Confessor (cap. 10) it means "modus agri ad valorem annuum unius denarii (seu unde unus denarius pro censu datur)." He quotes also, "Regestum Constabul. Burdegali, ann. 1208," fol. 91:—

"Item retinuit sibi et successoribus suis unam denaratam terræ ad mensuram Agennensem ad opus construendi ibi domum. Ex quâ sane Chartâ Denariata terræ videtur fuisse agri modus certus ac definitus. Ex aliis vero Denariata terræ non solum *acra* minor fait sed et dimidium rodæ, quod *acra* pars octava est, plures etiam Denariatas complexa est. Charta an. 1806 in Regesto 2. Philippi Fulcri n. 121, ex Tabulario Regio, 'Nous avons eu et receu dudit Simon cent soudées et douze denrées de terre en fief,' &c.

Can any one throw more light on this question? I put this query, as I find that Robert Bruce grants "duas denariatas terræ cum pertinenciis in villa de Briddeburg," to his squire Thomas de Kykepatric, in the parish of Kylosebern, as a free barony. I wish to know whether this was a precise quantity of land; or if not, what it means.

CRAUFURD TAIT RAMAGE.

DAMBREMEZ.—I lately picked up an engraving of a Portrait de Dambreméz, Astrologue et Gueux de Profession, né à Nivelle, D. Teniers pinx., Ferard sculp.; à Paris, chés la V^e de Chercal, rue St Jacques aux 2 Peliers d'or—without date. Can any of your readers afford information relative to this man?

A SUBSCRIBER.

DUTCH PROVERB.—I heard the other day the following English version of a Dutch proverb relating to children. Can any one give me the original?—

"They from the Lord a blessing are,
But of the clothes the nap they tear."

A. O. V. P.

CAPT. JOHN MASON.—Can any one give me information, or direct me to sources of information, of Capt. John Mason, governor of Newfoundland, vice-president of the council for New England,

vice-admiral of New England, and patentee of New Hampshire, who died in London in 1635?

C. W. TUTTLE.

Boston, U. S. A.

"MATER ANSWER."—I have heard of an old book called *Mater Answer*. Can you give me any information about it or its contents? It might throw some light on the use of the term "Mother Goose" in England.

ALICE THACHER.

108 East 36 Street, New York.

PIBCORN.—In Arnold Cooley's *English Dictionary* this is described to be "a Welsh rustic instrument of music." Is it a relation to the oaten reed of those peculiarly dressed Bohemians we see at times in our London streets, or is it a rude kind of bagpipe?

GEO. RANKIN.

GEOFFREY PLANTAGENET, COUNT OF ANJOU.—Where shall I find the most accurate pedigree of the ancestors, especially those in the male line, of this nobleman, who married Matilda, daughter of Henry I. of England, and by her was father of Henry II.?

J. A. PN.

PROHIBITED MARRIAGES.—About twenty years ago a very able article appeared in *Blackwood's Magazine* against the repeal of the English law which prohibits the marriage of a man with his deceased wife's sister. After an unsuccessful search for it, I have to ask the assistance of the readers of "N. & Q." Information as to the volume in which it may be found would be thankfully received.

M. E.

Philadelphia.

RICHARD DE BELFO.—I should be glad to know the date of his tenure of the see of Avranches, and whether he is known to have been in England about 1065.

VEBNA.

ROYAL TYPOGRAPHY.—Royalty has often amused itself with playing at printing; the following account, however, which is translated from a French serial, *L'Imprimerie*, 1864, requires verification, which I should be pleased to receive:—

"To the list of great people who have been practical printers, we must add the name of the late Prince Albert, who established at his palace a complete printing-office, including even a type-foundry. Several works issued from his press, which are religiously preserved by the members of the Royal Family—the printing-office itself remaining to this day exactly as it was left in the lifetime of the Prince."

WILLIAM BLADES.

TEMPLE AT ATHENS.—In the fifth volume of the *Encyclopædia Metropolitana* is an account of an octagonal temple at Athens built by Andronicus Cyrrhestes, and dedicated to the eight winds. Between the mouldings there are figures sculptured to represent the said winds. Where is an engraving or full description of the figures to be found?

EXCELSIOR.

1, Graham Road, Dalston.

TROY FAIR.—I heard this phrase lately employed by an inhabitant of Bath to describe a time of household confusion. Can you help me to its derivation? A. S.

"VISITATION OF WILTS IN 1677," by Sir Thomas Philipps, Bart., privately printed 1854. I should very much like to correspond with any one possessing a copy of the above work relative to some pedigrees therein. H. A. BAINBRIDGE.
24, Russell Road, Kensington.

Queries with Answers.

"ENGLAND'S REFORMATION."—I have lately come across a curious work, entitled—

"England's Reformation (from the Time of King Henry VIII. to the End of Oates's Plot)—a Poem in Four Cantos. Volume I. London: Printed in the Year MDCCLXVII."

It is in two volumes: title-page to vol. ii. missing—a Roman Catholic history in a burlesque style. At the end of the preface is "Hamborough, 1710."

It is very racy, abusive, and unscrupulous in its statements, and has explanatory notes. No name of the printer. Can you give me any further information about it? Who was the author?

SAMUEL SHAW.

Andover.

[This work is by Thomas Ward, schoolmaster, and a member of the Roman Catholic Church, who was born in Yorkshire in 1652, and died in France in 1708. Most biographical dictionaries contain some account of him and his works, as well as *The Retrospective Review*, iii. 818-835. His work, *England's Reformation*, appears to have been in great request, as we find the sixth edition appeared in 1782. The Dublin edition of 1814 contains a biographical notice of him. Consult also Burnet's *History of the Reformation*, edit. 1865, vii. 208. We may as well add, that there is another work entitled *The Queries offered by T. Ward to the Protestants concerning the English Reformation*, reprinted and answered. Lond. 1688. 4to.]

CARDINAL WOLSEY.—While sojourning at Wells, Somerset, a short time since, I went over the Bishop's Palace, in which is a gallery containing portraits of all the bishops of Bath and Wells, with the dates showing the periods during which they held the bishopric; and among the portraits is one of "Wolsey, 1518-1530." I do not remember reading anywhere in history that Cardinal Wolsey was ever bishop of that diocese, and I have since searched in several books of reference, but among the long list of offices which he held I can find no mention of Bath and Wells. He was made Archbishop of York in 1514, and 1530 is the year of his death. Can any subscriber to "N. & Q." tell me on good authority whether

Wolsey ever was, or was not, Bishop of Bath and Wells? LATCAUMA.

[Thomas Wolsey, cardinal archbishop of York, held the see of Bath and Wells in commendam by bull of provision dated July 30, 1518, and obtained the custody of the temporalities August 28 following, which he enjoyed until February, 1522-3, when he resigned it for the more lucrative one of Durham.]

"ANNALES OF QUEEN ELIZABETH."

"The Historie of the Most High, Mighty, and Ever-glorious Emperesse Elizabeth; or Annales of all such remarkable things as happened, &c., 1625. Faithfully translated out of the French, and publiast in English, with the King's leave and Authority, granted by his most Excellent Majestie to Abraham Darcie."

A "French Epistle dedicatory to His sacred majesty of Great Britaine" (Jas. I.), by P. D. B., represents it as an original work. I wish to learn something of this book, as, professing to be a translation from the French, it is really a closish version of the first part of Camden's *Elizabetha*: even the "Lectori" and the "Apparatus" being given at length. E. H. KNOWLES.

[This work consists of the first three parts of Camden's *Annales*, which having been first translated into French by P. De Belligent were afterwards translated into English by Abraham Darcie, who, as Nicholson says, "understood not the Latin, and has therefore committed many mistakes." It is described in Bohn's *Lowndes*, p. 591.]

"BUMPER, SQUIRE JONES."—This well-known Irish song was written by Baron Dawson to an air of Carolan's. The tradition as to the origin of the air may be seen in Barry's *Songs of Ireland* (Duffy, 1845), p. 56, and in Lover's *Lyrical Ireland* (1858), p. 114. I shall feel greatly obliged if MR. CHAPPELL or some other reader of "N. & Q." will tell me where I may find Carolan's air. Is it in any popular collection? Barry calls it "Planxty Jones." I cannot find it under that name in Bunting's *Ancient Music of Ireland*, 1840. The earlier series I have not access to.

What is the meaning of *Planxty*? I cannot find the word in any Irish dictionary. In the latest edition of Webster's *English Dictionary* it is said to be an Irish dance, but *unde*? E. V.

[The music as well as the words of "Bumper Squire Jones" may be found in Bunting's *General Collection of the Ancient Music of Ireland*, i. 27, ed. 1809.]

EDWARD TYSON, M.D.—Is it known what became of the small collection of MSS. which belonged in 1697 to Dr. Edward Tyson? They are described in Bernard's *Catalogue of MSS. in England*, tom. ii. pt. i. p. 109, published in that year.

R.

[Dr. Tyson, who died on August 1, 1708, left his noble library to his nephew, Richard Tyson, M.D., afterwards physician to St. Bartholomew's Hospital, obit. Jan. 2, 1749-50.]

CHARLES II.—Is it known who was the author of a "*Secret History of the Court and Reign of Charles II.*" by a Member of his Privy Council," published in 1792 in two vols. 8vo? No explanation is given by the publisher who the member of Charles's privy council was, or where the MS. was found. C.

[This work is by Charles Mac Cormick, LL.B., a man of active benevolence and real learning, who died on July 29, 1807. For a biographical account of him see the *Genl. Mag.* for October, 1807, p. 978.]

LAND OF CAKES.—When was this expression first applied to Scotland, and why?

JAMES J. LAMB.

Underwood Cottage, Paisley.

[We are inclined to think this phrase was first made notable by Robert Burns in 1789, "On Captain Grose's Peregrinations through Scotland":—

"Hear, Land o' Cakes, and brither Scots,
Frae Maidenkirke to Johnny Groat's."

Maidenkirke is an inversion of the name of Kirkmaiden, in Wigtownshire, the most southerly parish in Scotland.]

"THREE CHILDREN SLIDING ON THE ICE."—Where may be found Porson's Greek version of this eclogue? C. P. I.

[It will be found in *The Life of Richard Porson*, by the Rev. J. S. Watson, M.A., Lond. 1861, p. 184, with Latin and English versions.]

Replies.

ENGLISH ETYMOLOGICAL DICTIONARIES.

(4th S. vi. 189, 241.)

I wish to say a few words in reply to MR. SEAR. Any communication from so accomplished a philologist is worthy of all respect. I thank him for calling my attention to an apparent chronological slip in my article (p. 189). When I mentioned the word *lodge* in connection with the Italian *loggia*, I had in my mind the architectural feature so called, not the word in its more general sense. As the word, however, has been brought up, I may as well take the opportunity of calling attention to its history, which is not a little curious as an instance of the double derivation which is sometimes so puzzling.

If we consult the dictionaries, we find that Richardson takes the whole group of words connected with *lodge*, and refers them to A.-S. *loggian* (really *logian*, *gelogian*). Johnson more correctly separates the active verb, and refers to A.-S. *logian* and Fr. *loger*. Of the intransitive verb he gives no etymology. Now, since the A.-S. *logian* and the Fr. *loger* have no connection whatever with each other, it is impossible that the same word can be derived from both. To *lodge*, in the sense of placing or depositing anything, as to lodge a complaint or a sum of money, is the

A.-S. verb *log-ian* in its modern dress. Etymüller explains its meaning by "ponere, disponere"; Bosworth, "to place, put, regulate." For the origin of *lodge*, to dwell, we must look to an entirely different source. *Lasch*, in High German, signified foliage; and *laubje*, originally a bower or shed in the forest, subsequently applied to a cottage and to a portico. The term was imported into Italy by the Goths, and probably into Gaul by the Franks, and became incorporated into the Low Latin of the day in the forms of *lobia*, *laubia*, or *lobium*. In a decree of the Emperor Louis IV. (A.D. 904) we read: "in Palatio quod est fundatum juxta Basilica . . . in *laubia* magiore ipsius Palatii." In the *Liber Ordinis S. Victoris* (1208): "Postquam autem descenderint, ducent eos in *lobium* ante hospitale." The latter reference is exactly our modern *lobby*.

In the transition from Low Latin to the Romance languages, the syllables *vi* and *bi* have the tendency to consonantise, so to speak, the vowel into the palatal *j* or *g*. Thus, *rabies* becomes *rage*, *tibia* becomes *tige*, *abbreviare* becomes *abreger*. So *lobia* became metamorphosed into Ital. *loggia*, Fr. *loge*. The verb, Fr. *loger*, Ital. *alloggiare*, Eng. "to lodge," is, of course, derived from the noun. The introduction of these words into our own tongue was tolerably early. We find *loggying* in Robert of Gloucester's Chronicle (A.D. 1272); *loged* in Robert le Brunne (1327-1338); *loge* and *loggying* in Chaucer (about 1380). In the *Promptorium Parvulorum* (1440) "*logge* or lytylle howse" is translated by Lat. *teges* and *casa*.

We have then the curious spectacle of two words spelled exactly alike of different meaning and of entirely different origin. No wonder that there should be confusion and difficulty in assigning their derivation and relation.

It might be surmised that A.-S. *log-ian* might have some primary connection with High German *laub*, but I cannot find that such is the case. The Low German equivalent for *laub*, according to Grimm's law, is A.-S. *leaf*, Eng. *leaf*, Flemish *loof*.

I have to thank A. H. for calling my attention to Ogilvie's *Student's English Dictionary*, which certainly appears a move in the right direction of etymological study. The Sanskrit root of *kind* and *gentle* is given, and *rob* and *robe* are properly connected together. *Rubbish*, however, is still derived from *rub*. A reference is given to "Norm. *rubbouses*, filth." This I hardly understand. If "Norm." means Norman-French, such word is not to be found in the latest authority, Burguy's *Grammaire et Glossaire de la langue d'oïl*. If "Norm." is a misprint for Norwegian, it is merely referring to a derivative of the root *rub*, which I contend is not the correct radical.

In his derivation of *lodge*, Dr. Ogilvie is quite astray. He refers both to A.-S. *logian* and Fr. *loger*, words which have nothing to do with each

other; and the latter of which, in defiance of all analogy, he derives from *locare*. Changes of accent and pronunciation have laws as regular as those of nature, but they are sadly neglected by writers on etymology. J. A. PICTON.

Sandyknowe, Wavertree, near Liverpool.

AUGUSTUS MONTAGUE TOPLADY AND THE HYMN "ROCK OF AGES."

(4th S. v. 535; vi. 57, 220, 239.)

Your correspondent W. (p. 220) passes some rather severe strictures on the celebrated hymn with which the name of Toplady is connected as the author. As the hymn has stood the test of public criticism for nearly a century, and is still as popular as ever, there is at least *prima facie* evidence that there must be some merit in the lines. I crave, therefore, permission to say a few words in reply to the adverse criticism of your correspondent, and to attempt an answer to the question he puts: "In what their peculiar merit is supposed to consist?"

It will be necessary shortly to advert to the points of objection as stated by W.

Admitting that the term "Rock of ages" is strictly Biblical, though occurring only once and in the margin (Isaiah xxvi. 4), and that "the name of rock is given to God . . . because He is the strength, the refuge, and the asylum of His people," yet he says—

"the idea of such a rock being cloven or split is contradictory to every sense in which allusion is made to it in connection with a greater Being in Scripture. And if Mr. Toplady's allusion be understood as intended to apply to the sufferings of our Blessed Lord, it is true that He was bruised, not cloven for our transgressions, and the relief afforded by Him to penitent sinners may be compared to that of 'the shadow of a dark rock on travellers in a weary land' (Isaiah xxxvii. 2). But to represent this great rock opening to enclose them, is, in simple prose, to imply that there were places previously hollowed out for their reception, without which the poor Christian would be crushed to death—practical considerations, much fitter for a mason than the poetical language of David. But farther, if we give these two lines with those that follow—

'Let the water and the blood
From Thy riven side which flowed,' &c.—

there seems to be a strange confusion of ideas."

I have quoted the criticism at length, that it may be seen I do not misrepresent the writer.

There are some minds so constituted that allegory and metaphor are almost unintelligible to them. When the psalmist calls upon the floods to clap their hands, and on the hills to be joyful together—when he apostrophises, "Ye mountains, ye skipped like rams, and ye little hills like lambs"—such a person would drily remark on the "strange confusion of ideas." The mountains could not skip, because they had no legs; and the

floods could not clap, because they had no hands. With such people, as Hamlet says of the grave-digger, "We must speak by the card, or equivocation will undo us."

As the objections stated only apply to the first verse, let us shortly analyse the ideas presented in it:—

1. Christ is addressed as the "Rock of ages."
2. This rock is cleft for the sinner, and in the cleft he may hide himself.
3. The water and blood which flowed from the Saviour's side are asserted to perform the double office of washing from guilt and cleansing from the power of sin.

1. As to the first expression, W. admits that the phrase "is entirely Biblical," and that references to the Almighty as the rock of defence and refuge for his people abound. On this point, then, Toplady is absolved.

2. "But the idea of such a rock being cloven or split is contradictory to every sense in which allusion is made to it in connection with a greater Being in Scripture." Is it so? Will W. kindly turn to Psalm lxxviii. 15:—

"He clave the rocks in the wilderness, and gave them drink as out of the great depths."

In connection with this passage, see also Exod. xvii. 5, 6, and Num. xx. 11. As to hiding in the rock or cleft, will W. please to refer to Exod. xxxiii. 22?—

"And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by."

Will he also turn to Psalm xxvii. 5?—

"For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

Isaiah ii. 10:—

"Enter into the rock, and hide thee in the dust for fear of the Lord and for the glory of his majesty."

As to the connection of the rock in the wilderness with Christ, see 1 Cor. x. 4:—

"And (they) did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

3. Christ, then, being identified with the rock and the living waters flowing therefrom, the transition is easy and natural to the circumstance narrated in the Gospel of St. John, xix. 34:—

"But one of the soldiers with a spear pierced his side, and forthwith came out blood and water."

This is further illustrated by 1 John v. 6:—

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood."

I think most readers will be of opinion that the connection of the illustrations is natural and obvious, and that "the confusion of ideas" rests rather with W. than with Augustus Toplady.

Let me conclude with a little anecdote. When

Southey's *Life of Wesley* first came out, with its rationalistic comments on the enthusiasm of the early Methodists, much umbrage was taken by many members of the body. A shrewd old preacher, after reading the book, quietly apostrophised the author in the language of the woman of Samaria at Jacob's well: "Sir, thou hast nothing to draw with, and the well is deep."

The hymn in question breathes the true spirit of simple faith and piety in terse and pointed language. The imprimatur of public approval has long been stamped upon it. There is scarcely a collection of hymns in which it is not inserted. Not only in the British islands, but across the Atlantic, its ringing tones swell the chorus of praise over the vast expanse occupied by our kindred race; and over the bosom of the Pacific the note is taken up from island to island, until New Zealand and Australia respond to the call, and pour out their tribute of gratitude and thanksgiving to the—

"Rock of ages cleft for me."

J. A. PICTON.

Sandyknowe, Wavertree, Liverpool.

THE TEETOTAL SONG, ETC.

(4th S. v. 589; vi. 33, 103.)

F. C. H.'s punning on the word *wine* reminds me that I was once present at a teetotal meeting in Yorkshire, when a Primitive Methodist preacher—a real Miles Gordon, such as Elliot sketched—said, "When I see *tavern* over a door, I read it *t'avern*, and that means to *hell*! When I see *wines*, I find that the letters make *swine*, and swine you become by taking such poison!" This *cochonnerie* was a dose rather too strong for a toper, a lead-miner, who was present, and he called out, "Mr. Parson, although I'm no man of letters like you, I find that *wines* make *sinew*, and a sinewy man is a man of strength!" This was too much for the worthy parson, and we had no more anagrams during the meeting.

JAYDEE's criticisms are always welcome. I would observe, however, that *bon vin* and *au bon vin* are such common signs and phrases that in translating a French or Italian drinking-song I could not think of using *old* as an equivalent. *Bon vin* or *buono vino* does not mean old wine, but good genuine wine, no matter what is the age or vintage. As L'Attaignant speaks of his "poor purse," we may take it for granted that he had "no cellar and a ready butler by him," and that therefore the inspiring liquor had been sent for to some *au bon vin*. When I was at the little town of Desenzago, on the Lago di Garda, I met with an inscription, *vino cattivo*—i. e. bad wine! Thirst and curiosity combined induced me and a friend (a Bristolian) to enter the establishment. We

found it quite full, and the *padrone* as busy as a bee. He asked if we wanted to taste his *bad* wine? he had some that was *very bad*. We asked for half a *fiasco* of the *worst*. As we found it most delicious, I said on parting, "You don't tell the truth; you sell *good* wine." He laughed and said, "As everybody here sells *good* wine, I thought by way of a change I would sell *vino cattivo*."

I took the song from an illustrated broadside printed at Montmellier, but I have not preserved it. I have also seen it in a little book called *Le Bréviaire de Grégoire*, which is not exactly such a breviary as would meet the approval of our dear friend F. C. H. JAYDEE objects to Anglicising the word *Scapin*; the *i* is long in the French, and I added a final *e* to show that the last syllable was not to be pronounced as *pin* but as *pine*. The original word is *Scappino* (Italian), and therefore my Anglicised form seems to me more suited to the genius of our language than would be the retention of the original Italian, or the French change to *Scapin*.

F. C. H.'s communicated French song is new to me. It is very good, short, and sweet. Unfortunately it cannot be transferred to our tongue. The calembourg in the second verse is untranslatable. *Bouton*, the word played upon, is a coat-button or any other dress button; it is also the bud of a flower and a wart or pimple. The play on the different sorts of *boutons* is lost in English. *Grégoire* in F. C. H.'s song is the common name for a landlord; it answers to our Boniface. The "Widow Grégoire" is one of the best songs of Béranger.

F. C. H.'s good account of his health is very gratifying. Though I have never had the pleasure of meeting him, there is no one for whom I have more respect. JAMES HENRY DIXON.

Lausanne.

THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE-NAMES.

(4th S. v. 559; vi. 61, 120.)

MR. J. C. ATKINSON says, when *-ing* occurs as a suffix to a personal name, he assumes it to be in at least ninety-nine cases per cent. patronymic. He would have been nearer the mark had he said five per cent., the remaining ninety-five per cent. being, without doubt, chiefly derived from geographical names. I think this would be confirmed by a comparison of surnames ending in *-ing* with a good topographical dictionary or a good map of England. MR. ATKINSON is doubtful if *-ing* "more frequently has no meaning whatever"; and asks for proof that Neweton becomes Newton, and then Newington; and thinks the first part of the name may be derived from a patronymic, Newing or Newen. By the bye, Newington is not only the appellation of places in Surrey and

Middlesex, but also of five places in the counties of Kent, Oxford, and Gloucester. Mr. Lysons says of our Surrey Newington:—

"Newington Butts is not mentioned in the Conqueror's Survey; but a church at Walworth is there noticed, whence it seems probable that, at the rebuilding of that church upon a new site, it was surrounded by houses, which obtained the appellation of 'Neweton,' as it is called in the most ancient records, which was doubtless afterwards spelt Newenton, and then Newington."

I spoke of the interpolation of *n* or *ng*. It is the same with other letters, especially *t*: for instance, Stortford is not the ford of the *Stort*, but of the *Stor*. Again, I think English geographical names are more often derived from two than from three words. It is more probable that the name of a place should mean "the enclosure by the water," than "the enclosure by the meadow by the water." Thus Torrington means, no doubt, "the enclosure by the Tor or Torr" (i. e. the water); and Dorrington, co. Lincoln, would seem to have the same meaning, being situated near Sleaford (perhaps originally *Leaford*, i. e. the ford of the Lea, i. e. the stream.) Conf. Tilbrook, co. Beds.; Tilbury, in the Netherlands; Tilbury, name of three places in England; Tillingham and Tillington, counties Essex and Sussex; Till, a river, co. Northumberland; Dilham and Dilworth, counties Norfolk, Lancaster; Dillenburg, duchy Nassau, on the Dille; Loddington, counties Leicester and Northampton; Luddington, counties Leicester and Huntingdon=Lud-ton, "the town by the water" (conf. Ludford); Collingbourne, two places, co. Wilts.; Colborne, Culborne, Culford, counties York, Somerset, and Suffolk—the first syllable of which last-mentioned names is simply *ol*, *ul*=water, with *c* prefixed. R. S. CHARNOCK.

P.S. See also Alton, Allington; Elton, Ellington, Ellingham; Filby, Fillingham; Silton, Shilton, Shillingford; Welton, Wellington, Wellingham, Wellingborough; Oakham, Oakingham, Oakington; Milton, Millington; Rim[p]ton, Rimington.

MARTIAL SONGS OF FRANCE AND PRUSSIA.

(4th S. vi. 184, 244.)

At a time when the once proscribed but now national hymn, the "Marseillaise," has been so much before the public, the following may not be without interest. It is from a small work published anonymously in 1796, written by Antoine Lequin, prieur-curé of Loriges, who was born in 1733, and condemned to transportation in 1793 along with a number of other priests. These particulars are given on the authority of the new edition of *Les Supercheries littéraires dévoilées* now publishing, where the book in question is termed "une brochure extrêmement rare." It seems to be unknown to Brunet, Fournier, and other bibliographers. It is somewhat strange that a song so

well known, and so popular in France, should not have been more frequently imitated. The following is the only one with which I am acquainted:—

DÉPART DES PRÊTRES DE L'ALLIÉE POUR LA DÉPORTATION.

[*Sur l'air de la "Marseillaise."*]

"Allons, enfants de l'Évangile,
Loin de ces climats dangereux,
Chercher en Afrique un asile
Où l'on puisse être vertueux.
Allons gaiement chercher des hommes
Aux lieux où règne le lion;
Ils ont une religion,

Et je n'en vois plus où nous sommes.
Courage, chers amis, bravons les passions,
Courons (*bis*) porter la foi chez d'autres nations.

"Du crime le trône éphémère
Sur nous s'élève avec orgueil:
Il semble au-dessus de la terre,
Il est grand au premier coup d'œil.
Mais la constance toujours sûre
Et l'heureux mépris des tourments
Bientôt minent ses fondements
Et le réduisent en poussière.

Courage, etc.

"De douze siècles de croyance
L'impiété rompt les chaînes.
La France n'est plus dans la France;
Elle est partout où nous serons.
La religion, avec elle,
Nous tendant sans cesse les bras,
Dans de plus fidèles États,
Ira par la mer infidèle.

Courage, etc.

"Ne craignons rien: l'Être Suprême
Est l'épée de notre cœur!
Quand il nous éprouve il nous aime,
Et nous conduit au vrai bonheur.
Avec lui, sûrs de la victoire,
Nous combattons dès aujourd'hui:
Voyager et mourir pour lui
Ce nous est vivre pour la gloire.

Courage, etc."

Glasgow.

ARCH. WATSON.

The present King of Prussia was not "a monarch's son and heir" in 1813; for his elder brother Frederick William IV., born October 15, 1795, only died Jan. 2, 1861: so there could appear no chance of the present king's wearing Prussia's royal crown at the time of the battle of Lützen.

EDMUND M. BOYLE.

COMMAS AND CAPITALS.

(4th S. vi. 201, 241.)

On the subject of commas it may be added that Lord Stanhope, in his recent *History of Queen Anne's Reign*, has taken a very decided part. The following is one of many specimens of a long sentence without a comma:—

"The latter among other atrocities was wont to renew upon his prisoners the torments sustained by the early Christians in the reign of Nero when they were smeared

with combustibles and set on fire as living torches." (P. 92.)

I think this has been done advisedly, as I do not observe it in this author's former History.

Another notable variety in this recent work is the substitution of capitals for italics when languages other than English are used. See pp. 49 and 68 for French, and p. 98 for Latin, among others. Not, however, in a note, p. 55.

Lord Stanhope's is no small authority, and I by no means presume to say he is wrong in either case.

LYTTLETON.

Hagley, Stourbridge.

The rule for the use of the comma referred to by LORD LITTLETON—namely, “that a comma should appear wherever, in deliberate reading, a *pause*, even barely perceptible, would be suggested by the sense”—is one I learned at school; and lengthened course of reading, in printers’ *proofs* and otherwise, has convinced me that it is a sound one. Scott, in one of his letters to the Ballantynes, complains of their printers *peppering* his compositions with commas; but I have no doubt that the printers were in most cases right, and were better judges of where *pauses* should occur than a rapid writer like Scott could be. Authors are generally very careless, if not ignorant, of punctuation, and would do well to leave the matter in the hands of an intelligent and experienced printer. One of the worst punctuated books with which I am acquainted is one otherwise of nearly absolute correctness and involving immense labour—I mean the “Cambridge edition” of Shakspeare. The blot of this work is the omission of the comma in cases where the word *and* joins nouns and parts of sentences. Thus the editors would print—“blood and fire and slaughter;” which, however, is not so bad as in the case of a long passage such as the following, where the same notion is carried out:—

"And I will kiss thy detestable bones
 And put my eyeballs in thy vaulty brows
 And ring these fingers with thy household worms
 And stop this gap of breath with fulsome dust
 And be a carrion monster like thyself."

King John, III. 4.

It would assuredly puzzle the longest breath to pronounce this passage distinctly without a pause or pauses in the voice, yet it is printed as given above. T.

Inverness.

LORD LYTTELTON demurs to my "Greek illustrations, both as to grammar, punctuation, and accentuation." The sweeping charge of one "whose scholarship gets rusty on these small points" I leave to the criticism of scholars. I crave meanwhile room for one or two remarks on "accentuation," which to my mind must more or less be modified by "punctuation."

If *τις*, answering to our unemphatic *one*, can begin a clause—I accept LORD LYTTLETON's interpretation of a clause—it seems to me to require an accent. I, on this hypothesis, agree with Bekker's accentuation, *Dem. Olynth.* p. 14, § 14 (stereotyped edition which I had before me). Sauppe's edition rejects the comma as I do, and the accent disappears, as it should have done in my *second* *τις* *ἂν εἴποι*, whether I or the printer inserted it.

But let *tis* be further investigated. Whether G. Hermann was right or wrong in distinguishing two values of the *interrogative*, *tis*=*quis*? *tis*=*ecquis*? undoubtedly there are two values of the usually called *enclitic*: 1. *unemphatic* (*a, one*); 2. *emphatic* (*somebody, aliquis*). The first requires no illustration. The second I have to deal with: *ἤτοι τίς ἐστιν* Eur. Ion. 593, *τὸν δοκούντων ἐστὶν τίς* S. Paul, Galat. ii. 3, seem as sensible as *ὅσα γ' ἐστὶ ταύτα οἷα εἶναι τοῦ*, Plat. Rep. iv. 438 *β, π, ed. Stallb.* (comp. 439 Δ, *τὸν τινὲς ἐστίν*), or *πᾶς πρ-τόμενα καὶ πᾶς γεμόμενα*, Arist. Nic. Eth. v. 13 ed. ster. Bekk. In the case of the *monosyllabic* *enclitic* (2) editors are inconsistent: e. g. Bekker gives Eth. v. 15, *ἐστὶ γὰρ πῶς δ' ἄδικος οὐκ ποιεῖς*, and vi. 10, *ἡ μὲν δὴ ἀπλῶς (βουλή) ἡ πρὸς τὸ τέλος τὸ ἀπλῶς κατορθοῦσα ἡ δὲ τίς ἡ πρὸς τίς τέλος*; but in Rhét. ii. 24 p. 107, he furnishes several instances of *μὴ ἀπλῶς ἀλλὰ τίς* as also *τὸ κατὰ τίς καὶ πρὸς τίς* καὶ *πᾶς*. If the word exceed one syllable, editors usually give an accent: e. g. *τοῖς δὲ τίς ἐξυβίσθη καὶ αὐτὴ γενέσθαι* Plat. Rep. iv. 438 *β, ἀπλῶς οὐχ ἡ αὐτὴ . . . ἀλλ' ἄρα ἔσται τινὲς ἡ αὐτὴ ἀρετὴ πολλῶν τε σπουδαίου καὶ ἀνδρὸς σπουδαίου*; Ar. Polít. iii. 4, p. 64, followed very shortly by *οὐχ ἡ αὐτὴ ἀπλῶς ἢ εἴη πολλῶν καὶ ἀνδρῶν, τινὲς μέντοι πολῶν*. In *τι θεῶν διδασκαλία* the accent or non-accent depends on the value of the word, whether "a work of art," or "a grand work of art." In *τις δὲ ἐπών, τίς ἰς unemphatic*, *μέρος τὶ* I should use if I mean "a substantive part," and such is given in MSS. and old editions.

I fear I am taking up too much space. But I wish to say δ' οὐν is as much one word as γοῦν, as μὲν οὐν (*may rather*), as νῦν δὲ (*just now*). μενούμε (comp. τεγάρ τοῖσιν τεγαροῖν of Classical stamp) more than once begins a sentence in the Greek Testament: e. g. S. Paul, Rom. x. 18. *νῦν δὲ* Cobet proposes *Var. Lect.* p. 233. As to δηλοῦντι I admit *sub judice* his *est*. In my justification I refer to Buttman's Index to Platonis *Dialogi* iv., and I confess that in Plat. *Cratyl.* 438 D, *ἔγνω ἐτι ἄλλ' ἕκτα ζητήετα . . . δεικνῶτα δηλοῦντι τὴν ἀλφειαν τῶν ὅρων* commends itself to my eye and understanding.

Lastly, *μᾶντιν τινα* in the Scholiast is undoubtedly right, as a *disyllabic* enclitic always preserves an accent if it cannot throw one back on the preceding word: e. g. *ἀγαθὸν τιμῆς*, but *ἀγαθὸν τιμῆς* (*τιμῆς* κ.τ.λ.), *ἀγαθὸν ἰστί*, but *εἴςπερ ἰστί*.

Cambridge,

CHARLES THIRIOLD.

EARLY LONDON THEATRES.

(4th S. vi. 216.)

There is a legend of *diablerie* connected with the Fortune Theatre, the entrance to which was in Golden Lane. It occupied the site now known as Playhouse Yard—a miserable collection of hovels, inhabited by hucksters of “olla podrida,” “flotsam and jetsam,” or what you will, excavated from ruins found in old houses, picked up in the sewers and sought for in the Thames mud. Rusty iron, mildewed apparel, maimed furniture, dilapidated crockery, broken-down saucepans, silent weeping kettles, &c. (goods that had suffered at the hands of “cruel fortune”), could be found there in abundance a few years ago, exposed to the accumulation of filth, rain, and mud, but not at all stricken by the wild blasts of Boreas. “Will o’ the wisp” was the only thing barred. The Fortune Theatre stood on Playhouse Yard, which runs from Golden Lane to Whitecross Street. The garniture at the latter end used to be a publichouse and a potato warehouse, the intermediary space being filled up by the barrows of hucksters. There used to be in those days a great emporium of highwaymen-literature under the archway; and the great blank wall facing to Whitecross Street was completely covered with illustrated bills of a sensational character, containing fiery steeds mounted by imaginative cavalier highwaymen of the Dick Turpin and Claude du Val type. This pernicious literature attracted large troops of would-be imitators, and no doubt many an unlettered youth has been fired to commit deeds of crime through these exaggerated forms of lawless life. Being situated, as you may say, in the centre of the thieves’ nursery (a convict propaganda), a roaring trade was pursued in the penny numbers containing accounts of these adventurous and lawless spirits. Great advantages were offered to the purchasers of No. 1 of these works; for with No. 1 were *given away* Nos. 2, 3, and 4. Probably those who wished for a bellyful of crime at a cheap rate only bought No. 1, and got the remainder of the hero’s history from others. Besides, there was more intellectual (?) reading to be obtained by judiciously laying out spare coppers in No. 1’s, for did you not get numerous 2, 3, and 4’s for nothing? This literature is to a great extent dying out, I am thankful to say.

Thanks to Dr. Rogers of the Charterhouse schools and his troop, who invaded the lawless territory in a true Carthusian spirit, and inaugurated the Golden Lane Ragged Schools, there is a great improvement in the *morale* of these densely packed crime-bastained denizens of an almost lawless neighbourhood (it is actually asserted that you can walk through Golden Lane without being molested), filled with blind alleys, at one time the sanctuary for the marauders and

Arab population of our vast metropolis. Although improved, it will take years to finally stamp out the shadow and curse of sin pervading the locality. Baths and washhouses have also been inaugurated by kind feeling people in the true Christian spirit, and a model-lodging decorates Golden Lane; but the former will not wash out at once, although it may eventually, the foul stain of crime hanging about its purlieus. If the City have any jurisdiction—fond as they are of improvements—why don’t they pull it down, and wipe it from the pages of contemporary history?

Tradition then informs us that, at the Fountain Playhouse, they once performed Ben Jonson’s comedy of *The Devil is an Ass*. As a novelty, a dance was introduced, wherein a dozen of his Satanic majesty’s servitors were to take a part. During the progress of the figure, it was noticed by several of the spectators that the number had increased to thirteen. This surprised the audience; besides, they did not like the personal appearance of the voluntary devotee to Terpsichore. It turned out no one else than Old Nicholas himself, *in propria persona*, who had come up above board uninvited to see and enjoy the fun. However, finding himself “bowled out,” he lost his *pleasant* temper, and belched forth blue fire (instead of waiting for the supernumeraries to illuminate with the theatrical red), thereby setting fire to the building. There was, of course, a terrible rush of terrified actors from the stage, and his Satanic majesty disappeared in the confusion. The affrighted audience flung themselves pell mell from the house. I heard this legend when quite a boy from an aged and garrulous citizen of London (who lived in the Barbican), long since defunct; and the mention in “N. & Q.” of the name of the theatre brought his relation vividly to my mind. Was this theatre ever set on fire? Is there any connection between this legend and the saying, that “it takes twelve men to raise the devil.”

GEO. RANKIN.

BANG-BEGGAR (4th S. vi. 278.)—The word was well understood in Sheffield towards the end of the last century. My valued friend, Alderman Matthews, of that place, several years ago gave me a curious little volume of poems, the composition of one Mather, an artisan of Sheffield, who lived, I think, till about the beginning of the French Revolution. Mather was a great hater of law when it was enforced against members of his own order, and he looked upon magistrates, capitalists, and all authorities, as the natural enemies of the working man. He was always ready with a scurrilous poem when anybody of his own class had been punished, deservedly or not. Let me say for him that, though brutally coarse, he had some sense both of religion and of good feeling.

But I merely meant to quote, not to criticise him. Somebody had been sent to jail—I forget why, and Mather did not care why. He breaks forth:—

“From Bang-beggar Hall, in a Bang-beggar’s cage,
I’ll sing the Bang-beggar, though Bang-beggar rage!”

Was the name anything else than the nickname given by the lower orders to the beadle of old days? The objection of that class to call any constituted authority by the regular title is proverbial. I need not remind readers of *King Lear* that “banging” was emphatically the business of the “rascal beadle.” SHIRLEY BROOKS.
Brighton.

INCISED STONE, COXWOLD, YORKSHIRE (4th S. vi. 231.)—The axe or hatchet mentioned by your correspondent probably indicates merely that a knight or man-at-arms was commemorated, as it was a common weapon in the Middle Ages. The Rev. E. L. Cutts, in his *Manual of Sepulchral Slabs and Crosses* (Parker, 1849), figures an example with a rude hatchet at Bakewell, Derbyshire. He says that an instance of a knight using an axe precisely similar in shape to this occurs in the *Roman d’Alexandre*, fol. 155 (A.D. 1844). There are several instances in the Bayeux Tapestry. Other examples exist at Chelmsorton, Derbyshire, and at Breckon Priory, Wales. In both these the axe is laid upon the shaft of the cross.

JOHN PIGGOT, JUN., F.S.A.

[We have also to thank MR. SHAW for an almost similar article on this subject. MR. SHAW, however, states that “it is in general understood that the hatchet or axe denotes that the burial underneath was that of a carpenter or wood-cutter.”—ED.]

THE WAR SONGS OF THE DAY (4th S. vi. 268.) “N. & Q.” would not willingly, I am sure, contribute to the mass of mendacity which has been heaped on the details of the present war. The lines headed “Saarbruck” (the versification of which seems to be about on a par with their historical accuracy) allege that the Emperor of the French burned down Saarbruck for the purpose of giving point to his rhetorical phrase, about the Prince Imperial’s “baptism of fire.” The truth is, that this phrase referred to the fact of the prince having been for the first time under the fire of an enemy; and there was no allusion in Napoleon’s despatch to the burning of Saarbruck. Nor was Saarbruck “burnt down” on the day in question, the 2nd of August. It appears that during the action several houses in it caught fire, as might have been expected, but there does not seem to be any evidence in support of a charge of wantonly destroying the town. In fact, as the Germans occupied it in force three days afterwards, and thence made their successful attack on General Froissard’s division, the destruction could not have been of a very wholesale kind. Surely the war of 1870 is horrible enough, with-

out importing into it any sensational fudge of this sort.

C. G. PROWETT.

Garrick Club.

POOR LETTER S (4th S. v. 558; vi. 36.)—On behalf of this old friend, I record my protest against the supplanting thereof by z, as phonetically recommended by one of your correspondents. If we begin such an alteration, we must carry it out; letters and books will bristle with that formidable conclusion of the alphabet, distracted printers will rush to the type-founders for grosses of z, and the appearance of our language will change much for the worse. For if “surprized, recognized,” &c., why not “devize, dezire, prezerve,” and a hundred other words which will readily suggest themselves? Nay, why not “seemz” and “livez”? The history of our tongue is recorded in its orthography, and for the sake at once of this consideration, and also as a question of esthetics, do let us spare poor letter s.

Surely no modern language can be accused of being too beautiful to the eye. HERMENTRUDE.

MARMALADE (4th S. vi. 234.)—This word is at least as old as the reign of Henry VIII.: “He most heartily thanketh her good ladyship for her marmelado” (Ric. Lee to Lord Lisle, Lisle Papers, xiii. 9), which, by a comparison of other letters, was apparently made of quinces. Anne Basset, Lady Lisle’s daughter, gives the name of *codiniac* to her mother’s dainty. Her letters, giving the account of the presentation of the said marmalade to bluff King Hal, and relating how that formidable person desired a repetition of the same as soon as might be, have been printed more than once. HERMENTRUDE.

SIR JOSHUA REYNOLDS’S PALETTE (3rd S. viii. 475.)—I find I have made a note that a gentleman residing here purchased towards the end of 1865 at an auction in Liverpool for 21l. 10s. a palette with the following inscribed on a silver plate:—

“This palette of Sir Joshua Reynolds is presented with J. M. W. Turner’s sincere regards to Sir M. A. Shee, P.R.A., January 1st, 1832.”

R. J. FYNMORE.

GURNEY FAMILY (4th S. vi. 214.)—Lower, in his *Patronymica Britannica*, says this ancient race accompanied Rollo into Neustria, and became lords of Gournay, whence their name. Gournai-en-Brai is a town in the arrondissement of Neufchâtel. There were two Hugh de Gournays at the battle of Hastings. Both had grants from William, the *caput baroniae* being in Norfolk. Mr. Lower says their blood became mingled with that of the Conqueror himself by the marriage of Gerard de Gournay with Edith, daughter of Wm. de Warenne, by Gundrada, daughter of William I. From Walter de Gournay, who lived temp. Stephen, “came a long line of country gentlemen

in Norfolk, who seem never to have risen above or fallen below that honourable status." The latter was written in 1858.
JOHN PIESOT, JUN.

JOHN BRADFORD THE MARTYR (4th S. vi. 214.) Of Bradford's parentage we really know little, or rather next to nothing, save that he came of gentle blood, and was born at Manchester *circa* 1518-25. By the concurrent testimony of all discerning witnesses he is stamped as "the holiest man of that noble army of martyrs by whose blood the Reformed Church of England was nurtured;" and suffered the flames of martyrdom, along with John Leaf, at Smithfield, on Monday July 1, A.D. 1555. "He endured the flame," says Fuller, "as a fresh gale of wind in a hot summer's day, without any reluctance, confirming by his death the truth of that doctrine he had so diligently and powerfully preached during his life." He was present as a paymaster, under his patron Sir John Harington of Exton, at the siege of Montreuil in 1544; and subsequently entered at the Inner Temple on April 8, 1547. He, however, entered himself at Catharine Hall, Cambridge, in 1548; by a special grace of the University was the next year admitted to the degree of M.A.; accepted a fellowship at Pembroke Hall, under Ridley; was ordained at Fulham, Aug. 10, 1550, and very shortly afterwards became a prebendary of St. Paul's Cathedral.

Lysons terms him a Derbyshire martyr; but his only connection with this county which I have as yet been able to establish is that in Edw. VI's Diary under date Dec. 18, 1551:—

"It was appointed I should have six chaplains ordinary, of which two ever to be present, and four always absent in preaching: one year, two in Wales, two in Lancashire and Derby; next year, two in the marches of Scotland, two in Yorkshire; the third year, two in Devonshire, two in Hampshire; fourth year, two in Norfolk and Essex, and two in Kent and Sussex, &c. These six to be Bill, Harley, Perne, Grindal, Bradford and Knox."

An anonymous life of this most excellent man was published in 1855, just 300 years after his martyrdom.

JOHN SLEIGH.

Thornbridge, Bakewell.

"THAT'S LIKE DICK'S HATBAND" (4th S. vi. 211).—A young lady informs me that about her home in the neighbourhood of Ashford, in Kent, this expression is very common.
H. P. D.

RHYME TO TIMBUCTOO (3rd S. iv. 188; x. 330.) Looking over earlier numbers of "N. & Q." I fell in with these passages. I do not know what date is assigned to either the English or the American production. But I do know, from standing in very close relation to the author of the underwritten, that it was in circulation here in the early part of 1838. It was composed under these circumstances:—The Rev. Joseph Wolff was in Cambridge. In a lecture which he gave he informed his audience that in August 1837 he had been

ordained deacon by an American bishop, that he intended to take the cure of Timbuctoo, that he should proceed to his destined charge mounted on one of those "dromedaries which are so fleet that when you meet any one similarly mounted you are two miles distant from him before you can return his salam," &c., &c. The author of the following, one Sunday evening shortly after the lecture, saw home from church a fair friend. The next morning he found in his pocket her copy of Simeon's *Hymns*. He returned the book with these lines:—

"My dear and much-respected Jenny.
You must have thought me quite a ninny
For carrying off your hymn-book to
My house. Had you thoughta visionary?
And did you dream some missionary
Had flown with it to Timbuctoo?"

CHARLES THIRIOLD.

Cambridge.

SHELLEY: "AND THAT TALL FLOWER," ETC. (4th S. v. 490, 560; vi. 183.)—The peculiarity of the crown imperial consists in its having in each petal a little white cup containing a drop of sweetish-tasted water, which falls on shaking the stem. The foxglove I think contains no water whatever, unless it happens to be wet with rain.

P. P.

I stated in a former note that the flower was the *Narcissus biflorus*. I see no reason to change my opinion. The *Digitalis purpurea* is quite out of the question. It is not found in the Apennines, and is not a marsh flower, which the "tall flower" evidently is. If the other flowers named are English wild-flowers, MR. J. A. KERB must bear in mind that the poem was composed in Italy, and we must look for what are also Italian flowers. I have found in the Apennines the *Digitalis grandiflora* or *ambigua*, and the *D. lutea*, &c., but very rarely the *D. alba*. But neither in Italy nor Switzerland have I ever found the *D. purpurea*, except in gardens.*

JAMES HENRY DIXON.

LIONARDO DA VINCI'S "LAST SUPPER" (4th S. iii. 287, 373.)—In the very beautiful engraving of the above by Dick, *penes me*, our Saviour has a glass, the right-hand group of six have four glasses among them, and the left-hand group of six have each one; in all eleven instead of thirteen. P. A. L. says that the arm of Judas conceals the glass of John. Perhaps; but where is the thirteenth glass? I hazard this conjecture: that Jesus is made to manifest his partial fondness for John by making them partakers of one glass only, and that the hidden glass is that of another disciple of the right-hand group.

CHIEF ERMIN.

* D'Angreville in his *Flore Valaisanne* names the *D. purpurea*, but he adds, "échappé des jardins."

THE WORD "PONY" (3rd S. ix. 59).—In a former communication I quoted Cowper's *Retirement* (1781) as affording the earliest instance I could find of the use by an author of the word *pony*. I added that I had found the word in Scott's edition of Bailey's *Dictionary*, 1764 (not in previous editions), where the definition was "a little *Scotch* horse." I now meet with an earlier instance, in an account given by young Laurence Oliphant (*The Jacobite Lords of Gask*) of the fight at Gladamuir, in September 1745: "A servant going off with a led *poiney* would not halt." Evidently the word was then in common use at least in *Scotland*. J. DIXON.

PERU: VICUÑA HATS (4th S. vi. 133).—Vicuña was a very fine light sort of material of an animal of that name in Peru, and I believe its chief use by the Indians was for hats. From 1828 to 1830 my father, then a very young unmarried man, travelled over the best part of South America, and, among a multitude of curiosities, brought over one of these hats, which was of a brown colour with very wide brim, and cost, I believe, in Arequipa or Islay, about \$15. He also brought some ponchos he had worn there, made of alpaca chiefly. They were square, like a table cover, with a hole slit in the middle to pop the head through. The most of them were white, and one I remember, after it had been used for years as a carriage and travelling shawl, looked and felt as good as new, its colours—blue, yellow, and crimson stripes—as bright as the day they were made. The weave was of a very peculiar, long, close, thick grain; and I assure you, disgusted with its endless wear as a shawl, I believe it was for nearly thirty years used as a table-cloth before it was worn out or its colours began to fade; nor would it have been worn out then had it been fairly treated; its long many-coloured fringe remained to the last, and I do not doubt that, as a drawing-room cloth or a bed-quilt, it would have lasted a hundred years; but an ordinary sitting-room and afterwards kitchen use was not a fair test. I mention this matter thus minutely in the hope of hearing of the cultivation of such material in Australia before long; but the Indian weave and dyes are also required to make a rich and durable article. I am now told that you must go a long way up the interior before you can meet with articles of this description in Spanish America, all the cheap Manchester goods having driven them out of the market.

T. HELSBY.

THORNTON AS A LOCAL NAME (4th S. v. 467, 521, 588; vi. 119).—All the many places bearing this name had not one origin; some were named from their thorn-growing qualities, others from the Saxon thane, others from a fort or stronghold. From the latter, Thornton-en-le-Mores in Che-

shire no doubt derived its name. The crest of Sir Pyers de Thorneton, Knt. (Edw. II. and III. and Rich. II.), and probably that of some of his ancestors, was an embattled tower: a circumstance lending some colour to the surmise, though of course this may have arisen from the herald's idea of the etymology of Thornton; but it should be remembered that at so early a time as that of Edw. III. or Ric. II. the Saxon word would scarcely be obsolete; and therefore, so far as the Cheshire Thornton is concerned, we may well believe that a Saxon castle or Roman fort originated the name, particularly as the manor stands near the Mersey, not far from the Marches of Wales.

T. HELSBY.

"DONKEY" (4th S. vi. 27, 121, 182, 223).—The song inquired after by CHARLES THIRIOLD is not very old. It is a parody on the "Dashing White Sergeant," "If I had a beau," &c., which was sung by Miss Foote in *The Little Jockey*. I have seen the name of "Cherry" attached to the parody in some of the penny song-books. That is all I can say. *Donkey* seems applied to the ass without distinction of sex. *Cuddy** is the Newcastle name for an ass.

"To let the folk know thoo's a leddy,
On a *cuddy* thoo's ride to th' town."
Song, "The Pitman's Courtship."

At Lausanne the donkeys which are employed as sand-carriers from the lake are called "Les étudiants de l'académie d'Ouchy"! MR. THIRIOLD, speaking of the pronoun "he," says that a clock is masculine in Somerset. In Craven it is feminine:—"Shoo's jist bin drest; shoo gangs weel!" STEPHEN JACKSON.

The idea of H. W. as to the origin of this name for an ass appears to me most unfortunate, as being neither ingenious nor plausible; for, to say nothing of the improbability of the word Dominic ever subseiding into *donkey*, it should be remembered that St. Dominic was not a monk, and that if he had been one, no monks wear crosses on their backs. St. Dominic was a friar, and founder of the order of preachers, but the habit of his order is white, and marked with a cross nowhere.

F. C. H.

In east Cornwall the ass enjoys all the names mentioned by H. W., with the exception of *Cuddy*. To compensate for this he has the additional and

* *Cuddy* is the pet name or diminutive of *Cuthbert*, a common Christian name in the north from St. Cuthbert downwards to our times. My old friend the late Sir Cuthbert Sharpe, F.S.A., was always *Cuddy* amongst his friends; and the late Mr. Robinson of the Vane Arms at Stockton—best of men and best of Bonifaces—was always *Cuddy* Robinson. The costermongers in the north give names to their asses; hence probably the origin of *Cuddy*. —S. J.

common name of Naigger, probably a corruption of Nigger.

W. PENGELLY.

Torquay.

We may have the word Cuddy (through the gypsies) from the Hindustani *gadhd*, an ass, donkey, fem. *gadhi*.

R. S. CHARNOCK.

Gray's Inn.

Apropos of the discussion on this word, I am informed that a small stool used by coast guardsmen when on duty is so called. The top is small, and there is but one leg, which takes out and is carried upon the shoulder. The object of its construction is to provide the men with some slight rest. They can balance themselves on this stool, but should they go to sleep it will fall with them.

JAMES BRITTEN.

ANCIENT CHURCH INVENTORY AND ACCOUNTS AT STOKE EDITH, HEREFORDSHIRE (4th S. vi. 182.)—My bookseller having forgotten to send to me No. 187 of "N. & Q." I have only just seen your correspondent Mr. CHARLES J. ROBINSON's paper on this inventory. Among the articles mentioned in this, which he prints in italics, as requiring further information about them, appears: "It. a cope of *dornex* Red and . . ."

Upon referring to Archdeacon Nares's *Glossary*, we find that—

"Dornick was the Flemish name for Tournay, often applied to the manufactures of that place, but usually corrupted into *Darnick*, *Darnex*, &c. The *Atlas Geographicus* (i. 948) says that the place had once a flourishing woollen trade, then (early in the eighteenth century) decayed. Traces of that trade in the *Dornick* hangings and carpets are found mentioned by our old authors. But at a later period we are told that it had a considerable trade in a sort of table-linen, thence called *Dornick*."

Mr. John Gough Nichols, in his *Glossary to the Unton Inventories*,* adds to this that—

"These stuffs were afterwards made in England; for in 1557 an Act was passed to continue the preservation and good making of hats, *dornecks*, and coverlets at Norwich, which have of late years been begun to be practised there:—

'With a fair *darnex* carpet of my own,
Laid cross, for the more state.'

Beaumont and Fletcher, *Noble Gent.*, v. 1."

The article preceding this—

"It. a cope of whyte vustyan & a peyr of vestymetts of the same & ij tenacles (tunicles?)."

I cannot quite admit the correction, or see why "tenacles" should not still stand, as denoting *tenacula*, clasps, or hooks and eyes—the cope, from its weight, being fastened with two *tenacula* in front, instead of being suspended by a ribband, or something similar, as is the custom with hoods at present.

Some time since, in disinterring some genuine ancient Roman remains, I met with many frag-

* One of three publications by an extinct Berkshire Ashmolean Society, London, 1841, small 4to.

ments of *tenacula*, which I suppose to have been of the same kind with those mentioned in the list, and which puzzled me very much as to their use, until a neighbour showed me a perfect piece of one. They were thin plates of mixed metal, from two inches long to half an inch broad, generally less, and pierced with small holes for sewing on the garment—the clasp on one piece, and the catch on another; and these being generally broken off, made the difficulty of guessing the probable use of what remained.

"At *vystyme*"—Quere, vest or vesting time?

W.

LATIN RHYMES AND JINGLES (4th S. vi. 134.)—

MR. JOHN BOUGHIER will meet with much that he wants in a pleasing essay *On the Origin, Progress, and Decline of Rhyming Latin Verse*, with many specimens, by the late Sir Alexander Croke, D.C.L., of Studley Priory, Oxfordshire, Oxon., 12mo, 1823. See also an edition of the *Regimen Sanitatis Salernitanum*, by the same editor, 12mo, Oxon., 1830.

W.

CHANGES IN NAMES: MARKHAM, MARSHALL, MARCK, ETC. (3rd S. *passim*.)—The name of Markham is rather a common one in the west of the county of Clare, as is Marshall in portions of the county of Limerick. They are, I believe, one and the same in meaning, and that meaning is horseman (or rider), and the name is frequently changed into the surname Ryder, or Rider, in the county of Clare and elsewhere. Markham was formerly called Markahaine in the county of Clare, and in old documents connected with that county I have seen the name so spelled. The origin of the word is Irish, viz. *marc*, or *marcdán*, a horse; Welsh, *marsh*. The word is both Gaulish and German Celtic according to O'Brien (*Focaloia*). Mark, which is also a surname, has the same derivation. The German *Marco-manni* were so called for their being famed for good cavalry. Vid. *Pana. Phoc.*, p. 335. MAURICE LENTHAN, M.R.I.A.

Limerick.

BERNARDO GIUSTINIANI (4th S. vi. 79.)—The abbé having recently been before the readers of "N. & Q.," the following anecdote may be acceptable, as throwing a light on the former's literary reputation for integrity:—

Horace Walpole, in his *Letters*, relates that:—

"He (the Abbé Giustiniani) wrote a panegyric in verse on the Empress Queen. She rewarded him with a gold snuff-box set with diamonds, and a patent of theologian. Finding the trade so lucrative, he wrote another on the King of Prussia, who sent him a horn box, telling him that he knew his vow of poverty would not let him touch gold; and that having no theologians, he had sent him a patent to be captain of horse in those very troops that he had commended so much in his verses! I am persuaded that the saving the gold and brilliants was not the part which pleased his Majesty the least."

RHODOCANAKIS.

West Mansion, West Worthing, Sussex.

BITTER HERBS AT THE PASSEOVER (4th S. vi. 147.)—Your correspondent HERMANN KINTZ, in his interesting "Stray Notelets on Herbs and Leaves," names "mint sauce" as "most probably a remembrance of the bitter herbs eaten with the paschal lamb." Mint sauce, however, is not bitter, but rather sweet-flavoured, and is largely used in this country, but not elsewhere. In Ireland the usual accompaniment to "that delectable fare lamb" is a bowl of salad, with its sharp, bitter "dressing." It is not a little remarkable that, for "bitter herb" (Ex. xii. 8, Numb. ix. 11) the Douay translation gives "wild lettuce," from the Vulgate, *cum lactucis agrestibus*.

GEORGE LLOYD.

Crook, South Durham.

JOSEPH CAIN (3rd S. viii. 167; x. 344.)—This old centenarian pensioner died on the 7th of April last, within a few days of completing, according to his own statement, his one hundred and twenty-fifth year. Last year a further official investigation was made as to his age and identity, but with no better result than before. Of his identity there can be no doubt. He is clearly proved to be the same person who was pensioned in 1817 at, as then stated, fifty-seven years of age. There could have been no object in overstating his age at that time. In the last report upon the subject it is said:—

"The man's intellect appears to be giving way in a slight degree, otherwise he is a hale, hearty man for so great an age. He lives about a mile and a half from this office, and on pension days invariably walks for his pension."

I have had him under observation for several years; and in announcing his death, in respect to his age I am bound to give the Scottish verdict, "not proven."

Hammersmith.

JOHN MACLEAN.

OLD SONGS AND BALLADS (4th S. vi. 47.)—Unless MR. D. BLAIR does not object to soiling his fingers, I would advise him not to search after the *original* songs, "the titles to which are given in Burns's *Poems* [Letters to Thomson?]" and Moore's *Irish Melodies*." Many of them are grossly dirty, and if reprinted might cause the publisher to become acquainted with the air known as "The Campbells are coming!" To talk about such stuff as "My husband's a journey to Portgate gone," and the "Black Jock" "not being exactly adapted to the refined taste of the new generation," shows that MR. BLAIR does not know what he is in search of. I hate "fastidiousness" and "Bowdlerizing," but many of the songs named by Burns and Moore could not even be Bowdlerized, for they are unmitigated filth from beginning to end. Where the songs are of an unexceptionable character so far as morality is concerned, they are often wretched doggerel, without rhyme or sense. As an instance,

I would point to "Pretty Peggy of Derby O!" to the air of which Moore wrote the not very delicate song of "Eveleen's Bower."

STEPHEN JACKSON.

"PENCE A PIECE" (4th S. vi. 232.)—Over forty years ago a mason working at my father's house in a southern county gave me the following version of this story:—

"Mr. Mick White, we wish you good night,
For we can stay no longer;
We have bought your geese for pence a piece,
And settled accounts with the gander."

Twelve geese were stolen, and a shilling was enclosed in the letter tied to the gander's neck. It is most likely the gander was left dead, otherwise, Roman Capitol-like, he would have aroused the garrison.

H. W.

This is the real Simon Pure. I had it from tradition a hundred years ago—that is, from one who, if now living, would be a centenarian. The felonious *naïveté* of the grammar and rhyme speaks for itself. The victim was a Rev. Mr. Peard, a Cornish clergyman who must have died ages ago:—

"Parson Peard,
Be not afraid,
Nor take it much in anger;
We've bought your geese
At a penny a piece,
And left the money with the gander."

R.

CHARLES COTTON, THE ANGLER-POET (4th S. vi. 208.)—The concluding (31st) verse of MR. SLEIGH's communication has a variation in the following verse from Cotton's poetical invitation to Walton in Rennie's edition of the *Complete Angler* (London, 1836), as may be seen on p. 26 thereof:—

"There, whilst behind some bush we wait
The scaly people to betray,
We'll prove it just, with treacherous bait
To make the preying trout our prey."

J. BEALE.

"Winter," by Charles Cotton, alluded to and inquired about by MR. SLEIGH, will be found printed in *Poems on Several Occasions. Written by Charles Cotton, Esq.*, published in 1688, where it occupies pp. 640 to 654 inclusive. There are many discrepancies between the extract given by MR. SLEIGH and the printed copy. Some of these most probably have arisen from error in MR. SLEIGH's copying; as, for instance, "taunies" instead of "Launces" in the commencement of verse 31. The poem in some of its parts may rank among the finest of Cotton's productions.

LLEWELLYNN JEWITT, F.S.A.

Winster Hall, Derbyshire.

WILLIAM TEMPLE FRANKLIN (4th S. iv. 558; v. 70, 217, 518.)—The Temple Franklin of whom E. L. S. speaks was William Temple Franklin, a

son of William Franklin, and grandson of Dr. Franklin. It was William Franklin, once governor of New Jersey, who assisted his father in the electrical experiment. The anecdote is authentic, except that the fowl was a turkey instead of a duck. On his recovery from the shock, the doctor facetiously remarked that, "in trying to kill a turkey he had nearly killed a goose."

Dr. Franklin was not the father of any illegitimate son (if by *natural* illegitimate is meant), nor was William Temple Franklin the illegitimate son of any father. But the doctor always felt that William was an *unnatural* son for opposing his father, and espousing the cause of the king during the American revolution. H. P. B.

Island Home, Indiana.

P.S. See Franklin's *Works* by Jared Sparks, ten volumes. The general index will readily refer to the above facts.

"THE WISH FATHER TO THE THOUGHT" (4th S. v. 101.)—Apropos of this saying, the following passages might be quoted:—

"Libenter his quæ fixaverunt credunt."—Lactant. *Inst.* vii. 26.

"Libenter homines id quod volunt credunt."—Cæsar, *De Bello Gallico*, iii. 18.

ἔστε, ὅπερ φιλεῖ ἐν τοῖς τοιοῦτοις, οὐ γινώσκοντες τὰ ὕψη τὰ μέγιστα καὶ ἡδονὴν σφισιν εἰκαζόν.—Arrian, *Anab.* vii. 1, 8.

"Sed id quod volunt, credunt quoque."—Quintil. *Inst. Orat.* vi. 2, 5.

"Ita placide ab senatu responsum est, ut minus credi de criminibus, quia nolent ea vera esse, appareret."—Livy, vi. 21.

Many more might be added, but it seems needless to illustrate such a common-place.

H. W. CHANDLER.

Pembroke College, Oxford.

WATTS: FAMILY NAME (4th S. v. 318, 410.)—Without taking upon myself the rejection of other derivations, I would ask whether the German name *Walker*, the English *Walter*, may not be composed of *walk*, strong, and *herr*, lord?

JOHN HOSKYNs-ABRAHAM.

Combe Vicarage, near Woodstock.

HADLEIGH CASTLE, ESSEX (4th S. vi. 293.)—This name, I conclude, is equal to Highfield, and must, I think, have an older foundation than that of Hubert de Burgh, *temp.* King John, though the record thereof be now lost.

Some of the lower arches seem to me of Roman construction, and to show the presence of red Roman brick or tiles. Roman coins, &c., are found at the port called Leigh, lower down on the banks of the river; and near by was a Roman lighthouse, as indicated by Ptolemy.

The situation of Hadleigh is on a commanding eminence, and could not have been overlooked as an advantageous site in Celtic times. A. H.

ROBINS' CUSHIONS (4th S. vi. 214.)—"Robins' cushions," or "Robins' pincushions," is the common name for the bedeguar in Bucks and many other counties. JAMES BRITTON.

NAVY: NAVIGATION (4th S. v. 554; vi. 182, 264.)—Let W. D. beware of mistaking the real meaning of *derivation* as applied to etymology. The task of tracing the origin of a word consists in finding out by what way that word came to be used by certain people—how they got hold of it. If once this rule is departed from, and the mere jingle of sound is taken as a guide, a man who has a smattering of three or four languages may derive one word from another in a manner perfectly ludicrous. "Cucumber" from "Jeremiah King" is hardly a caricature of this process. Navigable canals, or *navigations* as they were commonly called, occupied the labourers of this country during the latter half of the last century, just as railroads have done in our own days; and, as MR. PICTON observes, the men who worked at the navigations were called navigators. Forty years ago this full-length term was invariably employed. At that time I was a student at one of our great London hospitals, and it fell to my lot and that of others to tabulate the name, age, and occupation, of every in- and out-patient. A man who worked in sewers, or in any kind of earth-work, always gave his occupation as "navigator." The word has been shortened into "navvy," just as omnibus has become "bus," cabriolet "cab," and so on. Even the parliamentary train is now "the parly." V.

PORTRAIT OF PHILIP (4th S. vi. 175.)—The portrait is that of Philip Emperor of Germany from 1197 to 1208. It is one of the series of modern pictures of the emperors of Germany by Lessing, Bendeman, and Rethel, which replace certain "vile daubs of the sign-post school," that formerly covered the walls of the Kaiser-saal at Frankfort, where the emperors were entertained. Each picture has the motto adopted by the emperor at his coronation, like sergeants-at-law when called to the degree of the coif. (See Murray's *Handbook for North Germany*.)

In the folio work by Goltzius, published at Antwerp, 1708, *Icones Imperatorum Romanorum ex priecis numismatibus ad vivum delineate*, Philip of Suabia stands 188th, but his effigy is wanting. The motto, "Quod male," &c., is at the head of the page facing his biography; and beneath it is "Postquam laboriosissimè decem annis imperasset, ignominiosè trucidatus est." A special account of this emperor will be found in Mrs. Horrocks's translation of Menzel's *History of Germany* (Bohn's Series, 1852), i. 499. G. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Foot-prints of Former Men in Far Cornwall. By R. S. Hawker, Vicar of Morwenstow, Author of "Quest of the Sangraal," "Cornish Ballads," &c. (Russell Smith.)

No one can doubt that the excellent Vicar of Morwenstow "dearly loves the West," and with what eloquence and effect he gives utterance to his feelings our readers know from our own columns. One of the legends in the volume before us appeared in "N. & Q.," and to those who remember it, the fact that the volume contains similar papers on Morwenstow; Antony Payne, the Cornish Giant; Daniel Gumb's Rock; Black John; Thomasine Bonaventure; The Botathen Ghost; Cruel Coppenger; The Gauger's Pocket; The Light of other Days; Holcombe; The Remembrances of a Cornish Vicar; and A Ride from Bude to Boss,—will be quite sufficient to draw their attention to it.

The Poetical Works of William Cowper. With Notes and a Life. By John Bruce. (Three Vols.) Aldine Edition. (Bell & Daldy.)

It will be a bad sign when the writings of William Cowper cease to interest the readers of England. On the other hand, it is very encouraging to see that Messrs. Bell & Daldy feel justified in republishing Cowper's *Poetical Works*, on which the late Mr. Bruce bestowed so much care and attention, with the interesting memoir (which was a foretaste of that larger Life which he had proposed one day to publish), in their new and cheap issue of their popular series of "Aldine Poets."

The History of the Piano-forte, with an Account of Ancient Music and Musical Instruments. By Edgar Brinsmead. Illustrated with Plates. (Cassel.)

Among the thousands who delight in evoking from their pianoforte a concord of sweet sounds, there are doubtless many who desire to know something of the origin and history of this popular musical instrument. Such may be referred to the little book before us, in which they will find, in addition, several useful hints towards remedying the minor derangements to which pianofortes, like everything mortal or mechanical, are liable.

THE MAGAZINES.—*The Arena*; an Illustrated Monthly Magazine, is a new candidate for the favour of the periodical reading public—of which the materials are better than the reasons given for its publication. Like all the Magazines of the month, it has its paper on the War, and one on "Sham Degrees," which well deserves reading.—*Fraser* for October is of graver character than usual, and contains two valuable papers on the great subject of the day, "A Month with the Belligerents," and the second part of the "Chronicle of the War." In like manner *Macmillan* shadows forth in its papers the grave character of the time, Trollope's "Sir Harry Hotspur" standing forth in marked contrast to the articles on "Belgium in 1848 and '70," the "Loss of the Captain," "Before Sedan," and "Are we Ready?"—The *Cornhill* is not so thickly strewn with traces of the battle-field; and its serial stories, "Lord Kilgobbin," and "The Adventures of Harry Richmond," are relieved by papers of no more serious character than a very good one on "Nursing as a Profession."—The *Temple Bar* eschews all attempts to contrast its fictions with facts, and is for the greater part occupied with a continuation of its two staple stories, "The Landlord of the Sun," and "The Bird of Passage." The new journal, *Art*, keeps up its claim to the special attention of all students and amateurs; as the *Flood Journal* does, to be carefully studied by all heads of families, for the amount of profitable information to be found in its columns.

"THE BLUE."—The boys of Christ's Hospital have established a monthly magazine under this title, which has already reached its sixth number; and old as well as young "Blues" may do worse than spend threepence a month upon this effort of the youthful successors of Coleridge, Charles Lamb, Thomas Barnes, and those other alumni of Christ's Hospital who have done so much credit to the school in which they were educated.

We have received a letter from PRINCE RHODOCANAKIS, complaining that we have not inserted his rejoinder to MR. CROSSLEY on the "Isle of Scio," and that the *amende honorable*, as he is pleased to term our statement that "PRINCE RHODOCANAKIS has exhibited proofs of the most satisfactory character that, not only in his Letters of Naturalisation, but elsewhere, Her Majesty's Government had duly recognised him as H. I. H. Prince Demetrius Rhodocanakis," is "printed in small type among our 'Notices to Correspondents,' where it will be noticed but by a few readers." We see no reason to alter our decision as to the non-insertion of the reply; but have no objection to repeat the statement, which we felt to be an act of justice to PRINCE RHODOCANAKIS, in this more prominent part of our journal.

THE LEARNED SOCIETIES' ACCOMMODATION COMMITTEE.—The movement which originated with the Statistical Society about three months ago for bringing under the shelter of one roof various learned societies of the metropolis, has, as we learn from *Nature*, already made considerable progress. It is at present constituted by delegates from the Anthropological Society, the British Archaeological Association, the East India Association, the Ethnological Society, the Institute of Actuaries, the Iron and Steel Institutes, the Juridical Society, the Meteorological Society, the Photographic Society, the Royal Colonial Institute, the Society of Arts, the Social Sciences Association and Law Amendment Society, the Statistical Society, and the Victoria Institute. Each of these societies is represented on the committee by one delegate. The president of the Statistical Society, Mr. Newmarch, has been chosen chairman. The committee have resolved in effect:—(1.) That convenient and permanent accommodation should be provided in a distinct building for societies that do not require extensive museums and libraries. (2.) That the committee express their earnest desire to co-operate with societies requiring larger accommodation for libraries and museums, either by "a combined application to government for a site or building, or by joint action for the purchase of a convenient site." The committee think that if the wider co-operation spoken of in the second resolution should be successful, the plan for the smaller societies "may be either treated as a separate block in an associated group of buildings, or as a constituent part of one large building." The committee have taken the necessary step of giving instructions for the preparation by a competent architect of sketch plans and the elevation of a building adapted to the requirements of the smaller societies. These plans, it is understood, will be laid before the committee when it reassembles in October. Further, the committee determined that the first subject for consideration at their next meeting "be the appointment of one or more of its members to represent its views and wishes to 'The Aid to Science Commission.'" If, eventually, only the smaller scheme be adopted, it is thought the cost of the whole building and the purchase of the site could be compassed by an outlay which would offer no pecuniary impediment.

MESSRS. LONGMANS' LIST OF NEW WORKS for the coming season includes many books of great interest; among others:—Notes during a Cruise among the South Sea

Islands in H.M.S. Curacao, by Julius Brencley; Memoir of Pope Sixtus the Fifth, by Baron Häbner, translated from the original French, with the Author's sanction, by Hubert E. H. Jerningham, 2 vols. 8vo; a Memoir of Dr. Cotton, late Lord Bishop of Calcutta, edited by Mrs. Cotton; the Life of Isambard Kingdom Brunel, by Isambard Brunel, B.C.L.; the Lives of the Lord Chancellors and Keepers of the Great Seal of Ireland, by J. R. O'Flanagan, 2 vols. 8vo; the History of Rome, by Wilhelm Ihne, English edition, translated and revised by the Author, vols. i. and ii.; a new volume of Chips from a German Workshop, by F. Max Müller, M.A.; a System of Logic and History of Logical Doctrines, by Dr. F. Ueberweg; the Student's Manual of the History of India, by Colonel Meadows Taylor; the Vatican Council and its Definitions, a Pastoral Letter to his Clergy, by Archbishop Manning; the Historical Geography of Europe, by E. A. Freeman, M.A., 8vo; the Truth of the Bible, Evidence from the Mosaic and other Records of Creation, by the Rev. B. W. Savile, M.A.; the Giants, a Witch's Story for English Boys, edited by Miss Sewell; the Story of Sir Richard Whittington, Lord Mayor of London, Written in verse and illustrated by E. Carr, with ornamental borders and initials engraved on wood by G. Pearson, and eleven full-page illustrations engraved on copper by H. Adlard; besides numerous works of a purely scientific character.

MESSES. RIVINGTON, among other books of importance, announce—Dictionary of Doctrinal and Historical Theology, by various Writers, edited by the Rev. J. H. Blunt; the Principles of the Cathedral System Vindicated and Proved, Nine Sermons preached in Norwich Cathedral, by Edward Meyrick Goulburn; Elements of Religion, Lectures delivered at St. James's, Piccadilly, in Lent 1870, by Henry Parry Liddon, D.C.L.; a Manual of Logic, or a Statement and Explanation of the Laws of Formal Thought, by Henry J. Turrell; the Psalms translated from the Hebrew, with notes, chiefly critical and exegetical, by William Kay, D.D.; Sermons, by Henry Melvill, B.D., Canon of St. Paul's; the Origin and Development of Religious Belief, by S. Baring-Gould, M.A. Part 2, Christianity; the Witness of St. John to Christ, being the Boyle Lectures for 1870, by the Rev. Stanley Leathes, M.A.; and Prayers and Meditations for the Holy Communion, with a Preface by the Bishop of Gloucester and Bristol.

MESSES. SMITH, ELDER, & Co. announce—On the Trail of the War, by Alexander Innes Shand; Essays of an Optimist, by John William Kaye; a new translation of Dante, by Rev. James Ford; Church Designs for Congregations, by James Cubitt, Architect, with many plates; a new volume of Life and Writings of Joseph Mazzini; Journeys in North China, by Rev. Alexander Williamson, with numerous illustrations and maps; and a re-issue of MM. Erckmann-Chatrian's graphic romances. Those that are already published are the Conscript, Waterloo, and The Blockade.

MESSES. GRIFFITH & FARRAN's announcements are Household Stories from the Land of Hofer, with illustrations; Out on the Pampas, by G. A. Henty, with illustrations by Zwecker; Sunny Days, with illustrations by Walter Crane; Trimmer's History of the Robins, in Words of one syllable; Adrift on the Sea, by Capt. Marryat's Daughter; Tales of the Saracens, by Barbara Hutton, with illustrations by Corbould; and Whispers of a Shell, by Mrs. Broderip, with illustrations by George Hay.

HISTORIC CHAIRS.—It is not long since a worthy follower of the art which Walton loved, secured for a comparatively low price the chair which had belonged to

him, and in which perhaps worthy Isaac was wont to sit while writing his admirable biographies and inimitable *Angler*. It appears, from the *Birmingham Daily Gazette*, that a like interesting and valuable relic of the greatest actor who ever adorned the British stage is now in the possession of Mr. Fred. Williams of Saltley, Birmingham. It consists of an antique chair of solid oak, curiously carved, bearing on the border of its back panel the inscription "David Garrick, 1774, Grub Street," and upon the panel itself the Shaksperian motto, "All the world's a stage." A larger chair, adorned with the name and titles of Sir Godfrey Kneller, carved in a somewhat similar fashion, is also in possession of Mr. Williams.

DEATH OF PROFESSOR MILLER.—Chemical science has sustained a great loss in the death of Professor Miller, of King's College Hospital, which took place suddenly at Liverpool. He was educated at Merchant Taylor's School. He studied for the medical profession at the Birmingham Hospital, and then entering King's College, London, assisted the late Dr. Daniell, who was professor of chemistry there. In 1839 he gained the Warneford (theological) medal. In 1840 he visited Germany, passing some time in Liebig's laboratory at Giessen, and in the same year became demonstrator in King's College. About this time he took the degree of M.D. in the University of London, and continued to assist Dr. Daniell till the death of that gentleman in 1845, when he was appointed to the vacant chair of chemistry.

CHARLES DICKENS,
Born 7th February, 1812,
Died 9th June, 1870,

is the simple inscription that marks the most recent grave in Westminster Abbey.

It will interest our readers to hear that, during certain operations connected with the Fleet sewer, the foundation-stone of old Blackfriars Bridge has been discovered, for which hitherto search had been made in vain.

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J. S. "The gallant gay Lothario" is the profligate leading character in Rowe's once popular tragedy of *The Fair Penitent*.

W. D. S. (Leeds.) Consult Keightley's *Fairy Mythology*, and the same author's *Tales and Popular Fictions*; Sir Walter Scott's *Essay, prefixed to Minstrelsy of the Scottish Border*; Sir F. Palgrave's article in the *Quarterly Review*, xli. 101; and above all, the third volume of Grimm's *Kinder- und Hausmärchen* (the *Little Aimagne* 4to edition of 1819), which consists entirely of notes—such notes, we think, are not found in the later editions.

G. C. The process for splitting paper, is described in "N. & Q." 1st S. viii. 413, 604; 2nd S. ix. 457; x. 18, 430.

THELWMAST. Archibald Boyd is the author of *The Duchess and The Cardinal*.

S. B. TOWERHEAD MAYER. The MS. *Life of Bishop Frampton* is in the library of the Rev. T. S. Evans, Vicar of Shoreham. See "N. & Q." 1st S. iii. 61, 314; vii. 605.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ERRATUM.—Ath S. vi. p. 239, col. ii. last line, for "King's College" read "Queen's."

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LONDON, SATURDAY, OCTOBER 15, 1870.

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Notes.

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THOMAS HERBERT NOYES, JR.

THE MARSEILLAISE.

"Arise, ye sons of France, our mother!
For glory waits us—'tis her day:
The tyrants fain would freedom smother—
Their blood-stained banners they display!
Hark! where your chimney smoke is wreathing,
Their fierce war-cries your ears can catch;
From out your very arms they'd snatch
Your wives, your babes, fell slaughter breathing.

"Brothers! to arms! what ho!
Form, form your serried bands!
In rills across your lands
The alien blood shall flow!

"What mean these slaves and their abettors—
These hordes and this cabal of kings?
For whom are these ignoble fetters—
These long-forged chains, these rusted rings?
For us, ye men of France,—God save us!
Transport of rage all unexpressed
Should blaze up now in every breast:
Now, as of old, they would enslave us!

"What now! shall bands of hated strangers
Lay down the law at our fireside?
What! shall these liveried hireling rangers
Dare beard our warriors in their pride?
Good God! shall fettered hands control us,
And force our heads beneath the yoke?
Shall despots vile our freedom choke,
And thus among their slaves enrol us?

"Tremble, ye tyrants and ye traitors,
Whose treason's branded in all eyes!
Tremble, ye treacherous tide-waiters!
Your vile plots now shall net their prize!
We're soldiers, one and all, to fight ye;
And if our brave young heroes fall,
The earth will grow fresh crops and tall,
Armed cap-a-pie, and keen to smite ye!

"Brothers, to arms! what ho!
Form, form your serried bands!
In rills across your lands
The alien blood shall flow!"

THE GERMAN'S FATHERLAND.

"What is the German's Fatherland?
Prussia is it, or Swabian-land?
Or is it where the Rhine-grape gleams?
Or where the Baltic sea-mew screams?
Ah no! to that we can't agree—
His Fatherland must wider be.

"What is the German's Fatherland?
Bavarian is it, or Styrian-land?
Why Austria surely it must be—
So rich in fame, in victory!
Ah no! to that we can't agree—
His Fatherland must wider be.

"What is the German's Fatherland?
Pomeranian or Westphalian land?
Or where the bleak Dunes' sand-drift curls—
Or where the brawling Danube whirls?
Ah no! to that we can't agree—
His Fatherland must wider be.

"What is the German's Fatherland?
Come, let us clearly understand:
Is't Switzerland or else Tyrol?
I like them both, upon my soul.
Ah no! to that we can't agree—
His Fatherland must wider be.

"What is the German's Fatherland?
'Tis time that we should understand:
Where'er men speak the German tongue,
And German hymns to God are sung;
By that same sign, by that same sign,
That land, brave German, must be thine!

"That is the German's Fatherland
Where bonds are knit by grasp of hand,
Where truth looks out of two blue eyes.
Where in the heart's nest warm love lies:
By that same sign, by that same sign,
That land, brave German, must be thine!

"All Germany shall be but one—
O God of Heaven, see it done!
And give us all one German mind,
That in our hearts it may be shrined!
Ah, that's the rock on which we'll stand,
All Germany our Fatherland!"

THE BLUCHER LIED.

[*"Was blasen die Trompeten."*]

"What means that bugle-blast? Lads! to horse quick and form!

The old Field-marshal rides on the wings of the storm;
His spirited charger he gaily bestrides;
His trenchant blade gleams in his hand as he rides.

Three cheers for old Blucher, boys! the Teutons are here;

The Teutons are sturdy, boys—hark how they cheer!

"Ah! was he not the man when all things had gone wrong?

He waved his sword aloft—oh, his arm was so strong;
He swore in his wrath, on the steel all gleaming bright,
That the Frenchman should learn how the German could fight.

Three cheers for old Blucher, boys! the Teutons are here;

The Teutons are sturdy, boys—hark how they cheer!

"By Katzbach-on-the-Water, oh, he made his oath good,

For there he taught the French how to swim in the flood;

Away now to the Baltic, ye Frenchmen, fare you well!
There, Messieurs Sans-Culottes, the whale shall sound your knell.

Three cheers for old Blucher, boys! the Teutons are here;

The Teutons are sturdy, boys—hark how they cheer!

"At Leipsic-on-the-Plain was the great and glorious fight;

He shattered there the Frenchman's glory and his might;

By one such fall as that many good old debts were paid;
A Field-marshal there was good old Blucher made.

Three cheers for old Blucher, boys! the Teutons are here;

The Teutons are sturdy, boys—hark how they cheer!

"Then ring out the brave bugles, ho! to horse, lads, away!

Ride forth, good old Field-marshal, like the storm wind to-day;

To victory ride forth,—to the Rhine, across the Rhine!
Yon brave old sword, 'tis France to your mercies I consign.

Three cheers for old Blucher, boys! the Teutons are here;

The Teutons are sturdy, boys—hark how they cheer!"

KÖRNER'S SWORD SONG.

"Good sword of mine beside me,
Come, just a word to guide me:
Why that bright glance at me?
I'll pay it back to thee.

Hurrah!"

"A good knight grasps me tightly,
That's why I look so sprightly;
A freeman's glaive am I,
That's why my spirit's high.

Hurrah!"

"Yes! I'm a freeman clearly,
And love thee, sword, as dearly
As tho' thou wert my bride
Betrothed and by my side.

Hurrah!"

"On thee I've ever doted,
To thee my life's devoted;
Oh! would our troth were tied!
When wilt thou fetch thy bride?
Hurrah!"

"The bridal night's red dawning
Is hailed by trumpets fawning:
The bride whom I adore
I'll wed while cannons roar.
Hurrah!"

"Oh for those sweet embraces!
My pulse already races!
Good bridegroom, come for me!
See, here's my wreath for thee!
Hurrah!"

"Art thou so fain of battle
As in thy sheath to rattle,
Your courage to parade,
My well-beloved blade?
Hurrah!"

"Yes! I am fain of battle,
And that is why I rattle:
I'm wild to see the fight,
I clank for sheer delight.
Hurrah!"

"Nay, keep your little room, love,
And do not mind the gloom, love;
I cannot have you here—
I'll fetch you soon, sweet dear!
Hurrah!"

"Oh! keep me not long waiting,
My drouth I would be sating
With blood-red rosebud's breath,—
Aye, with the full-blown death!
Hurrah!"

"Come then, forth of thy sheath now,
Come, come, and bring thy wreath now;
Thou art my eyes' delight,
I'll take thee home to-night.
Hurrah!"

"The fresh air's so delicious,
The bridal train's auspicious,
Bright as the bride's bright glance
The steel where sunbeams dance!
Hurrah!"

"Put forth your German talents:
Come on, ye noble gallants!
Your bride upon your arm,
Your hearts must feel her charm.
Hurrah!"

"Awhile ago the chance is
You dealt in stolen glances;
Now your acknowledged bride
Is beaming at your side.
Hurrah!"

"Come then, your love confessing,
Let your warm lips be pressing.
Bright steel with honest pride:
Who'd dare desert his bride?
Hurrah!"

"Now hear my darling singing!
See the bright sparks up-springing!
Hail marriage morn! my pride!
Hurrah! my sweet steel-bride!
Hurrah! hurrah! hurrah!"

I AM A PRUSSIAN.

- "I am a Prussian! know ye not my banner?
Before me floats my flag of black and white!
My fathers died for freedom, 'twas their manner—
So say those colours floating in your sight;
Herein I'll them resemble,
I'll never fear or tremble;
Come day, come night! let sunshine come or rain!
Prussian I am, and Prussian I'll remain!
- "With love and pride my Prussian blood I tender
A free-will offering to the German land,
Which our great Frederick forged; as its defender,
When by its foes hard pressed, I fain would stand;
Love's ties are hard to sever;
Our Fatherland for ever!
That ringing cheer thrills through my heart again;
Prussian I am, and Prussian I'll remain!
- "What though the storm beround me hoarsely roaring,
And night be lurid with the lightning's glow,
Worse storms ere now we've known the world de-
ploring,
When Prussian hearts no sign of fear would show.
Tho' rocks rend, tho' oaks shiver,
My heart shall never quiver.
Tho' tempests crash, and fiery flashes rain,
Prussian I am, and Prussian I'll remain.
- "When loyalty and courage swear allegiance,
While prince and people grasp each other's hand,
We shall not err if we should make them regents,
So we would flourish with our Fatherland;
Our bond let us renew it,
With faith and love imbue it;
So strengthened, ha! we shall not strike in vain;
Prussians we are, and Prussians we'll remain!"

A DRUBBIN' FOR COVIN: A JEU D'ESPRIT OF CARL
SIMBOCK.(From *The Athenaeum* of Sept. 17, 1870.)

- "This long while we all have been sitting at ease,
And rhyming with doving and loving;
But now that the enemy's tainted the breeze,
We'll rhyme him with drubbing and coving;—
His loving for drubbing has bothered the thief;
His drabbing for coving shall bring him to grief.
- "The Vosges are the natural boundary of France.
Is that what the Frenchman's so hot on?
He never has studied his 'Pinnock' perchance,
His geography else he's forgotten;
To school with him! What if he find he has blundered?
We'll surely relieve him of all he has plundered."
- "Wir sassen so lang in gemüthlicher Ruh'
Und reimten nur Liebe auf Triebe;
Dem verlogenen Feinde nun setzen wir zu
Und reimten ihm Hiebe auf Diebe.
Wie sehr ihm auch Liebe für Hiebe gebricht,
So fallen die Hiebe dem Diebe doch dicht.
- "Die natürliche Grenze begehrt der Franzos,
Und weiss nicht es sind die Vogesen,
Er hat von Geographie nichts los
Und nie den Carl Ritter gelesen.
Nun muss er so spät sich zur Schule bequemen;
Wir wollen ihm alles Gestohlene nehmen."

LONGEVITY.

[If we may judge from the number of communications which reach us on the subject of Longevity, it is one which possesses great interest for many of our readers. We have at the present moment, standing in type, as many cases as would occupy five or six pages. Some of them we have attempted to investigate, but the doing so involves so much time and labour that we have been compelled to abandon it; but in justice to the correspondents who have taken the trouble to forward them we have determined to print a selection of the most remarkable instances; and we may state that any evidence in confirmation of them will, we are sure, receive due attention from Mr. THOMAS in his promised volume on "LONGEVITY: ITS FACTS AND FICTIONS."]

RICHARD TAYLOR.—

"Death of the last Soldier who fought at Culloden.—On Friday the 9th instant Richard Taylor, the oldest pensioner in Chelsea Hospital, was buried with military honours, in a portion of the ground attached to the institution appropriated for the interment of old veterans. This mournful but impressive ceremony drew a vast assemblage of persons present. The deceased was followed by a number of his old companions in arms. He had attained the patriarchal age of 104 years, and his military services comprehended a period of more than fifty years. He was a drummer boy at the battle of Culloden in 1745; afterwards he served in Germany under Prince Ferdinand. He afterwards served in various parts of the world. The last action he was present in was on the plains of Alexandria, in Egypt, where the gallant Sir Ralph Abercrombie fell. He had been forty years and upwards in the Hospital."—*The Hull Observer*, 20 June, 1887.

A. O. V. P.

A MILITARY CENTENARIAN.—Some of your correspondents are interested in the "Centenarian" question. Are any of them aware of the existence of an officer at this present moment who retired from the adjutancy of the 88th Regiment, upwards of eighty-two years ago, and has been on half-pay since 31st March, 1783?

As adjutant he must have served previously for some years to acquire a sufficient knowledge of his duties, and sceptics who doubt whether any one ever really reached 100 years may be convinced by this living instance to the contrary, who must now number considerably more. B.

P. VERCRUYSE.—Died at Bruges, at noon on the 30th of December, 1827, Pieter Vercruysee, son of Philip Vercruysee, weaver, and widower of Isabella Cytters and Cecilia Michiels, aged 102 years, three months, and twenty-one days. On searching the baptismal registers of the leaden portion of the parish of Notre Dame, I find the following entry:—

"1725, 19 Augusti. Baptisatus est Petrus filius Philippi Vercruce et Marie Theresie de Naet coniugum, natu-
berli. Suseceperunt Petrus Basson et Joanna de Naet."

Peter Vercruyase celebrated his jubilee in August, 1825. He was then hale and hearty, and in the full possession of all his faculties; and had, I am assured by persons who knew him well, an excellent memory. I believe that no death of a person above 100 years of age has occurred at Bruges since then. W. H. JAMES WEALE.

MARGARET SHEILS (3rd S. ix. 98).—A friend of mine, lately Presbyterian clergyman at Maghera, now Professor in Magee College, Derry (the Rev. Thomas Witherow), whose notice I called to the subject, writes to me as follows:—

"Mrs. Sheils was well known to me. I was her minister for the last twenty years of her life, and was in the habit of paying her pastoral visits, the last of which was in the end of September, 1865, some three months before her death. I often enquired about her age, for I took an interest in her, as being the oldest member of my congregation. Neither she nor her daughter, in whose house she lived, could give any certain information about her age beyond this—that both agreed that she had been 'a married woman for eight years at the time of the *turn out*,' a term which our northern peasantry use to distinguish the Irish Rebellion of 1798. Her daughter, a very excellent woman in humble life, and incapable of a wilful misstatement, told me, as nearly as I can recollect, that she herself was four years old in the same year, 1798.

"This is all I could gather from them. Any evidence beyond hearsay, it would, I think, be impossible now to find, as the congregational registries are entirely lost.

"All would depend on her age at marriage, but this neither she nor her daughter knew. At her death she must, by her own account, have been seventy-six years a married woman. The impression which I had, when I saw her age stated at 108 in the local papers, was that it was over-stated by about ten years; but this was only an impression, and it is quite possible that I may myself have over or under estimated her age by a few years."

G.

Edinburgh.

ELLEN POLLARD.—I send the enclosed from a local paper, in the hope that, by its publication in the columns of "N. & Q.," some of your Irish correspondents may take the trouble to investigate the truth or falsehood of this rare instance of prolonged life:—

"AN INSTANCE OF GREAT AGE.—There is at present a woman named Ellen Pollard, an inmate of the Callan Union Infirmary, who has attained the patriarchal age of 104 years; and who, though she keeps to her bed, enjoys very fair health. She has a distinct recollection of events which occurred from eighty to ninety years ago, and is rather communicative about the rebellion of 1798."—*Kilkenny Moderator*.

P. A. JACOBSON.

ANN SWINFEN.—Another of those cases of presumed centenarians which upon rigid examination seem destined to collapse, having come before me in the course of some genealogical inquiries, I send you the result of my investigation.

On a monument in Long Buckley church, Northamptonshire, is the following inscription:—

"This Monument also perpetuates the Memory of Ann Swinfen (Mother of the above), a native of Newbold, in

Leicestershire, who, favoured with the enjoyment of her faculties far beyond the usual period, closed a well spent life in the firm hope of a happy immortality on the 14th day of May, 1803, aged 102 years."

The tradition in the family of this lady has always hitherto been that she led off a ball when she was upwards of one hundred years old.

By the courtesy of the present venerable rector of the parish where the above Ann Swinfen was born, the Rev. W. W. Greenway, Rector of Newbold-de-Verdun, near Leicester, I am enabled to state that this supposed centenarian was baptized, not in 1701, as the inscription on her monument at Long Buckley would require, but on October 16, 1704. So that, in point of fact, instead of her having died at the age of one hundred and two, Ann Swinfen had not completed her ninety-ninth year. H. L. W. T.

LONGEVITY (3rd S. viii. 64, &c.)—One often meets with a queer bit of learning in some unexpected place. In Willet's *Hexapla*, in *Leviticum*, ch. xxvi. 9, I find the following:—

"Ludovicus Vives (in *Aug. de Civit. Dei*, lib. xv. c. 8), writeth of a towne in Spaine, consisting of about an hundred houses, all of them inhabited by the seed of one old man, then living; so that the youngest of them knew not what to call him: *Quia lingua Hispana supra abavum non ascendit*, because the Spanish tongue goeth no higher than the great-grandfather's father. And Bas. Johan. Heroldus hath a prettie Epigramme of an aged Matron, that lived to see her children's children to the sixth degree:—

¹Mater ait, ²natæ dic quod ³sua filia ⁴natam
Admonet ⁵natæ plangere ⁶filioleolam.

¹The Mother said, Go tell my ²Child,
That ³her Gidle should her ⁴Daughter tell,
Shée must now mourne (that lately smiled);
⁵Her Daughter's little ⁶Babe's not well."

C. W. BINGHAM.

CENTENARIANS IN AUSTRALIA.—In disproof of the late Sir G. C. Lewis's sceptical theory, several indubitable instances of living centenarians might be forwarded from this part of the world. There is, for instance, a man known to be upwards of 103 years of age now living in Sydney. He is a kind of pensionary of the Roman Catholic Presbytery here, and was sleeping in a small cell attached to St. Mary's Cathedral on the night that noble and (for Australia) venerable ecclesiastical edifice was totally destroyed by fire. This happened only a few months ago, and the old man escaped unhurt, and is still living. There is also an old man, reported to be 117 years of age, now living in the neighbourhood of the Hunter River, in New South Wales. I append a paragraph, cut from a Tasmanian paper of recent date, giving an account of the death of a third centenarian. It will be noted that the dates in the life of this old man fix, almost beyond question, his exact age:—

"DEATH OF A CENTENARIAN.—A figure so familiar to the oldest residents of Launceston, that it seemed to be one of its tutelary genii, has at length passed away. Our obituary records the death of 'old John Dell,' which occurred yesterday morning. Mr. Dell had attained the remarkable age of 102 years and four months, having been born in the latter part of 1768. In his young days—a period so remote as almost to raise a doubt whether he ever was young—he was a soldier, and in 1788 accompanied his regiment, the 102nd, to Botany Bay, in the first fleet that proceeded to that little-known but greatly dreaded place. The deceased also took part in the memorable arrest, in 1808, of the Governor, Captain William Bligh, previously commander of the *Bounty*, the crew of which mutinied and sent him adrift in an open boat. The Governor was forwarded to England as a prisoner, and the deceased Mr. Dell was one of the guard who had him in custody. About the year 1810 he obtained a pension, and left the service when the star of the first Napoleon was at its zenith, and years before the world was appalled by the carnage of Waterloo. In 1818 he emigrated to Sydney with his family, and in October of the same year he arrived in this island, where he became permanently fixed, and obtained several grants of land in the district of Norfolk Plains. From that period to his death, Mr. Dell had been a resident of Launceston. The deceased was remarkable for his hale and hearty appearance. At every season of the year he was to be seen traversing the streets, supported only by a stick, and standing to converse for lengthened periods with any one who could afford the time to humour the old man's weakness. Three or four years back he suffered severely from influenza, which was very prevalent; but he recovered again, and latterly seemed nearly as well as before. About a fortnight since an obstinate bleeding of the nose came on, and continued for upwards of thirty-three hours; when at length the hemorrhage ceased, he was terribly reduced, and though he rallied sufficiently to get about the house, he never ventured into the street again. Death evidently resulted from the breaking up of an iron constitution such as falls to the lot of few persons to possess. A century! What a range for a single life, through what an eventful period, and what a panorama of marvels passed before the deceased, as steam, electricity, and other results of scientific research were developed."—*Launceston Examiner*, March 3rd, 1866.

Melbourne.

D. BLAIR.

AN AUTHENTICATED CENTENARIAN.—I inclose you a card which was sent to some friends of mine:—

"In Remembrance of
JAMES HARTNELL,
who died Feb'y 26th, 1866,
aged 102 years and 6 months.
Buried at St. Mary's Church, Bridgwater,
Monday, March 5th."

I send with this a certificate, of which the following is a copy:—

"Christenings 1768
September

28 James S of Andrew & Mary Hartnal"

"The above is a true copy of the Baptism Register of parish church of Bridgwater, county of Somerset. Extracted this ninth day of March, in the year of our Lord one thousand eight hundred and sixty-six.

"By me, EDWARD THORPE, Curate."

There is a discrepancy in the spelling of the

surname, but I believe it is admitted that about 1768 the orthography of proper names would not be thought of the highest importance by those whose duty it was to make the entries in the registers.

Mr. Hartnell resided in the neighbourhood of Bridgwater all his life, and he can be easily identified by his relatives and friends as the same person to whom the certificate applies. He preserved all his faculties to the last, and died more from absolute decay than from any acute disease. He had a great prejudice against doctors, and his relatives had to resort to a little *finesse* a day or two before his death to induce him to take "some of their stuff." Whether this antipathy contributed to his longevity, I must leave those to say who are older and who have had less "acids and alkalies exhibited" on their system than I have.

CLARRY.

ELIZABETH LEGG.—In looking over Collins's *Peerage*, vol. iii. p. 332, old edition, Legg, Earl of Dartmouth, I found the extraordinary length of days of many of the family so very striking that I think it is worth mentioning in "N. & Q."

William Legg, the second son of Thomas Legg, *temp.* Henry IV., died aged ninety-two, and was buried at Cassils, in Ireland. Edward Legg succeeded his father; had six sons and seven daughters, and died in the seventy-fourth year of his age, *anno* 1616. Elizabeth, his eldest daughter, lived to a hundred and five years. She was well versed in the Latin, English, French, Spanish, and Irish tongues. The third daughter, Margaret, wife of — Fitzgerald, lived above a hundred years, and was buried in Ireland. Anne, the sixth daughter, espoused to — Anthony, Esq., died in the 112th year of her age, in the year 1702.

JULIA R. BOCKETT.

HARRIET HARRISON.—The scepticism of the late Sir G. C. Lewis as to the possibility of the age of a hundred years being attained would probably have been satisfied by the case which I am about to relate.

Harriet Harison was the daughter of Lancelot Harison, Esq., of Folkington Place, and Sutton Seaford, Sussex, whose birth is stated in the pedigree (given in the *Sussex Archaeological Collections*, vol. vii. 132—3) to have occurred in 1735. She herself was born on March 24, 1766, and died at Freshwater, Isle of Wight, on March 28, 1866.

In early life she married A. Curry, Esq., and accompanied him to Sierra Leone, where his death took place. It may be of interest to know that, though she had lost her sight, her faculties were unimpaired to the last, and her cheerfulness never failed her.

As I am stating facts, for which I can vouch, I think it right to give my name.

HUGH WYATT, Recorder of Seaford.

CENTENARIANS, 1748.—The *British Magazine* for Feb. 1748 has the following entry in relation to the death of a Scottish centenarian:—

"At Mireton of Invernitye, in the parish of Kinclaven, Perthshire, aged 102 years, 2 months and 1 day, David Low, a blacksmith. He went little abroad for twenty years before his death, his sight having failed pretty much; ate only a little sowens once a-day, the last five years, but smoked a good deal of tobacco, about two-pence halfpenny worth a-week; was sensible and cheerful to the last; and was ill but a few hours, having been seized with a trembling. He got out five teeth in the upper jaw about two years ago, and one tooth last summer. He was twice married, and has left several children and grandchildren."

The same magazine has, in the same month of February, this notice:—"At Nantwich, Cheshire, two brothers named Stockton, the one in the 102nd, and the other (who has left a buxome young widow) in the 101st year of his age."

In April we are told that John Hussey at Sydenham, formerly a farmer at Crawford, Kent, died at the age of 116. "He lived upwards of fifty years on balm tea sweetened with honey for breakfast, and pudding for dinner, and retained his memory and senses to the last."

In the month of May, Thomas Wright, a farmer at Waldeshire, Kent, died, "aged 117, supposed to be the oldest man in England. He had then living nine children and thirty-eight grandchildren." In September, Mrs. Katharine Ratcliff, "at Newcastle, aged 103." The same month, Mistress Adamson of Grange, Essex, a widow, aged 104. She had five husbands, and left sixteen children and thirty-four grandchildren, to whom she bequeathed 2000*l*.

In the month of July preceding, Mr. James Colthunt, clerk to Deptford Yard in five reigns, died aged 105.* J. M.

MARY HIND.—Much interest has been shown of late—partly in connection with the honoured name and inquiries of Sir G. C. Lewis—on the subject of centenarians. Being recently at the house of a friend in Nottinghamshire, I visited the church of Sturton-en-le-Steeple, near East Retford, where there is a monument in the churchyard, at the south side of the tower, with the following inscription:—

"Also, MARY HIND, who
died May the 9th, 1801,
aged 102 yrs."

She must have lived, therefore, in three centuries.
Edinburgh. FRANCIS TRENCH.

* The magazine from which these extracts are made reached two volumes (1747-8), now of extreme rarity, and is very interesting from the obituary notices it contains. It was published in numbers at "Edinburgh: Printed by T. Lumsden and Company, and sold at their Printing-House in the Fish Market, and by Messrs. Hamilton and Balfour, W. Miller and J. Brown, Booksellers in Edinburgh; and other Booksellers in Town and Country."

CIPHER.

I venture to predict that the introduction of the neatly designed but fragile post cards will largely extend the practice of writing in cipher. For the present post cards will probably be used chiefly in business, and for printed commercial circulars; but no doubt after a time they will also be widely employed for written communication between private persons, and such communication will sometimes require the use of cipher. For it may be too much at present to expect that the Post Office, having divided the book postage of 4 oz. for 1*d*., now allowing 2 oz. for a ½*d*., will logically divide the private letter postage of ½ oz. for 1*d*., and undertake to carry ½ oz. for ½*d*.. Still this division must be considered only a question of time; and until the public obtain the relaxation literary men will probably in some cases use the post cards, and write either in cipher or in some dead or foreign language; perhaps in Sanskrit, which some of the soldiers now serving in the German armies are said to employ on the battlefield. Had I been able to use these post cards when I acted as clerk of the works during the renovation of my church, I should probably, in reporting through the post progress to the architect, have saved some two pounds from falling to her Majesty's exchequer.

As a reader of "N. & Q." I should much like to see some notes in these pages on different systems of cipher. The earliest use of cipher that I am acquainted with is of the time of Jeremiah (B.C. 606), who is supposed to employ the word *Sheshach* (xxv. 26) for Babylon (see Smith's *Bibl. Dict.*; s. v., and also s. v. Jeremiah, i. 972, n.) according to a principle well known to the later Jews, the substitution of letters according to their position in the alphabet, counting *backwards* from the last letter.

Probably some readers will have noticed the papers in cipher printed in the *Historical MSS. Report*, p. 5 *et seq.*, and may perhaps be kind enough to explain them. What was the cipher system that Pepys used in his diary?*

I have also made a memorandum of a paper on this subject by Dr. Wynter, and have heard that Mr. Hogg has published a book on cipher-writing. But in the country I am unable to refer to any of these works, and hope that others will have the inclination to hunt the hare which I am only able to start. W. H. S.

P.S. With regard to the post cards, it is certainly much to be wished that both or *all* the post-office stamps be stamped on the address side of the card, and that the other side be left entirely free for writing.

Yaxley, Oct. 8.

[* It greatly resembles that known by the name of "Rich's System," formerly used in the Nonconformists' academies.—ED.]

THE BEAR AND THE BADGER.—Your readers have doubtless frequently observed that, in our proverbial expressions, we retain many allusions to the old sports of bear and badger-baiting. Thus we say—"As sulky as a bear with a sore head," "As shaggy as a bear;" "Like a young bear, all your sorrows to come;" "Don't make the room like a bear-garden"; "As rough as a badger"; "Stinks like a badger," &c. There is a well-known fable which represents the bear as supporting life, when deprived of his usual food, by sucking his paws. Curiously enough, I heard last winter-time this power of sustaining life attributed to the badger (the only English bear). Badgers are common in this county (Surrey), and my informant was a hanger-on at the Foxhound Kennel, the story being, as far as hearsay was concerned, confirmed by the earth-stopper. It was told thus: "If you notice a badger's hole, when the snow is on the ground, you will never see any footprints at the mouth of it. He never comes out, even if the snow lies there for a month. He lies and sucks his paws, and that is all the food he gets; but when the snow goes away again, he comes out quite fat." A strange piece of folk lore for a place so near to London as Godstone!

Although there are many badgers in this neighbourhood, their existence is almost unknown except to hunting men and game-keepers.

C. W. BARKLEY.

Addiscombe.

SIR ISAAC NEWTON AND JUSTUS LIPSIVS.—Sir David Brewster, in his *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton*, vol. ii. p. 407, says:—

"A short time before his death he uttered this memorable sentiment: 'I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.'"

Compare:

"Te hortor; me unâ, ecce cani caput et genas incipiunt spargere, ecce quintus et quinquagesimus annus me pulsât; et ego sedeo, ambulo, et in litore vagus concubitas et lapillos lego. Venti vocant, navis oram solvit, recipe me o Sapientia, et in beatæ Tranquillitatis portu siste."—Justi Lipsi *Manuduc. ad Stoicam Phil.* dissert. ii. edit. Vesaliæ, MDCLXXV. tom. iv. p. 627.

R. C.

Cork.

THE TUMBLING LASSIE.—I copy the following from Lord Fountainhall's *Reports of the Decisions of the Scotch Court of Session from 1678 to 1712*. It is remarkable for its quaintness and homeliness of its style, and the singular character of its contents:—

"13 January, 1687. Reid the mountebank pursues Scot of Harden and his Lady for stealing away from him a

little girl, called the Tumbling Lassie, that danced upon his stage, and he claimed damages, and produced a contract whereby he bought her from her mother for 80l. Scots (2l. 10s. sterling). But we have no slaves in Scotland, and mothers cannot sell their bairns, and physicians attested the employment of tumbling would kill her; and her joints were now grown stiff, and she declined to return: though she was at least a prentice, and so could not run away from her master. Yet some cited Moses's law, that if a servant shelter himself with thee against his master's cruelty, thou shalt surely not deliver him up. The Lords assoilzied (absolved) Harden."

G.

Edinburgh.

PROVERBS.—The Italians say, "It's no use sending a doge to Venice." Although Venice has long been without a doge, the proverb is still used. It has the same meaning as "Sending coals to Newcastle."

I have heard another proverb in Italy—viz. "Pigs may fly, but they're not very likely birds." I give a literal rendering. The Italians will probably apply this last proverb to the continuance of a *dynasty* at present in jeopardy.

STEPHEN JACKSON.

"WHY, SOLDIERS, WHY?"—Mr. Chappell, in his *Popular Music of the Olden Time* (ii. 669), says that "How Stands the Glass around?"—

"is commonly called General Wolfe's Song, and is said to have been written by him on the night before the battle of Quebec; but this tradition is sufficiently disproved by a copy of the tune under the title of 'Why, soldiers, why?' in *The Patron, or the Statesman's Opera*, performed at the little theatre in the Haymarket in 1729."

He further goes on to say that both the words and music are contained in *The Songster's Companion*, published in 1775. I merely send this note to you to observe that the words of the song, "Why, soldiers, why?" are in a manuscript book of poetry in the Advocates' Library, Edinburgh, dated 1712, under the title of "The Duke of Berwick's March." WILLIAM PINKERTON, F.S.A.

COIN OF STRASSBURG.—Now that Strassburg (so lately Strasbourg) has fallen, after a long and noble defence, and Berlin telegrams of September 28 say, "All Germany welcomes most heartily the town of Strassburg now won back to her," it may be interesting to note the comet and commemoration thaler of that city for 1681, the year of its surrender to France (to which country it was finally given by the peace of Ryswick, 1697). This thaler—crown-thaler—commemorates the great comet of 1680 and the surrender of Strassburg in 1681. On its edge is the following legend:—STRASSBURG . DIR . SCHOENE . STATT . AN . FRANKREICH . SICH . ERGEBEN . DAT . 20 . SEP. May I ask if there is any other medal-money known of this town referring to the same event?

NEPHRITE.

Queries.

"NERO THE SECOND": A JACOBITE BALLAD.

Will any of your readers inform me where I can meet with a printed copy of a Jacobite ballad entitled "Nero the Second," which was printed and published at Exeter by one Philip Bishop, a bookseller there, in March 1715? For so doing an information was filed against him by the Attorney-General in the following terms:—

"Civitas Exoniæ et Comitatus ejusdem civitatis. Memorandum quod Edwardus Northey miles Attornatus domini Regis nunc Generalis qui pro eodem domino rege in hac parte sequitur in propria persona sua venit hic in curia dicti domini regis coram ipso rege apud Westmonasterium die Lunæ proxima post tres septimanas Sancti Michaelis isto eodem termino et pro eodem domino rege dat curiæ hic intelligi et informari quod Philippus Bishop de civitate Exoniæ Bibliopola existens homo seditiosus ac serenissimo domino Georgio modo regi Magnæ Britannię &c male affectus et malignus ac malitiose intendens dubia concernentia titulum ejusdem domini regis ad coronam hujus regni excitare et credi causare quod persona in vita Jacobi Secundi nuper regis Angliæ prætensa esse Principem Walliæ et post dicti nuper Regis decessum prætendens esse et suscipiens super se stilum et titulum Regis Angliæ per nomen Jacobi Tertii jus et titulum coronæ hujus regni habet ac cum malitiosa iniqua et seditiosa intentione ad dictum dominum Georgium modo regem Magnæ Britannię fore tyrannum et coronæ hujus regni usurpatorem representandum et proinde amorem et fidelitatem subditorum ejusdem domini Regis ab eodem domino rege subtrahendum viceimo die Martii anno regni dicti domini regis nunc primo apud parochiam Sancti Edmundi super pontem infra civitatem Exoniæ prædictæ et comitatum ejusdem civitatis quendam falsum scandalosum malitiosum et seditiosum libellum intitulatum *Nero the Second* impressit et publicavit ac imprimi et publicari causavit in quo quidem libello de et concernente dictam personam in vita Jacobi Secundi nuper regis Angliæ prætensam esse principem Walliæ et post dicti nuper regis decessum prætendentem esse et susipientem super se stilum et titulum regis Angliæ per nomen Jacobi Tertii continetur inter alia diversæ falsæ scandalosæ et seditiosæ materiæ scilicet in una parte inde secundum tenorem sequentem (videlicet) *George* (dictum dominum Georgium modo regem Magnæ Britannię innuendo) *has usurped our royall James's* (dictam personam in vita Jacobi Secundi nuper regis Angliæ prætensam esse Principem Walliæ et post dicti nuper regis decessum prætendentem esse et susipientem super se stilum et titulum regis Angliæ per nomen Jacobi Tertii innuendo) *throne*. Et in alia parte inde secundum tenorem sequentem videlicet *O Free borne Britain since a Tyrant* (dictum dominum Regem nunc innuendo) *reigns Assert your liberties shake off your chaines* In dicti domini regis nunc legumque suarum contemptum in malum exemplum omnium aliorum in hujusmodi casu delinquentium ac contra pacem dicti domini regis nunc coronam et dignitatem suas &c."

Upon this information Bishop was tried, and found guilty of printing but not of publishing. The sentence does not appear upon the record.

W. H. HART.

St. Peter's, Canterbury.

AUGUSTE BRACHET'S "GRAMMAIRE HISTORIQUE" (SECOND EDITION).—On the cover of this work it is stated that there is a preface contributed to the work by the eminent philologist E. Littré. Have any of your readers been more fortunate than myself in discovering to what portion of the book this notice refers?

C. W. BINGHAM.

BURNING BIRDS' EGGS.—The other day, driven by rain into a small public-house called the Bell and Bottle, at Knowl Hill, Berkshire, I heard one farmer tell another that he and a third person had been at one time friendly, but had since "burnt birds' eggs." He explained to me that the phrase was equivalent to "burning paper," and meant a kind of dissolution of partnership. He also said that it was current in Hampshire and Wiltshire. Is its origin known?

By the way, driving one evening at ten past the aforesaid public-house, we observed that it was already closed, and not a light visible even upstairs. Whereupon my urban and urbane comrade improvised thus:—

"Early are country hours, the traveller said,
The Bottle's empty and the Belle's in bed."

MAKROCHEIR.

THE NATIVE ARTIST'S CRUCIFIXION.—In *A Topographical Dictionary of Ireland*, by Samuel Lewis (vol. i. Lond. 1837) this statement occurs at p. 277 (see "Carrick-on-Suir") :—

"In the R. C. divisions the parish is the head of a union or district, comprising the parishes of St. Nicholas, in Carrick-on-Suir, and Newtownlenan, in each of which there is a chapel. The chapel of this parish is a spacious and handsome building; the interior is well arranged, and the altar is embellished with a painting of the Crucifixion by a native artist."

Will your very learned and frequent correspondent, MR. MAURICE LENIHAN, M.R.I.A., of Limerick, kindly furnish me with some information about the native artist, if known? By doing so he will much oblige

B. BOSTOCK.

Bristol.

A DIAMOND QUERY.—A person recently informed me that the greatest test of a pure diamond is the blowpipe. He stated that by the aid thereof, although its consistency is the hardest of any mineral, it would be dissolved into thin air—the diamond being a combination of pure carbon, freed from other gases. That is to say, that the Koh-i-noor under its influence would melt into vapour, and—

"Like the baseless fabric of a vision,
Leave not a rack behind."

Is this an acknowledged fact? If so, it is the most wonderful thing in nature: for I know of nothing in these spheres that, under igneous action, does not leave something in the shape of sediment

or earthy composites. Even water, by the action of fire, produces calcareous stone.

GEO. RANKIN.

FULLER'S MANUSCRIPTS.—I should feel glad to know if any of Dr. Thomas Fuller's MSS. are still in existence besides those in the Cambridge University library—i. e. *The Holy Warre and Holy State*, the first edition of which appeared in print about 1638-9. The original MS. of his *Church History of Great Britain*, &c., would be particularly interesting to
W. WINTERS.
Walkham Abbey.

THE WORD "IMP."—In an old copy of that curious little book, *The History of the XII. Patriarchs*, in my possession, are many MS. notes by a former owner. The term "wicked imp" occurring in the text has led to this note:—

"The word 'imp' was formerly used as an appellation of honour, as I have read it, in a very ancient epitaph beginning thus: 'Here lieth the right noble impe, &c.'"

I take it that the word in this instance is simply used in the obsolete sense of "offspring" or son. But where is such an epitaph to be found?

W. E. B.

JOHANNITER ORDEN.—How does one become a member of the "Johanniter Orden"? A paper states that a pedigree of fourteen quarterings is to be produced, and then the candidate will be invested with a white Maltese cross, pendent from a green ribband. To whom is the pedigree to be produced? By whom is the investiture made? Of course there must be a diploma. Numbers appear to have assumed the badge of the order; perhaps it is this that has brought some discredit on it. If members were formally enrolled and invested, after proper proofs of fitness, it would be likely to prevent abuses of the order—one in which many philanthropic individuals would gladly enrol themselves at present, for the assistance of suffering humanity.

CYWRM.

KERNEL.—"Henry IV. gave Sir Thomas Tunstall leave to fortify and *kernel* his mansion house, i. e. to embattel it." Blount quotes the above in his *Glossographia* from Camden. The *kernels*, therefore, were the embrasures of the battlements wherein the defenders took their stand to repel the besiegers. Now-a-days the usages of modern warfare reverse the order of things—the shell mercilessly destroys the kernel, instead of the shell being destroyed to get at the kernel. From this word, no doubt, originated the present military term *colonel*, the commander of a regiment. No doubt this arose from the fact that the men at the kernels of a fortification or castle were under the command of one officer, who may have been dubbed captain of the kernels, whose duties were to see the defenders at their posts and ready

to face the enemy. His name was identified with his position; and probably, when a sortie was made from the fortress, he was known as the kernel captain, and eventually colonel of his men. An Irish foot soldier is called a *kern*. The head or chief of the kerns would, therefore, be a kernel (colonel). Is there any reasonable approach to the truth in my conjecture? I want to know when the principal officer of a regiment was first dubbed colonel; also, whether the chief duty of the Irish kern was simply that of a soldier who defended the battlements from the onslaughts of the besiegers.*
GEO. RANKIN.

MODE OF SECURING A RING ON THE FINGER.—In the possession of a lady relative of mine is an old painting in oils, representing Sir William Segar, Garter Principal King-at-Arms to King James I. (1604), and his wife. They stand side by side, and are three-quarter portraits of life size. Sir William wears his crimson satin robe of office, and carries a wand. Lady Segar is richly dressed in Elizabethan fashion; and on the fourth finger of her right hand is a jewelled ring, to which are attached several black strings, curiously joined at the back of the hand and fastened round the wrist. Is such a mode of securing a ring ever known to have been customary? An artist of some experience, to whom it was shown, said that he had never seen a similar instance.

C. L.

MOHAMMEDANISM.—The venerable missionary, the Rev. Robert Moffat, tells us, the other day, that before leaving Africa, he was *fêted* by every branch of the church, except the Mohammedan. Is Mohammedanism a branch of the church? The only person I can recall who would appear to think so would be the Rev. C. Forster, quondam chaplain of Bishop Jebb, who claimed a high place for Islamism amongst the promises to the patriarchs, in his *Mahomedanism Unveiled. Apropos des bottles*, Who is intended in the remark made in the *London Encyclopædia*, article "Antitrinitarianism," which says—"a Socinian has become a Mohammedan, but no Mohammedans have become Socinian Christians." This would seem to be a statement of Horsley's.
QUIS.

COPIES OF SIR T. MORE'S "WORKS."—A correspondent has a copy of Sir Thos. More's *Works*, 1557, folio, in which there are two leaves duplicate, pp. 1261-2 and 1267-8, while pp. 1263, 4, 5, 6, are wanting. It is possible, if not probable, that a copy exists in some private collection where just the reverse is the case. May I then ask you to insert this in the widely-circulated pages of "N. & Q." to cause possessors of the book to examine their copies? C. J. STEWART.
11, King William Street, Strand.

[* Consult "N. & Q." 8th S. i. 180, 196.—Ed.]

PAINTINGS AT POMPEII AND THE VATICAN.—There is such a remarkable similarity between the wall-paintings of Pompeii, Herculaneum, &c., and the decorations of the Loggia of the Vatican, that did one not remember that the buried cities had not been discovered in the fifteenth century, one would think Raffaele had copied the designs. Were any or what classical paintings open to him, or is the resemblance a mere coincidence?

W. M. M.

A PORCELAIN QUERY.—Can any one tell me what porcelain is marked by an imperfectly made fleur-de-lis, apparently stippled in blue under the glaze? The paste is extraordinarily heavy and thick, soft, and of a dusky cream colour; but wonderfully translucent, well painted, with figure subjects.

J. C. J.

PORTRAIT OF TURLOUGH O'CAROLAN.—The following, which I deem worthy of a place in "N. & Q.," I copy from an old newspaper cutting which I find pasted on a fly-leaf of a volume of O'Halloran's *History of Ireland*. The cutting is not dated as to the year:—

"*Carlow, March 19.*—The only likenesses, ever drawn of this celebrated Irish Bard, has been, for some years, in the possession of Mr. Thomas Finn of this town. It was done by a Dutch painter, in the (sic) 1703, while on a visit, at the seat of an ancient Irish Family in the County of Limerick, where Carolan used often to bewail the miseries of his Country, over his harp with that sublime and feeling pathos, which will carry his name down to the latest posterity as a musical composer. An eminent artist, from Dublin, has been here within the last few days to take a copy, for the purpose of prefixing an engraving of it to a local history of Ireland."

What has become of the portrait? Mr. Thomas Finn was a well-known public writer and clever man, not remarkable, however, for very strong political principles. His relative, Wm. Francis Finn, Esq., was a barrister, and brother-in-law of Ireland's Liberator, the great Daniel O'Connell, and member, during some years, for Kilkenny County. The Finn family were for a long period identified with Carlow. The only portrait of Carolan I have seen is that which is prefixed to Hardiman's *Irish Minstrelsy* (2 vols. 8vo, London, 1831), and which is a mezzotint very beautifully engraved by J. Rogers "from an original painting." Could this be the original by the Dutch painter referred to in the newspaper extract? Carolan is represented in a sitting posture, blind at only twenty-five years of age, with flowing hair thrown back from the forehead and falling on his shoulders, and playing on the ancient Irish *cruith* or harp of his country.

MAURICE LENIHAN, M.R.I.A.

Limerick.

"**SAPIENS EST FILIUS QUI NOVIT PATREM.**"—Is the original of this expression to be traced to the following lines of Homer (*Ods.* i. 215)?—

Μήτηρ μὲν τ' ἐμὲ φησὶ τοῦ ἔμμεναι· αὐτὰρ ἔγωγε
Ὀὐκ οἶδ', οὐ γὰρ πᾶσι τις γόνον αἰεὶς ἀνέγνω.

"My mother tells me that I am his son, but I know not, for no one knows his own father."

Is this idea to be found in any subsequent Greek or Latin writer?

C. T. RAMAGE.

SHARD.—Mr. Halliwell, in his *Dictionary of Archaic and Provincial Terms*, refers to Harrison as calling the beetle the turd-bug, and to North as interpreting *shard* as cow-dung, and to Elyot for the same interpretation. If any of your readers will say what are the titles of the works of Harrison, North, and Elyot referred to, he will confer a favour on

IGNORAMUS.

Queries with Answers.

PROPHECY OF THE FATE OF NAPOLEON III.—It has been remarked by some journal that the late emperor of the French had recently been disturbed by the fear that a prophecy of Nostradamus was nigh its fulfilment, which gave but eighteen years, less three months, as the duration of his reign, and further, that the actual duration of the empire was in exact accordance with the prophecy. Query, which of the thousand quatrains of Nostradamus gives this important information? There is no copy at hand to refer to.

JOHN ELIOT HODGKIN.

[The following cutting from a country paper (of which the name is not given), sent to us by another correspondent, does not indeed furnish an answer to the query, but may assist in fixing the "quatrain" inquired for:—

"The war has brought to the surface the following prophecy of the famous Provençal poet and seer, Nostradamus, who died about 1575. He was born in the south of France, and was of Jewish descent. As physician and astrologer he was held in high estimation by the French kings and nobility:—

"When the figures of the century,
Added and doubled, both agree,
And seven tens the years decree,
Apollyon in the west shall rise
His haughty head in grand emprise;
Ruin shall mark his fierce advance;
War in his mien, death in his glance;
His engines of destruction dire
Shall fill the air with bolts of fire;
His metal ships shall scour the flood
And turn the river's course with blood.

• • • • •
Two kings in Gaul and Italy,
Three crowns shall bear, thrice chosen be;
The eagle empires then shall war,
And spread their desolation far;
The one that most on others preyed
Shall be defeated and dismayed;
The one that warred for fancied fame
Shall lose his kingdom and his name.

The North shall come like beasts of prey;
The South shall mingle in the fray;
The East shall Memnon's statue raise;
The West shall see her cities blaze;
The Crescent, waning, shall decay
Before the beams of the new day.

From the waters hear the roar
On the lion's rock-bound shore,
And on the green western isle
See the tearful maiden smile;
One is caged and one is free.
Hear the shouts of liberty
From the isles and from the plains—
Scythian youth and Gallie swains.
Thunder shakes the hills no more;
Cascades over mountains pour.
From the land where broods the dove,
Words of cheer on chords of love.
Through the ocean's slimy bed
Life shall triumph o'er the dead.
Heaven shall then its brooding wings
Fold o'er all sublunar things.
Men, united, know no war—
Liberty their beacon star;
O'er the land and o'er the seas
Shall be one universal peace.

Then Apollyon's legions dead;
Then the king with triple head
Shall no more his fatal sway
Over men hold day by day;
Their sun in blood for ever set,
They'll be forgot as they forget.

"The interpretation suggested is that the 'figures of the century, one and eight,' are to be added, making nine centuries, which, doubled, make the eighteen centuries; then add the seven tens, and the 1870 rises to view."]

"CAVALIER'S LITANY."—Can any one furnish the words of "The Cavalier's Litany" printed in 1682, or direct me to a source from whence I can obtain them? In a note to Dr. Johnson's *Life of Dryden*, in the finely printed edition of that poet's works by Routledge (1867), three of the lines are mentioned as follows:—

"From dining with Bethel and supping with Clayton,
From a lash with the quill of satirical Dryden,
From a high-mettled Whig that was kicked at Low-Layton,

Libera nos," &c.—Note (1).

J. S. UDAL.

Park Street, Grosvenor Square.

[Political Litanies were formerly much in vogue. In the fullest collection of *Poems on Affairs of State* four of these are to be found—viz. at vol. iii. pp. 25, 208, 253, 297; and in Mr. Wilkins's valuable collection of *Political Ballads* he has printed no less than five of them (vol. i. pp. 23, 59, 125, 255, 268). "The Cavalier's Litany" is

not, however, reprinted in either of these collections; but our correspondent will find it among the broadsides of the King's pamphlets in the British Museum, under the press-mark 112, f. 44

16.]

FELTON'S GALLOWS ON SOUTHSEA BEACH.—A few yards distance from the left-hand entrance to Southsea Pier the Corporation of Portsmouth erected in 1848 a very ugly wooden obelisk composed of deal planks with a cast-iron inscription recording the opening of the esplanade. It has lately, being rarely painted, begun to exhibit signs of decay; its joints are gaping, and unseemly chinks deface its obeliskine beauty. Seeing a lot of people a few days ago peeping through these chinks into its interior, I followed their example, and there saw encased the remains of a large post, which I was informed by a looker-on was the remains of Felton's gallows.

I am aware that Felton was hung in chains on Southsea beach; but would be glad to be informed by any Portsmouth antiquary, does the obelisk in question really encase the remains of his "Galgenbaum," or is the post in question only an internal prop to hang the wooden obelisk and its cast-iron inscription upon? Slight, in his *List of Portsmouth*, mentions the existence of the remains of the gallows in question a few years ago.

H. H.

Portsmouth.

[It is stated in Murray's *Handbook of Hampshire*, p. 180, that Felton was executed at Tyburn, but his body was afterwards hung in chains on Southsea Common. A part of the gibbet is enclosed in the obelisk on the common. The knife or dagger with which he killed the Duke of Buckingham is now in the possession of the Earl of Denbigh at Newnham Paddock in Warwickshire.]

"LAUGH AND LAY DOWN."—What was this game mentioned in the literature of the latter end of the sixteenth century, and where may a description of it be found? G. C.

["Laugh and lay down" is a juvenile game at cards, in which the winner, who holds a certain combination of cards, lays them down upon the table; and laughs at his good success, or, at least, is supposed to do so.

"Eye on this winning away,
Now nothing but pay, pay,
With laugh and lay downe,
Borough, citie, and towne."

Skelton, *Poems*, p. 168.]

ARMS OF THE DUKE OF MONMOUTH.—Can any reader of "N. & Q." inform me of the arms borne by the Duke of Monmouth? W. M. M.

[The achievement for his Grace the Duke of Monmouth will be found in the *Gentleman's Magazine*, lxiii. 229.]

QUOTATION.—Bentham observes in his *Deontology*, ii. 95:—

"There is profound philosophical truth in Shakespeare's dictum that—

'All delights are vain; but that most vain
Which, with pain purchased, doth inherit pain.'"

Where does Shakespeare say this?

H. W. CHANDLER.

Pembroke College, Oxford.

[In *Love's Labour's lost*, Act i. Sc. 1.]

Replies.

ORDERS OF KNIGHTHOOD.

(4th S. v. 360, 472, 512, 541, 607; vi. 121, 197, 223, 253, 263.)

The remarks of Sp. as to revival of orders by private persons seem to me very valuable in the interest of common sense. The Order of St. John of Jerusalem has been the subject of discussion before in "N. & Q."; but the fresh statement of modern pretensions creates a necessity for some further explanations. Sp. will, I hope, end with seeing that there is no such event as a Roman revival of the order.

The Order of St. John of Jerusalem, which after the loss of the Holy City, successively occupied Rhodes and Malta, originated in the time of Godfrey of Bouillon. It was at first attached to a hospital for pilgrims of both sexes. It was founded for the Latin rite, and was established as an order by Pope Paschal II., the pope who erected Ely into a bishop's see. The hospital was first served by the monks of the Order of St. Benedict. Afterwards the Order of Hospitallers added to their hospital duties the military service for which Christendom had so often to thank them.

The establishment of langues is only an accident of the order, analogous to the division of Christendom into bishoprics. Henry VIII. had no more power to dissolve the houses of St. John of Jerusalem than he had to suppress or erect bishoprics independently of the spiritual power. He could take, and did take, the lands, and money, and churches. In his son's reign the church of the order in London was blown up and used by Somerset for his new palace. His daughter Mary restored the order to their rights in England. His other daughter, Elizabeth (if she was his daughter), suppressed them again. But the office of "Prior of England" has, I believe, never ceased, though of course in all temporal relations in England merely a nominal one. Sir Richard Shelley was Prior d' Inghilterra in Elizabeth's reign. His arms as prior are figured by Ruscelli in his *Imprese*, 1563, "Riccardo Scellei, Prior d' Inghilterra." Many of the readers of 'N. & Q.' will recollect the title "Prior Angliæ"

cut in stone in the Altieri Palace entry at Rome; and the house of the Hospitallers themselves.

The institution of the order began with the Holy See. It remains under the same jurisdiction. Having lost Malta, its centre has been placed at Rome; but, though for obvious reasons mainly continental, it has several English knights. The new Hospitaller church and infirmary in Great Ormond Street are of the foundation of one of them.

The notices, at pp. 253, 263, of the new institution which takes the name of St. John of Jerusalem (in Angliâ), recite the employments of the members. But these employments, in which any benevolent persons may engage, are not evidence that any one is member of the Order of St. John. To avoid being misunderstood, I beg to say that there need not be any dispute about this or any other name. There can be no doubt, according to the temper and custom of this country, that any man may call himself what he pleases. He possibly may not be accepted at all in his own sense; but he has the private happiness of giving his own account of himself. The gentleman who decided on taking the name of Norfolk Howard had a right to do so; but it has never been suggested that he was received as a kinsman by the illustrious race whose name he appropriated.

Similarly, I do not question the civil right of any society of persons to call themselves Knights of St. John, or St. George, or Benedictines, or anything else. But they will not find that they are acknowledged by the real owners of such appellations. I see, for instance, no reason why the Rev. Charles Spurgeon, of whom I speak with all personal respect, should not have a house of St. John in his district; for every one must rejoice in the bodily works of charity which these societies are described as performing. But I think that Mr. Spurgeon would be surprised at being told that by such a step he became member of the Order of Malta, and that he was not a member of a "separate order" (p. 263.)

The statement (p. 263), that "The German Roman Catholic knights are for distinction known as Malthazer," is of much the same value as if persons living in the Isle of Wight were to say—"The island adjoining to us is for distinction known as England." It is quite a different thing, even in England, to take a name, and to say that you are of the same family. The "Johanniter who belong *exclusively* to the Evangelical Church" (p. 263), and the gentlemen who belong to the Established Churches in England, and Scotland, and possibly to "all creeds" (p. 264), may no doubt call themselves Knights of St. John. But they have nothing to do with the order which once had St. John's, Olerkenwell, and of which Sir Richard Shelley was prior. The excellent

work of material charity in which they assist is one which will command our respect. Their name alone will command none.

A full account of the institution of the order may be seen in the *Histoire des chevaliers Hospitaliers de S. Jean de Jérusalem* by the Abbé de Vertot. Gibbon has a malicious note in his fifty-eighth chapter. Part of the note is this:—

“William of Tyre (L. xviii. c. 3, 4, 5) relates the ignoble origin and early insolence of the Hospitalers, who soon deserted their humble patron, St. John the Eleemosynary, for the more august character of St. John the Baptist.”

If Gibbon had given particulars he would have failed in verifying his sneer. The “origin” was the beneficence of merchants of Amalfi, and St. John the Eleemosynary was Patriarch of Alexandria. I have at hand only Horologgi’s edition of William Archbishop of Tyre’s *History of the Holy War*. He says, spelling Italian in the way usual in 1562, when the book was printed at Venice:—

“Era all’ hora in piedi il Monasterio de gli Amalfitani, che si chiama hoggi di ancora di Santa Maria Latina, e l’ hospidale ancora ivi vicino dove era una picciola Capella del beato Giovanni Eleimone Patriarcha di Alessandria,” &c.

The early insolence—which is detailed by William of Tyre, with strong bias against the order, at the places specified by Gibbon—consisted in having a dispute with the patriarch, which was decided in favour of the Hospitalers by the Holy See, to which both sides appealed.

In his second volume (ed. 1732, Amsterdam), the Abbé de Vertot, speaking of the persecution of the religious in England, says:—

“Les Commandeurs et les Chevaliers de Malthe, dévoués d’une manière particulière au Saint Siège, et qui reconnoissoient le Pape pour leur premier Supérieur, ne furent pas exempts de cette persécution. Mais comme cet Ordre, composé en partie de la première Noblesse, étoit puissant dans le Royaume, et que le Prieur de Saint-Jean de Londres, avoit même séance dans le Parlement en qualité de premier Baron d’Angleterre, il’ (the King) ‘différa leur proscription et la suppression entière de l’Ordre. . . . Cependant il n’y eut guère de persécutions qu’il ne leur fit essayer: la plupart, sous différens prétextes, furent arrêtés; ou du moins on saïsit les biens de leurs Commanderies. Ceux qui purent échapper à la malice et à la dureté de ses ministres et qui prévoyoyent les suites funestes du schisme, abandonnerent tous leurs biens, et se retirèrent à Malthe.”

Such was the fate of the temporalities of the great order in this country. D. P.
Stuarts Lodge, Malvern Wells.

BURIAL-PLACE OF EDWARD PLANTAGENET, SON OF RICHARD III.: CORONATION OF RICHARD III. IN YORK MINSTER.

(4th S. v. 89; vi. 131.)

Since writing on this subject to “N. & Q.,” a friend has drawn my attention to the following passage from a little tractate called *Wanderings*

in *Wensleydale*, by George Hardcastle; and as the point is one of historic interest, I have transcribed it, though scarcely thinking that the statement is deserving much credit:—

“It is not certain where Richard buried his boy; but it is more than surmised that investigations now in progress will establish Sheriff Hutton, one of Richard’s Yorkshire castles, as the chosen place of sepulture.” (P. 44.)

Sheriff Hutton Castle had, like Middleham, become the property of Richard by his marriage with the Lady Anne Neville, the daughter of the Earl of Warwick, but it does not seem to have been so favourite a residence as Middleham, nor so likely to have been selected as a burial-place for his son. Most probably a magnificent funeral fell to the lot of the heir-apparent of the throne of England, whose premature death happily prevented his witnessing the overthrow of his father in the following year, 1485.

With regard to Richard, one of the illegitimate sons of Richard III., I would refer H. P. D., who writes at p. 218 of the present volume, to “N. & Q.” 1st S. vi. 583. He will there find some interesting particulars concerning him, with mention of the other illegitimate progeny, and the story also to which he alludes concerning his working as a mason for Sir Thomas Moyle at Eastwell, near Ashford, in Kent. In the article referred to, it is said that Drake, in his *Eboracum*, p. 117, mentions King Richard III., when at York, having knighted this illegitimate son, but that this ill accords with a tradition that he was taken to Bosworth field just before the battle, and that his father promised to acknowledge him in case of a prosperous issue. Now in 1483 Richard III. made a progress through the midland and northern counties of England shortly after his coronation in London, and at Pontefract Castle he was joined by his son, the youthful Edward Plantagenet, Earl of Salisbury. On September 8, he and his queen were crowned with great pomp in York Cathedral by Thomas Rotherham, Archbishop of York, and who had filled the office in previous reigns of Lord High Chancellor of England. It is surely far more probable that on this visit to York he conferred the honour of knighthood on his heir-apparent, and not on an illegitimate son, as stated by Drake.

Since the above was written, a book (*York Records of the Fifteenth Century*, by MR. DAVIES) has been placed in my hands, in which it is shown that this second coronation of King Richard III. cannot be satisfactorily proved (see p. 280 *et seq.* of the Appendix). For, as it is observed, the archives of the city of York are silent on the point; nor is there the slightest allusion to the matter in the records of the official acts of Archbishop Rotherham. A contemporary historian merely asserts that “a day was appointed for the coronation,” but does not mention its having

taken place, and yet writer after writer of English history has asserted it as a fact, and gone on to assume a point which needed proof. My theory is borne out at p. 282 of the same book, that it was the legitimate son who was knighted, and not the illegitimate one; but in a quotation from Fabian, cited by MR. DAVIES, Richard is said to have made on the same occasion "his bastard son capitayn of Calais, which increased more grudge to him ward." Prince Edward, who was then ten years of age, having been born in 1473, was also created at the same time Prince of Wales. It must then be incorrect for Rous, quoted in a note at p. 282, to assert that he was "parvulus, ætatis septem annorum et parum ultra."

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

PENNSYLVANIAN IDIOMS.

(4th S. vi. 249.)

The avowed object of your number for Sept. 24, MR. Editor, having been, in nautical phrase, "to clear the decks," I am obliged to commence by asking if you will tolerate a rejoinder upon one of the papers printed in it.

A correspondent, MR. THOMAS STEWARDSON, JUN., after giving a list of words in use in Pennsylvania, adds, that "it would be gratifying to him to learn whether any of them are still in use in the mother country." I can answer for the following, which I believe to be not at all merely local:—

Brashy, as applied to soil, mixed with broken rock.

Scutching, for whipping.

Anan, for "what?"

Housen things, household goods.

To *fash* oneself may be good English, but it is better French: "Ne fâchez-vous pas pour rien"—Do not vex, or put yourself in a passion, for nothing.

Skimping, niggard, saving. Used as an adjective.

Other-guess, that is done in another guess fashion, in a different way.

To *nuzzle* up, as a child to its elder, or a puppy to its mother.

To be *shut* of a thing, to be rid of it. Horne Tooke (*Diversions of Purley*, part II. ch. iv.) says this is the past participle *ŕcear*, of the Anglo-Saxon and English verb *ŕcýtan*, *ŕcitan*, *projicere*.

Nesh. H. Tooke says (part II. ch. iv.) that this is merely the Anglo-Saxon *hnefc*, differently pronounced and written, and is the past participle of *hnefcian*, *mollire*. I cannot better illustrate its meaning than by quoting, with a slight alteration, two lines from the second minstrel's song in "the Trajycal enterlude of *Ælla*," whether written by Rowley or Chatterton it matters not:—

"Yn daiseyd mantels ys the mountayne dyghte;
The *nesh* yonge coweselepe bendethe wyth the dewe."

Now, if we substitute the word "primrose" for "coweselepe," and imagine it to be growing on the bank, and in the spray of a mountain stream, the description will be perfect. Wordsworth must have felt this, and noticed primroses growing in such a position:—

"Nature ne'er could find her way
Into the heart of Peter Bell.

"In vain, through every changeful year
Did Nature lead him as before;
A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

Peter Bell, Part I.

Still further, on the subject of words, UNEDA, another American correspondent (4th S. vi. 263), observes, with reference to the question about *peas* or *pease*, that a relative had informed him her young children, supposing *cheese* to be a plural noun from its final sound, had got into a habit of calling one cheese "a *chee*." Pegge, in his *Anecdotes of the English Language* (p. 55, note), says of the Londoners of his time (though I do not see why he should have confined it to them), that they mistook the word *chaise* for a plural, and supposed the singular of it to be *shay* or *chay*; and in *post-chaise*, that they suppressed the last letter of *post*, whereby the word was altered to *po-shay*. He adds, that he remembered the mayor of a country town who had the same idea of plurality annexed to the word *clause*; and therefore, whenever he meant to speak in the singular number, would talk of the *claw* in an Act of Parliament. Incredible as it may seem to the reader, now that the schoolmaster is abroad, I have heard the mayor of a very considerable town in the South of England * make this mistake. I was very young at the time, and remember laughing most irreverently at the idea of the *claw* of an Act, being that part which took hold of the culprit; but I had no idea at the moment of the real nature of the blunder. W.

Many of the words quoted by MR. STEWARDSON are still in existence in some of the rural districts of Essex and Hertfordshire, a few illustrations of which may prove interesting to some of your readers. (To give the whole of the different renderings of these words would be trespassing too much on your valuable space):—

Mammock.—At a village in Hertfordshire I overheard a mother scolding her child. The following appeared to be the subject of dispute:—Mother: "Now, then, don't sit there *mammocking* them air vittals over. If yer can't do arout *picklicking*, you'll 'a' ter do arout grub altogether. So mind that, Miss!"

* *Entre nous*, a mayor of Southampton.

I have heard it made use of in Essex, instead of *mimicking*. Dining one day at an hotel not many miles from this neighbourhood, the word was used as implied in Shakespeare. The host, sitting at the head of the table, was making sad havoc with a leg of mutton. The hostess appeared to eye him with impatience, and at length exclaimed: "Really, John, I sat as long as I could, but I couldn't stand any longer to see you *mam-mocking* that mutton in that horrible manner."

Housen = house is a word frequently used in the rural parts of Essex: "Whose *housen* doo yow live in, eh bowh?"

Gadding.—"Jim, baint yer commin' hawm? yowt allos *gadden* arter ther gals."

Work brittle, active, stirring: "The lad's *work-brittle*, he don't want elbow grease."

Ruck up.—Fond mother to pet daughter: "Jemima, my dear, don't go out that sight, your dress's all *rucked up* behind!" Daughter: "What's the odds, mother? I looks all the more engaging."

Skimping.—"I think that shopman gave me very *skimping* measure."

Scrumptious = charming. This word also appears to be common. Fond lover: "Oh you *scrumptious* little duck! I could kiss you from now till to-morrow." Fair one, giving a sidelong, pleased look at her lover: "How foolish you dow talk, Samiwell!"

Nuzzle up.—Indignant father to fond mother: "You'll *nuzzle up* that ere gal till she can't yarn salt for her porridge."

To be shut.—Farmer to father of a lad working on the farm: "I say Tom, I shall have to get *shut* of that lad o' your'n; he's no good to me; the sooner I get ready of him the better." Also, "*shut up*," to stop talking—which you will find occur in the next.

Patchin.—Two next-door neighbours, quarrelling over the respective merits of their two daughters: "I tell you what, Mrs. C—, your dorter Bet aint a *patch* on my Sue, and aint her compare in any respect; so you'd better *shut up*, and as soon as yer like tew." Another instance—Robert, a lad gone for a soldier: "Ah! Bob wasn't a *patchin* to his brother Dick."

It has always been a point of interest to me to jot down any peculiar expressions in common use with our agricultural classes and others. It is for that reason that I have given the above extracts (from my note-book) verbatim.

J. PERRY.

Waltham Abbey.

"MUNDUS UNIVERSUS," ETC. (4th S. vi. 93, 143, 258).—I have only to-day (Sept. 15) seen the query and the two replies. To these I offer a supplement. The following is extracted from a collection of *Adagia* (Francofurti, MDCXLVI.), to

which I referred in a letter in *The Times* of September 8, 1869, headed "A Book of Latin Quotations" (that being the heading of a review, in *The Times* of August 31, of a book by the late Mr. Alfred Henderson), entitled *Latin Proverbs and Quotations* (Sampson Low, 1869):—

"*Vita mimus est.*"

"Pincianus in Senecæ de tranquillitate vitæ libro primo, capite decimo quinto, legit: Omnia hominum negocia similia mimis esse, sive mimicis. Nam et vetus est, inquit, adagium, mimum esse vitam. Et Augustus, auctore Tranquillo, paulo ante obitum amicos percunctatus est, Ecquidvis videretur mimum vitæ commodè transegitse."

This is under the greater heading, "VITA HOMINIS MISERA ET BREVIS." It is one of a series of such observations (under similar minor headings) for which the collection is indebted to the *Sylloge* of Cognatus, which work is one of those drawn upon.

Palladas's epigram (p. 258) is thus rendered into Latin by Joannes Secundus:—

"Vita hominum scena est lususque: aut ludere discas, Sepositis curis, aut miseranda feras."

This Latin rendering appears to me to be better than Dr. S. Johnson's, which may be found in Wellesley's *Anthologia Polyglotta*.

JOHN HOSKINS-ABRAHAM.

Combe Vicarage, near Woodstock.

REPRODUCTION OF OLD WITTICISMS (3rd S. i. 324, 394; ii. 19; iii. 58).—Looking recently through Swift's *Polite Conversation*, I was struck with the ordinary sayings of the present day which there abound, and of which I had never suspected so old a source.

Many of them are now current as introduced by our cousins across the water: thus, "Some are wise and some are otherwise,"—a phrase lately applied by an American humorist of the Doesticks class to the ten virgins. Everybody has laughed over Sam Weller's reply to the housemaid, when No. 22 wanted his boots: "Ask No. 22 vether he'll ave 'em now, or wait till he gets 'em;" but Swift makes Miss Notable use almost the very words. Then we have Neverout telling Miss that she "lyes," to which Miss naturally objects; when Neverout continues—"I mean you lye—under a mistake."

There is a cant saying of our day, when stale news is told us: "Queen Anne's dead." Swift has the same, only substituting Elizabeth for Anne.

Lastly—for I could quote a hundred—"A penny for your thoughts." This has already been shown in "N. & Q." (4th S. ii. 459) to be met with in Lily's *Euphues*; but Swift gives the retort as well, which I had always considered quite a modern invention: "They ain't worth it, I was thinking of you."

W. T. M.

THE HIGHLANDERS AND THE DANES (4th S. v. 252, 566; vi. 61.)—On the plea of *res noviter*, permit me to supplement my reply to A HIGHLANDER in the statement that while Ferguson,* in regard to certain Scandinavian personal names, the prefix of which he assumes to be Celtic, suggests that "The respective prefixes 'O' and 'Mc,' in Ireland and Scotland, might indicate a cross between the natives and the northern settlers," Thomson† says the "terms of family descent, such as 'Mac' and 'O,' are apparently Gothic." I showed the use of the prefix *Mac*, not alone by the Norwegians, but by the Scandinavian inhabitants of the Craven district of Yorkshire, and cited cognate terms in the Dutch language, but overlooked their Anglo-Saxon equivalents—*Mæg* (*mæg*, *mecg*), son, kinsman; and correlative *mægð*, tribe, kindred, generation. Pinkerton tells us: "The Norwegians were lords of the Highlands and isles from the ninth century, and remain still in their progeny." And again: "The Highlanders were not indeed even subject to the Scottish crown from the ninth to the sixteenth century, but to the Norwegian lords." We have also the authority of Lord Ellesmere‡ for believing that "the connection of Scandinavia with Caledonia is much older than the conquest of England by the Saxons," i. e. the date of the alleged conquest.§

A MIDDLE TEMPLAR.

"NESH": "NEB": "BUTTY" (4th S. v. 599; vi. 62, 100, 249.)—This note has reference chiefly to MR. STEWARDSON'S communication last referred to on the Pennsylvanian idioms.

Piece, piece-time, is good ordinary Scotch, at least Aberdeenshire Scotch. Every boy in that quarter, at twelve o'clock, expects his *piece* (usually a cup or can of milk, and a piece of oat-cake); and twelve o'clock is, or fifty years ago was, *piece-time*. *Water-brash* is a well-known disorder, a discharge of clear acid liquid from the stomach, being or accompanying heartburn, and is known by the name of *water-brash*. *Hunkers* is, in ordinary Scotch, the haunches—that is, a person is said to sit on his or (more usually) her *hunkers* when resting on the toes or forepart of the foot, and bending the knees, the party sits, but without any seat. To *red*, is also ordinary Scotch: "to red up the house," that is, to put the furniture in order. *Fash*, too, is good Scotch: "I canna be fashed," that is, I cannot take the trouble; the

laird of Cockpen had remained a bachelor because "favor in wooing was *fashious* to seek." A *redding-comb* is simply the opposite of a small-toothed comb. *Neb* is the beak of a bird, and, by metaphor, any other sharp point—as the *neb* or *nib* of your pen. All the above words are now in use in Scotland in the senses above indicated. *Skunner* is also good Scotch at this day; not, I think, used as a noun, but as a verb: anything very disgusting (physically so) is said to be "enough to *skunner* a body." Two old men whom I used to see in Leicestershire, always weeding in a garden or the walks side by side, continued to do so till one of them died. The survivor was always condoled with as having lost his *butty*.

J. H. C.

THE DEATH OF MOSES: THE KISS OF GOD (4th S. vi. 197, 261.)—The following is from Bishop Jeremy Taylor's *Holy Dying*, chapter iii. section vi. subsection 5 (just before the three minor subdivisions which are at the close of this subsection):—

"Moses died at the mouth of the Lord, said the story; he died with the kisses of the Lord's mouth (so the Chaldee paraphrase): it was the greatest act of kindness that God did to His servant Moses; He kissed him, and he died."

Our "authorised version" runs thus:—

"So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord." (Deuteronomy, xxxiv. 5.)

JOHN HOSKYNs-ABRAHALL.

Combe Vicarage, near Woodstock.

ALPHABETICAL DESIGNATIONS (4th S. vi. 230.) From the obverse of a twenty-kreutzer piece, whose reverse bore the date of 1778 and the inscription "Patrona Bavarie," I once made a note of the following simple alphabetical designation: "Car. Theod. D. G. C. P. R. U. B. D. S. R. I. A. ET EL. D. IC. M." C. W. BINGHAM.

S. LUDOVICO DE PISSIAO (4th S. vi. 46, 120, 256.)—If I could see the book, I have little doubt of being able to answer the inquiry of J. C. J.; but from his meagre account of it, this is more difficult. He does not state in what sort of Litany he found the response "Ora pro ea." If it was in any Litany for the dead or dying, it would be only according to a practice which I stated to be common enough. I have never seen such a response in a Book of Hours; but neither is it ordinarily given in a Ritual; but as Catholic practice has ever been to substitute *ea* for *eo* in case of a female, it would no more surprise me to meet with it in an old MS. Book of Hours than in a modern Catholic Ritual or Prayer book.

F. C. H.

PARALLEL PASSAGES (4th S. vi. 111.)—With these passages (which, hy-the-bye, are Hibernian

* *Northmen in Cumberland and Westmoreland.*

† *Etymons of English Words*, Edinburgh, 1826.

‡ *Guide to the Study of Northern Antiquities.*

§ This event, said to have occurred in A.D. 449, is now generally discredited. "The displacement of the original British," Dr. Latham affirms, on the authority of certain evidence which he cites, "began at an earlier period than the one usually admitted, and consequently it was more gradual than is usually supposed."

in their way of speaking of forgiveness—a word that, surely, connotes there being something to forgive) may be compared the familiar words of Tacitus (*Agricola*, 42)—“*Proprium odisse quem laeseris.*”

Apropos of this, one may draw attention to the following words of Rochefoucault (*Reflexions morales*, No. 14):—

“Les hommes ne sont pas seulement sujets à perdre le souvenir des bienfaits et des injures; ils haïssent même ceux qui les ont obligés, et cessent de haïr ceux qui leur ont fait des outrages. L'application à récompenser le bien et à se venger du mal leur paraît une servitude à laquelle ils ont peine à se soumettre.”

Similar observations are to be found in Nos. 299 and 301.

With these words of Rochefoucault that I have italicised, compare the following of Aristotle (*Eth. Nic. ix. c. 7, s. 1*):—

“Οἱ δ' εὐεργέται τοὺς εὐεργετηθέντας δοκοῦσι μᾶλλον φιλεῖν ἢ οἱ εἰς παθόντες τοὺς ὀφειλάντας.”

Side by side with this passage and its context should be placed *Eth. Nic. iv. c. 3. s. 24*, and *viii. c. 14, s. 4*, while the corresponding passage in *Eth. Eudem.* is *vii. c. 8*.

JOHN HOSKYNs-ABRAHAM.

Combe Vicarage, near Woodstock.

“The offender never pardons.”

Jacula Prudentum, a Collection of Proverbs, by George Herbert, 1640.

J. W. W.

THE EFFECTS OF LIGHTNING (4th S. vi. 209, 252.)—This subject, discussed by MR. TOMLINSON and (with his accustomed learning) by MR. TEW, is, I think, exhaustively dealt with by Warburton in his *Julian*. I have not the book by me, but I think your correspondents will be pleased to be referred to it on this subject. The leading authority on the interruption of Julian's attempt to rebuild the temple of Jerusalem is, I think, not Socrates, quoted by MR. TEW, but Ammianus Marcellinus. The object of Warburton is to show the credibility of his narrative, by citing many instances of the like phenomena. The result of his argument is to negative the occurrence of any miracle—that is, of any violation of the laws of nature—but to affirm that there was a providential interference in directing those laws. J. H. C.

In October, 1846, during a heavy thunderstorm occurring after a long drought, a flash of lightning struck the gable of the powder magazine in the Drosty Field, Graham's Town, eastern frontier of the Cape Colony, then containing about twelve tons of gunpowder; it penetrated along the wall of the gable, beneath the floor, and out under the door sill which was in the gable, partly dislodging it from its position. The barrels containing the ammunition were piled with a space of about four inches between them and the wall, but

were, as usual, copper hooped. The mark of the flash, zig-zag in shape, and inclined at an angle of about eighty degrees, was plainly visible on the whitewashed wall of the magazine, resembling in colour the stain caused by the explosion of a very light train of powder, and a small hole or crack was made in the arch where it entered. The wall was of brick. If the barrels had been piled in contact with the wall it is probable the whole would have exploded, causing the loss of hundreds of lives. The figure left was, however irregular, perfectly continuous, and did not branch to the right or left. H. H.

Portsmouth.

“WHERE ARE YOU GOING, MY PRETTY MAID?” (4th S. v. 402, 600; vi. 62, 122, 243.)—The last verse which I gave I have always heard as the end of the song, both in Monmouthshire and Shropshire. Nor do I consider it “foreign to the tone of the previous verses,” nor that it implies undue pertness. When the young woman found that the man would marry her only for the sake of a fortune, she was amply justified in bidding him leave her, and “the sooner the better.”

F. C. H.

FUNERAL STATISTICS (4th S. vi. 153, 260.)—If your correspondent will apply to Mr. A. W. Crickmay, 2, St. Nicholas Road, Upper Tooting, S.W., he will doubtless obtain information respecting the burial society in connection with the Guild of St. Alban. There is also a burial society in Liverpool—the Guild of St. Joseph of Arimathea; the Deputy-provost is Mr. F. E. Barnett, Derby Lane, Old Swan, Liverpool. R. B. P.

“WING AND IVINGHOE” (4th S. vi. 277.)—When I was a curate in Buckinghamshire, I used to hear the lines cited by your correspondent MR. A. LATHAM quoted somewhat differently:—

“Tring, Wing, and Ivinghoe
Hampden of Hampden did forego,
For striking the Black Prince a blow,
And glad was he to escape so.”

I do not think it forms a stanza from any “old ballad,” but is merely a piece of legendary lore. The story goes, whether founded on fact or not I cannot say, that the Lord of Hampden of that day, when playing at tennis, was so exasperated at losing the game, that he struck his adversary, the Black Prince, and was glad to escape the capital punishment which he had incurred by the forfeiture of the above-mentioned manors.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

“THE WISE FOR CURE ON EXERCISE DEPEND,” ETC. (4th S. vi. 277.)—A. B. will find these lines in Dryden's epistle to his cousin-german, John Dryden of Chesterton, Hunts, verse 94.

J. S. UDAL.

Park Street, Grosvenor Square, W.

"THE MIRACULOUS HOST (4th S. vi. 242.)—I suppose DR. JAMES HENRY DIXON knows "The Play of the Sacrament," printed in the Philological Society's *Transactions*, 1860-61.

At the end is this sentence—

"Thus endyth the play of the blyssyd sacrament whyche myracle was don in the forest of Aragon In the famous Cite Eracles the yere of ow' lord God . m^ccccc. lxi. to whom be honow' amen."

See list of references to the literature of the subject on page 103.

JOHN ADDIS.

THE LUCK OF EDENHALL (4th S. vi. 278.)—I would refer B. W. G. to the beautiful ballad "The Luck of Edenhall," by J. H. Wiffen, the accomplished translator of Tasso. It originally appeared in the *Literary Souvenir*, and is also to be found at p. 399 *et seq.* of the *Book of British Ballads*. The legend would, I think, be spoiled if the butler were supposed to be the person who seized the fairies' goblet; the ballad names Lord Musgrave, and so does the family tradition. The story goes that the dissipated Duke of Wharton, who died in 1731, after drinking from the goblet, let it fall, but luckily it was caught in a napkin by the butler; since that time it has not been allowed to run such risks, but is carefully treasured.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

It deserves to be noted that Uhland has a very fine ballad with this title. The translation by Longfellow is well known, and there are numerous others, including one by myself, in my translation of Uhland's *Songs and Ballads*.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

PRASYN (4th S. vi. 154, 264.)—Is this word not an old Scotch way of spelling "praising"? At p. 195, in note to "Origin of Fairs," there appears to have been a festival dedicated to the "nine virgins," and the word "prasyne" is there used. Would there not be a praising, or panegyric, or laudatory oration delivered on the day of the festival in honour of the virgins? This is certainly a Scotch way of answering a question by putting another; still it may help to throw some light on the query.

BUSBY.

MALTESE CROSS: BADGE OF THE 60TH RIFLES (4th S. v. 295, 476, 548; vi. 36, 164, 256.)—I have no desire to enter into a controversy on behalf of the last Grand Master of Malta, yet if "AN OLD GREEN JACKET" will read some of the statements and the work of Major Whitworth Porter, perhaps he will consider weakness is the harshest word that can be applied to his conduct. His accuser, De Tigné, solemnly and formally acknowledged on his death-bed the falsehood of his allegations against the Grand Master. The latter's nephew, Ferdinand (created a Prussian

Count in 1822) raised the mounted riflemen during the revolutionary war, and from many reasons a Maltese cross may have been worn on their accoutrements, though it does not seem clearly proved that it was. He was a man of a very different stamp from his uncle, as were his brothers, especially Baron Charles, whose character and exploits resembled those of a knight-errant of old.

LYDIARD.

JAMES VI.'s NATURAL SON (4th S. vi. 287.)—Was not the Prior of Coldingham the son of James V.?

HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Sonnets of Shakespeare solved, and the Mystery of his Friendship, Love, and Rivalry revealed. Illustrated by numerous Extracts from the Poet's Works, Contemporary Writers, and other Authors. By Henry Brown. (Russell Smith.)

We owe many apologies to Mr. Brown for having left his ingenious essay on that vexed literary question, the object of Shakespeare's Sonnets, so long unnoticed. The book well deserves attention. Mr. Brown's object is not so much the evolving of a new theory, as the confirming, from new and unused sources, evidence in support of the view already entertained, that "Mr. W. H.," "the onlie begotten of these insuing Sonnets," was Master William Herbert, afterwards third Earl of Pembroke—to whom and his brother, those "incomparable pair of brethren," it will be remembered the First Folio was dedicated. According to Mr. Brown, Shakespeare's object in penning these Sonnets—an object to which he was, either directly or indirectly, instigated by the youth's mother—was that Herbert should speedily marry and have offspring: which was so far accomplished, that Herbert was married on September 17, 1603. Such is the book now before us. We commend it to all who take an interest in the question discussed in it, confident that, even where they disagree with the author, they will acknowledge the ingenuity and pains with which he has pursued his labour of love.

History of England, from the Fall of Wolsey to the Defeat of the Spanish Armada. By James Anthony Froude, late Fellow of Exeter College, Oxford. Vols. VII. and VIII. (Longman.)

These two volumes of the new issue of Mr. Froude's valuable and deservedly popular history are of more especial interest to Scottish readers, for in them the stately figure of Elizabeth almost disappears under the influence which the melancholy story of the unfortunate Queen of Scots throws over the greater part of the volumes. This will be easily believed, since they are occupied chiefly, among other topics of an interest which can never be exhausted, with Mary's marriage with Darnley—the fearful scene of Rizzio's death—so terribly avenged by the murder of Darnley at Kirk-o'-Field—the Queen's imprudent and discreditable marriage with Bothwell—her subsequent flight to England—the Commission appointed by Elizabeth to inquire into Darnley's murder—with its impotent and self-contradictory conclusion. It will readily be conceived how powerfully Mr. Froude treats these startling scenes in the great historical drama of which the ill-fated Mary was the heroine.

BOOKS RECEIVED.—*The Monastery*, by Sir Walter Scott (A. & C. Black.) *The Monastery* containing the most fanciful of all Sir Walter's characters, The White Lady of Avenel, forms the new volume of "The Centenary Edition of the Waverley Novels."—*The Psalms of David and the Canticles pointed for Chanting*, by Rev. J. C. Jackson and M. L. Craven (Whittingham, Hackney), has the merit of being clear and easily understood, so that by the manner in which the book is printed everybody may use it.—*Classical Examination Papers, edited with Notes and References*, by P. J. F. Gantillon, M.A. (Rivingtons.) The accomplished Classical Master of Cheltenham College has produced a little volume which will, we doubt not, be justly appreciated by all interested in the preparation of examination papers. Its various Indexes to Authors, Passages, and Words add greatly to its utility.

MR. MURRAY'S List of forthcoming works opens with the first volume of the Bible, with Explanatory and Critical Notes and a Revision of the Translation, by Bishops and Clergy of the Anglican Church, edited by F. C. Cook, M.A., Canon of Exeter. This is followed by Mr. Shaw's Visit to High Tartary, Yarkand, and Kashgar; Mr. Darwin's new work on the Descent of Man, and on Selection in Relation to Sex; the Student's Elements of Geology, by Sir Charles Lyell; the Hon. Herbert Meade's Ride through the Disturbed Districts of New Zealand to Lake Taupo at the time of the Rebellion; Mr. Elwin's long-promised edition of Pope, of which vol. i. will appear on December 1, and volumes will follow at intervals of two months; the Marquis de Beauvoir's Voyage round the World; a Biographical Dictionary of the Judges of England, by Edward Foss, F.S.A.; Mr. E. B. Tylor's Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art, and Custom; Lady Belcher's Account of the Mutineers of the Bounty, and their Descendants, in Pitcairn and Norfolk Island, down to 1870; Col. Yule's new English Version of the Travels of Marco Polo, illustrated by the Light of Oriental Writers and Modern Travels, with copious Notes; Dean Milman's Savonarola, Erasmus, and other Essays, reprinted from the *Quarterly Review*; Mrs. Bray's Revolt of the Protestants in the Cevennes, with some Account of the Huguenots in the Seventeenth Century; the Handwriting of Junius, professionally investigated with reference to the Authorship of his Letters, by Mr. Charles Chabot, Expert, with Preface and Collateral Evidence by the Hon. Edward Twissleton; Lord Byron, a condensed Biography, with Critical Essay on Byron's Place in Literature, by Carl Elze; Mr. Thoms' Longevity of Man, its Facts and its Fictions, including Observations on the more remarkable Instances, and Hints for testing reputed Cases; Canon Robertson's History of the Christian Church, vol. iv. from the Death of Boniface VIII. to the End of the Council of Constance, 1303-1418; the Talmud, by Emanuel Deutsch; the Metallurgy of Gold, Silver, and Mercury, by Dr. Percy; Rev. W. H. Jerviss' Gallican Church: Sketches of Church History in France, from the Concordat of Bologna, 1516, to the Revolution; the Correspondence of the late Earl of Elgin, edited by Theodore Walrond; a Book for Christmas: Stories for Darlings, by The Sun, with numerous illustrations; and many others, of which we must postpone our notice.

THE NEW POSTAL CARDS.—We are frequently told that history repeats itself. May not the same be said of fashion and manners? Though in the present day, cards of "Invitation" and of "Return Thanks" are almost the only cards in use, it was not so in the old time when George the Third was king. Then, as we know from Walpole, everybody followed Hamlet's direction, and spoke "by the card"; and not only were they the duly recognised

media of messages of all kinds, but, as we know, were made the vehicles of the bitterest sarcasms—as Townsend's Caricatures, originally drawn on the backs of ordinary playing-cards, though afterwards engraved, remain to testify. Whether great reforms or great social changes may result from the introduction of the Postal Cards, it is perhaps too soon to judge; but this is certain, they have found favour with the public, and shown that too often grumbling public how great are the claims of the Post Office to a generous recognition of its services.

INTERNATIONAL EXHIBITION OF 1871.—Artists, manufacturers, and others, who have not expressed their desire to be admitted as exhibitors in 1871, are requested to do so before the 10th of November next. The painters and decorators are completing their work in the Fine Art Galleries, where the Exhibition is to be held; and we understand that it is the intention of Her Majesty's Commissioners to invite artists and exhibitors of all Fine Art works to inspect the galleries shortly.

LONDON CORPORATION LIBRARY.—The foundation-stone of the new Library will be laid by Dr. William Sedgwick Saunders, Chairman of the Committee, on the 27th of October, 1870, and it is expected that the building will be ready in about two years' time, when the Corporation is likely to be in possession, not only of a grand store-house, but of a splendid collection to put in it. Treasures and promises of more are pouring in from all parts of the world, and on the principle of like to like, no doubt the number of books, documents, &c., will be very considerably augmented before the opening day arrives. That these will be dealt with in a liberal spirit, as far as the public are concerned, is pretty certain; and thus on all hands there will be matter for congratulation in the successful issue of this important work.

PAROCHIAL REGISTERS.—We are glad to see that, notwithstanding the great interest felt in this dreadful war, the important question of our Parochial Registers has been brought before the public in a valuable communication to *The Times* of Wednesday last. The value of these "title-deeds of the Middle Classes," as they were emphatically called by one of our greatest lawyers, ought continually to be kept before the eye of Parliament and the public; and we, therefore, very much regret that a most interesting little pamphlet which has just reached us—"The Parish Register (reprinted, with Additions and Corrections, from *The Home and Foreign Review*), by Robert Edmond Chester Waters, Esq., B.A. of the Inner Temple"—should bear on its title-page, "Printed for Private Circulation." Its publication would be of good service.

A SECOND edition of his comprehensive analysis of the Elementary Education Act, 1870 (Anner), has been prepared by Mr. Preston, in which he has embodied the latest Orders in Council, and thus made the work perfect in its information up to the present time.

ACCORDING TO THE BUILDER, in an interesting article on the "Revival in Holland," the superb monument in the cathedral of Breda to the memory of John of Nassau (15th century) has been carefully restored. It appears that the church itself is in a most disgraceful condition, and that, the nave alone being used for service, the grand choir and transepts have been allowed to go to ruin.

EDINBURGH PARLIAMENT HOUSE.—One effect of the great alterations recently carried out in the old Parliament House will be the increased accommodation afforded to the Advocates' Library. Shelving has been put up to contain 20,000 volumes, and by this means, when fully taken advantage of, the library will have a total of 270,000 books.

PROFESSOR LEONE LEVI is delivering a course of lectures at King's College on the Rights and Duties of Belligerents and Neutrals, the Effects of War on Commerce, and questions connected with Contraband of War.

THE REV. R. F. YOUNG, of Swindon, is about to publish, at the beginning of the new year, a new Spiritualist periodical, which will attempt to show that Spiritualism is entirely reconcilable with Christianity.

MRS. OLIPHANT'S "Life of St. Francis of Assisi" will be the next volume of Macmillan's *Sunday Library*.

OLD BLACKFRIARS BRIDGE.—The metal plate with English inscription, and coins, found under the foundation stone of old Blackfriars Bridge, have been transferred by the Metropolitan Board of Works to the Corporation of London. But what has become of the Latin inscription, whose *auspicatissimo ultimo die*, &c., so stirred the wrath of the critics of the day, and whose author, Paterson, has been celebrated by Churchill in "The Ghost" (b. iv) for his "glorious Patavinity"? Those of our readers interested in the subject will find the Latin inscription and other interesting matter in "N. & Q." 1st S. vi. 89; 2nd S. xii. 121.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Prices, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ESSENTIALS OF BUSINESS, AND MANUAL OF MERCANTILE INFORMATION.
Wanted by Mr. W. Winters. Waltham Abbey, Essex.

ROTULI HUNDREDORUM. Fol.

TRUSTRIA PIA.

ROBERTSON'S SUR LE DOMINION, par D'Anley.

TAYLOR'S TRANSLATION OF MASTER WACE.

CART. S. PETRI GLOUG. 3 Vols. 8vo. (Chronicles.)

ANNALES MONASTICI. Vols. II. IV. and V.

MORISON'S HISTORY OF BRETAGNE.

DOMESDAY BOOK. Vols. I. and II. Fol.

ENGLAND UNDER THE NORMANS, by T. F. Morgan. 12mo. 1853.

A NEGLECTED FACT IN ENGLISH HISTORY, by H. C. Coote. 12mo. 1864.

Wanted by Mrs. Chester Waters, Upton Park, Poole.

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Very Early German Books upon Plants, with Woodcuts.

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Notes.

ARMS OF BENVENUTO CELLINI.

In “*Memoirs of Benvenuto Cellini* . . . with Notes and Observations of G. P. Carpani. Translated by Thomas Roscoe,” published by Bohn in 1850, is the following passage (pp. 115, 116):—

“I caused the arms of Cellini to be wrought upon the same tombstone, in which I made some little alteration; for there are in Ravenna, a very ancient city, some of the Cellini family, who are respectable gentlemen, and have for their arms a lion rampant of the colour of gold in an azure field, with a red lily upon the right paw, and three little gold lilies upon the basis. . . . To return to the devices which I ordered to be made for the monument, and to the arms in particular: the paw of the lion was represented upon it, and, in room of the lily, I caused an axe to be placed in the paw, with a field of the said arms divided in four quarters.”

In Carpani’s edition (Milan, 1806), a note, also translated, at the foot of p. 116, refers to a statement of the Florentine editor in his “Preface to the *Goldsmith’s Art*, edition of 1731,” which I will give further on. Mr. Roscoe translated from Carpani’s edition. But, for the re-issue of his translation in 1850, he had before him the new edition of Cellini published in 1830 by Molini. “From this source,” says Mr. Roscoe, “I have derived several interesting additions.” I now give the passage, which I have quoted in English from Mr. Roscoe, as it stands in Carpani’s edition. Cellini says:—

“Appresso feci intagliare nella detta lapide l’arme nostra de’ Cellini, la quale io alterai da quel ch’elf è pro-

pria; perchè si vede in Ravenna, che è città antichissima, i nostri Cellini onoratissimi gentiluomini, i quali hanno per arme un leone rasantpe, color d’oro, in campo azzurro, con un giglio rosso posto nella zampa diritta, e sopra il rastrello con tre piccoli gigli d’oro. . . . Tornando alle dette cose, ch’io feci fare nel sepolcro del mio fratello, era la branca del leone, e, in cambio del giglio, gli feci un’ accetta in mano, col campo di detta arme.”—vol. i. pp. 180, 181.

I underline some corresponding passages in the English translation and the Italian original. I am quite at a loss to understand how “e sopra il rastrello con tre piccoli gigli d’oro” could be translated as we see in Mr. Roscoe’s version. I presume that Molini had made no change here. The passage may be misunderstood by any one not familiar with Italian heraldry, but not, I should have thought, to the extent of translating “sopra il rastrello” upon the basis. The meaning is, in chief a label—called “rastrello” from the likeness to a rake in the points downwards—and between its points three fleurs-de-lys or lilies, all, I suppose, gold.

Ginanni, *Arte del Blason*, says, under—

“Rastello o Rastello . . . Rastello fu preso da molti in vece di Lambello, a cagione della somiglianza per i suoi pendenti.”

And under “Lambello” he says—

“Fu egli da molti per simiglianza nominato Rastello . . . si mette ordinariamente nel capo dello scudo, e serve altre volte per dividere i gigli di Francia.”

I am equally unable to follow the rendering of “col campo di dette arme,” if “with a field of the said arms divided in four quarters” is meant to represent those words.

The Florentine editor of 1731 says, in the place to which I said that I would refer:—

“Di un’ altra cosa ci piace per ultimo avvertire il lettore, ed è che avendo tralle mentovate scritture . . . trovata l’arme di Benvenuto Cellini, da esso medesimo, in una carta, parte con matita e parte con inchiostro disegnata, continente un leone d’oro rampante in campo azzurro, e sopra del medesimo tre gigli rossi in campo d’argento tramezzati da un rastrello rosso, abbiamo giudicato opportuno di farla intagliare.”

This is very remarkable. The first blazon, by Cellini himself, is, azure a lion rampant or, carrying a red lily in his right paw, and in chief a label with three small lilies or. But the drawing by Cellini’s own hand is said to show azure a lion rampant or, and on a chief argent (“sopra del medesimo,” &c.) three lilies, with a label interposed between them, all gules; and the persistent inaccuracy of copyists is pushed still further in the shield engraved under the portrait of Cellini in vol. i. There you have the field, lion, and lily as before; but a chief gules, charged with three plates, on each a lily. Examining closely, you are satisfied that these three plates, as they seem to be at first, are only an engraver’s ignorant trick to give greater prominence to his lilies by show-

ing a white space round them. There is no *rustic-trello* nor *acetta*.

If any one wishes to adorn his study with the arms of the great Florentine artist, here are materials from which he may decide how to give them. At least we have got rid of the "three little gold lilies in the basis." D. P.

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"When I lived at whom wi' feither an' mother I ne'er had any fun,
They made me negur fro' morn to neet, so I thowt fro' them I'd run;
Then my brass I sav'd for a spree, Manchester come beawn for to see,
An' donn'd mysel' i' my Sunday duds, and seet off reet full o' glee.

Fal la la, &c.

"To th' Piccadilly first I went, when into the town I coom,
And there I seed fine things, and look'd at th' infirmary moon,
And there I seed such dandies, by gum they made me mad,
They made such gam o' my country talk, cause I wor a country lad.

"A rosy-checked lady then I met, eh! such a dashing blade,
Hoo asked me if I'd walk wi' her, and hold of my arm hoo laid.
Thinks I, if hoo's fawn i' love wi' me, it'll be a decent job,
But we hadno' walk'd aboon twenty yards ere I caught her fist i' my fob.

"To a factory next I went, and ne'er had been i' one afore,
There twisting thrums and reels and straps, I'm sure were mony a score;
They said owd Ned turn'd every wheel, and every wheel a strap.
By gum, thowt I t' mysel, owd Ned's a rare strung chap.

"To th' owd church then one Monday morn to see th' weddings I went,
And tho' I did no' gawm* heaw t'wur, to larn it I war bent;
Whot crawds o' folks wur there, a mon hit me wi' a stick,
And said young mon come doff your hat; I'd have you do it quick.

"Then I stood up among the rook, thinks I whot comes on next,
So thrung they wur, and jumbled so, that they wur aw perplex'd;
For whether a mon geet out o' th' roet lass, I think he could no' tell,
I wur showed and jam'd among 'em so, I'd near bin wed mysel.

"Then after this to th' play I went, where a mon come eawt to sing,
And he squeak'd, and squall'd, and quaver'd so, he made aw th' place to ring.
Some said that he sung weel, and some did grunt and groan;
Said I, I'll beat such singing as this, so I sung Bob and Joan.

"When aw wur o'er and done, and aw the folks come eawt,
Away I went to th' Blackymoor's Yead and geet a gill o' stout;
And there I seed such gam, by gum I'd like to ha' stay'n,
But my brass aw being done, I whistled whoam again.
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"When I liv'd at wom wi' my feyther and mother I ne'er had no fun,
They made me a nigger fro' morn till neet, till aw swore fro' them I'd run;
My brass I saved for a spree, Manchester I'm beawn to see.
Aw dond me up i' my Sunday duds, and set off reet, full o' glee.

"To th' infirmary first aw went, when into th' town I coom,
And there aw seed fine seets, and look'd at th' infirmary moon;

* *Gawm* [in Ellis's *Glossic*, "*gaum*"] = to understand. The root of this word is Gothic

- And there aw seed some dandies, by gum they made me mad,
They made such gam o' my country talk, cause I wur a country lad.
- "To a factory next aw went, aw wur me'er in one afore,
They were twisting thrums, and wheels, and straps,
I'm sure there wur many a score;
They said owd Ned turn'd long wheel, and long wheel a strap,
By gum, thinks I to mysel, owd Ned's a rare strong chap.
- "To th' owd church next aw went, and there aw wur wur fear't o' bein shaumt.
Cause aw didna know their ways, so aw walk'd reest boldly in.
There wur folks in boxes sat, a fellow hit me a stroke with a stick,
He said, Young man, doff your hat, and I'd have you to be quick.
- "Then aw seet me down among't rak, thinks I wot cums on next—
A fellow geet up in a milk-white shirt, and there he look'd quite vex'd;
Another geet up with a black gown and a grey white yed,
And there he mock'd this other fellow, aye, every werd he said.
- "When they'd jawn t'one to t'other awhile, little fellow sed we mun sing,
So we aw geet upon our feet, and made the whole place ring;
Some I thought sung weel, and some did grant and groan,
They aw sung what they could, but I sung Bob and Joan.
- "Then a fellow he open'd a dur, on his shouder he carried a club,
And another came after in a three-cock'd hat, and geet into topmost tub.
He said this road leads to heaven, and that road leads to hell,
By gum, thinks I, thou'rt a rum un tha' canna find th' road thyself.
- "When aw wur o'er and done, and folk begun to coom out,
Then some on went to th' Black Moor's Yed and geet a gill o' brown stout,
And there aw seed such fun, by gum aw should like to have stain;
But my brass it being aw done, so I wiselt back wom again."

THE LIBRARY OF STRASBURG.

The accounts hitherto received represent the destruction of this invaluable library as total; but now that the fortress has surrendered, more detailed and, it is to be hoped, more consolatory intelligence will be communicated to the world of letters. In the mean time it may prove of interest to place on record in "N. & Q." some details of the contents of the library as drawn up by a former librarian, M. Schweighäuser, whose name is so well known to scholars by his editions of Herodotus, Polybius, Athenæus, Appian, &c. The library was commenced in 1765 by Schoepflin, the author of *Alsatia Diplomatica* and *Alsatia*

Illustrata, who presented the city with his own library, consisting of nearly eleven thousand volumes, together with his collection of medals and antiquities, chiefly formed in Italy, on condition of receiving a small yearly allowance during his lifetime. The library was afterwards considerably augmented after the Revolution by the suppression of the religious establishments and the confiscation of the property of emigrants. At the time when Schweighäuser published his account of the library (which must have been after 1806, when he was appointed to the post of librarian, and he died in 1830), the library consisted of 180,000 volumes, not including the manuscripts. There were, besides, two thousand works printed in the fifteenth century. The MSS. amounted to 12,000 volumes, which were chiefly obtained from the old Commandery of the Knights of St. John of Jerusalem. Another important manuscript collection, for which the library was indebted to Schoepflin, consisted of a series of chronicles and other records relating to the history and political constitution of Alsace. A detailed catalogue of Schoepflin's library, in 4 vols. folio, is placed among the archives of the city of Strasburg.

Silbermann's *Notices Manuscrites* contain many very curious details respecting numerous localities in Alsace, with pen-and-ink sketches.

The gem of the library is the *Hortus Deliciarum* of the Abbess Herrade de Landsperg, a large folio MS. of the twelfth century, ornamented in almost every page with extremely curious miniatures. An account of this MS. was given by M. A. Le Noble in the first volume of *L'École des Chartes*.

Among the MSS. are also to be found the celebrated depositions of the witnesses in the lawsuit between Gutenberg and the brother of his associate Dritzohn—a minute of the "Grand Conseil," 1489.

It is not very clear, from Schweighäuser's account, whether the library of the former university (founded in 1621 by the Emperor Ferdinand II.) was contained or not in the library now destroyed. Many of the books were printed by Fust, Scheffer, and Mentelin, and several of them, perhaps, by Gutenberg. The earliest printed German Bible, by Mentelin, without date, in folio, is among them.

JOHN MACRAY.

Oxford.

[We may as well append to the interesting communication of our valued correspondent the account of the destruction of this library inserted in *The Times* of Oct. 8 and 12:—"Strasburg surrendered on the self-same day on which, 189 years before, by fraud and treachery, Louis XIV. became its master. One of his first acts was to dislodge the Protestants from the Cathedral, which they had occupied from the period of the Reformation. The Dominican church, which had long been secularized, was allotted to them in lieu, and had its name changed to that of Le Temple Neuf. Here was one of the most famous organs of Silbermann. In the choir, divided from

the nave, was lodged the especial glory of Alsace—its library, the finest on the Rhine, in which the archives, antiquities, topography, and early printing collections were treasured. All have perished. Since the apocryphal burning of the Library of Alexandria, perhaps no equally irreparable loss has occurred. The walls are standing; all else is a mass of ruins. In the entrance vestibule was a collection of Gallo-Roman antiquities, altars, inscriptions, bas-reliefs, statuary; a few of these may be restored. A stone cut into the wall in which was cut a head of Louis XVI., and a notice that it had been taken from the cachots of the Bastille, had a portion destroyed. In the interior of the choir nothing was visible but heaps of ruin and charred paper. I picked up some fragments, on which the old Aldine and early German types were still legible. In the nave of the church the vaulted roofing had fallen to the ground in a huge mountain of ruins; everything had perished save the old monuments let into the walls, that of Tauler, the mystic preacher, being the most interesting. The utter destruction of this library seemed to me so incredible that I have yesterday and to-day repeatedly put the question, *Was nothing saved?* '*Pas une feuille*' was the energetic reply from the chief bookseller of Strasburg. Not a single leaf. There was a fatality about the library. No catalogue of its many treasures exists. An elaborate one in MS. had been prepared by the librarian. It has perished. M. Silbermann, publisher of the *Courrier du Bas-Rhin*, tells me that a whole library of MS. of his grand work, the *Alsace Antiquary*, has perished, among them sixteen folio vols. of MS. upon Strasburg. Greatest loss of all is that of the most precious record connected with the discovery of printing—the documents of the legal process of Gutenberg against the heirs of his partner Dreiseln, to establish his right as the inventor of typography. The Bibliothèque lies exactly parallel with the Cathedral, about 200 yards north of it."

"On the 23rd and 24th of September the horrors of the bombardment culminated. At 8 o'clock on the night of the latter the great fabric of the Temple Neuf, which housed the Strasburg Bibliothèque, a library famed for its treasures throughout Europe, together with the Museum of Paintings in the Place Kleber, was on fire; the destruction was complete in both cases. Next morning not a leaf, a parchment scroll, a solitary fragment of its unique manuscripts were visible in the Bibliothèque; the floor was encumbered with piles of charred debris, in which two carbonized bindings only were discernible. It is impossible to acquit the Municipality of Strasburg of the discredit which attaches to them for the disappearance of these collections. They had had ten days' disastrous experience of the bombardment, and the fullest warning of the ravages it might occasion. The Natural History Museum was now hurriedly deposited in the cellars of the Academy."—Ed.]

COBHAM PICTURE AT BOLTON.

At Bolton Abbey, Yorkshire, is a portrait of William Brooke, fifth Baron Cobham, who was born in 1528 and died in 1598. He was Lord Warden of the Cinque Ports at the time of Queen Mary's death; was committed to the Tower 14 Eliz. (A.D. 1571) for participating in the designs of the Duke of Norfolk respecting his marriage with Mary Queen of Scots, but was pardoned on making a full disclosure of all he knew of the affair; and was afterwards appointed Lord Chamberlain, Constable of Dover Castle, and K.G. He married first

Dorothy, daughter of George, third Lord Abergavenny, K.G. (by Mary, his second wife, daughter of Edward Stafford, Duke of Buckingham), by whom he had an only daughter Frances, who married, first, Thomas Coppinger of Kent, and second, Edmund Beecher. By his second wife, Frances, daughter of Sir John Newton, his lordship had, among other children, a daughter Margaret, who married Sir Thomas Sondes, and their child Frances married Sir Richard Levison of Trentham; and another, and older daughter, Elizabeth, who married Robert Cecil, the first Earl of Salisbury, K.G. Now William, the third Earl of Devonshire, who died in 1684, married Elizabeth, daughter of William the second Earl of Salisbury: so that, most probably, the picture came into the Cavendish family from this source.

This picture represents Lord Cobham, with his second wife, their seven children, and his sister-in-law Johanna Newton; and I append copies of its curious inscriptions, which still serve to puzzle the uninitiated:—

1. In the centre of the picture, between Lord and Lady Cobham:—

NOBILIS. IIINC. PATER. EST. ILLINC. EST. OPTIMA.
MATER.
CIRCUMFUSA. SEDET. DIGNA. PARENTR. COHORS.
TALIS. ERAT. QVONDAM. PATRIARCHAE. MENSA.
IACOBI.
MENA. FVIT. IOBO. SIC. CVMVLATA. PIO.
FAO. DEVS. VT. MVLTOS. HAEC. GIGNAS. MENSA
IOSEPH.
GERMINET. VT. IOBI. STIRPS. RENOVAT. FVIT.
FERCVLA. PRAECLARO. DONASTI. LAETA. COBHAMO.
HAEC. HABEANT. LONGOS. GAVDIA. TANTA. DIES.
ANº. D. 1667.

2. On left side:—

IOHANA
SOROR
DOMINÆ
COBHAM
FILIA
IOHANIS
NEWTON
MILITIS
QVI. EST
AV. . VS. (? avunculus) His
PA. . . . VLIA. (? panícula)
JOHN SLEIGH.

Thornbridge, Bakewell.

THE NEWSPAPER STAMP.

The newspaper stamp has now become matter of history. Its history should be preserved in "N. & Q.," and I venture to think this end cannot be more satisfactorily accomplished than by transferring to our columns the following carefully compiled sketch of its origin, progress, and abolition, which appeared in *The Times* of Tuesday, Oct. 11, 1870.

A PRESS MAN.

"THE OLD NEWSPAPER STAMP.—The old newspaper stamp, abolished on Friday, September 30, had an existence of 168 years. In the year 1712 Queen Anne sent a

message to the House of Commons complaining of the publication of seditious papers and factious rumours, by which means designing men had been able to sink credit and the innocent had suffered. On the 12th of February in that year a committee of the whole House was appointed to consider the best means for stopping the then existing abuse of the liberty of the Press. The evil referred to had existence in the political pamphlets of the period. A tax upon the Press was suggested as the best means of remedying the evil, and for the purpose of avoiding a storm of opposition the impost was tacked on to a Bill for taxing soaps, parchment, linens, silks, calicoes, &c. The result of the tax was the discontinuance of many of the favourite papers of the period, and the amalgamation of others into one publication. The Act, passed in June, 1712, came into operation in the month of August following, and continued for 82 years. The stamp was red, and the design consisted of the rose, shamrock, and thistle, surmounted with a crown. In *The Spectator* of June 10, 1712, Addison makes reference to this subject, and predicts great mortality among 'our weekly historians.' He also mentions that a facetious friend had described the said mortality as 'the fall of the leaf.' The witty Dean Swift, in his *Journal to Stella*, under date of August 7, speaks of Grub Street as being dead and gone. According to his report the new stamps had made sad havoc with *The Observer*, *The Flying Post*, *The Examiner*, and *The Medley*. Twelve years afterwards—namely, in 1724—the House of Commons had under consideration the practices of certain printers who had evaded the operation of the Stamp Act by printing the news upon paper between the two sizes mentioned by the law and entering them as pamphlets, on which the duty to be paid was 8s. for each edition. Its deliberations culminated in a resolution to charge 1d. for every sheet of paper 'on which any journal, mercury, or any other newspaper whatever shall be printed, and for every half-sheet thereof the sum of one halfpenny sterling.' In 1761 the stamp duty upon newspapers was made 1d., or 4l. 1s. 8d. for 1,000 sheets. The next change in the stamp duty was effected on the 28th of May, 1776, when Lord North advanced the price from 1d. to 1½d. Another alteration was made on the 12th of August, 1789. On this occasion the stamp was increased from 1½d. to 2d. In 1794 the stamp went up to 2½d., and in May, 1797, to 3½d. The highest rate of the stamp was obtained in 1815, when the amount was 4d. After this date a period of decline ensued. In the reign of William IV. an Act was passed for the reduction of stamp duty upon newspapers from 4d. to 1d., and ½d. upon any supplement. This Act came into operation on the 15th of September, 1836, from which date the rise of the cheap paper era may be dated. The next improvement occurred in 1855, when the compulsory use of the stamp was abolished, save and except as a means of passing the paper through the post. During the last Session we had the latest touch of Stamp Act legislation, when it was decided to determine the operation of the old Act, and to inaugurate a new order of things more in accordance with the liberal spirit of the age."

FOLK LORE.

WEATHER LORE: WIND AND MOON.—An old lady, between eighty and ninety years of age, told me the other day, that her grandfather used to say, "It's always windy in barley harvest; it blows off the heads for the poor people."

The same old lady, too, has often stated how strongly it used to be held that "a Friday's

moon" considerably influenced the weather in its sundry alternations.

J. BEALE.

MINERS' FOLK LORE, NORTH AYRSHIRE.—There is a traditionary story in this district of a miner who was constantly annoyed while working in a pit by hearing the sounds of a pick on the other side of the coal into which he was digging. The noise went on, day after day coming nearer, till he became convinced it could be none other than the devil who was working through to him. Whereupon he went to his master and asked to be relieved from his work, but without success, and he was obliged to return to the post of danger. At last his misery became unbearable, and he resolved to apply to the minister to protect him from the machinations of his enemy. This the minister undertook to do, and having asked him how many *holings** he had before the wall between him and the devil could be broken through, sent him back to work till he had left only one holing between them. Then he was to take his *piece* (of bread) and crumble it all down in a train to the mouth of the pit, and again resuming his pick, to strike through the dividing coal. The moment this was done, and before the devil could claim it, he was to cry, "The hole's mine!" and make for the mouth of the pit as fast as his legs could carry him.

These directions the miner carefully followed. He struck through the coal, claimed the hole, and reached the pit-mouth in safety; but the devil would certainly have caught him had he not been obliged to pick up every one of the crumbs scattered in the line of pursuit. As it was, the poor man had a narrow escape, for he had no sooner reached his place of safety than the walls of the pit came together with a thundering crash.

To this day, when a miner strikes through into a hole, or when two, working from opposite sides at the same seam, meet, the coal is claimed by the one who shouts first, "The hole's mine!"

The miners here consider it extremely unlucky to meet a barefooted woman while on the way to their work. Women are often to be seen rushing frantically out of their sight; but if one is actually met, the miners must either return home, or they must draw blood from her, which is usually done by scratching her forehead with a pin.

W. F. (2.)

IRISH FOLK LORE: SPITTING TO BRING GOOD LUCK.—If I mistake not there have been several notices of this nasty custom in the pages of "N. & Q.," therefore the following instance which happened last week may be scarcely worth preservation:—An old woman, a very poor tenant of mine, having lost her cow by an accident, I gave her some money towards the purchase of another.

* A *holing* is the depth of coal displaced by one blasting.

She immediately spat upon it before putting it in her pocket, with a pious aspiration that the gift might bring her luck, and dispose her neighbours also to assist; and if, as is probable, the prayer is granted, we may suppose that the practice will at least not become extinct in this part of Ireland (the barony of Farvey and county of Monaghan.)

EV. PH. G. SHIRLEY.

LANCASHIRE FOLK LORE (4th S. vi. 211.)—The following very old incantation is common in the neighbourhood of Cockersand Abbey, Cockerham, Pilling, Garstang, and perhaps other parts of Lancashire:—

In order to ascertain the abode of a lover, the anxious inquirer moves round in a circle, squeezing an apple pipkin between the finger and thumb, which, on pressure being employed, flies from the rind in the supposed and desired direction of the lover's residence. The following doggerel is repeated during the operation:—

"Pipkin, pipkin, paradise,
Tell me where my true love lies:
East, west, north, or south,
Pilling brig, or Cocker-mouth."

That the reply may be corroborated, the inquirer afterwards shakes another pipkin between the closed hands, and, on ascertaining the direction of the point of the pipkin to the point of the compass, the assurance is supposed to be rendered doubly sure, if the charm works as desired, but not otherwise.

F. R. R.

FOLK LORE: CORPSES (4th S. vi. 130.)—The note of J. T. F. brings to my mind the following story, related to me a few years ago:—

T— of P— was on his death bed. His wife sat by his bedside one night praying, when a light, about the size of a penny candle, shone upon his breast. The priest of Carham, Northumberland, said it was a good sign, and that he would go to heaven; but my informant Jack — didn't seem quite so sanguine as the clergyman, for he uttered that truly Northumbrian ejaculation, "Dear kens?" in a highly interrogative manner.

Further, when they came to "coffin" T— he was not at all stiff, but was "as soople as a wullie" (as flexible as a willow), and nearly doubled in two when they placed him "inside his wooden cell." The old women of the neighbourhood said that some one who should attend the funeral would die soon, owing to the body not getting stiff as it naturally ought to have done. In less than three weeks, or at any rate within a very short time, the prophetic old wives were triumphant, as a man named R— S—, one of the "under-bearers" at the funeral, a "muckle strong sober fellow, who went wi' the cairts to the mill," took unwell three days after the burial, and, after lingering a few weeks, died. R—'s mother knew that there was "something going to happen him,"

and publicly stated her belief, because three successive nights there was a distinct rap at the door, and a voice on each occasion asking for R—. An old man lately told me that in the West of Ireland it is the common belief that, when a corpse is "soft and limber," another death in the family may shortly be expected; that he had heard this remarked thousands of times in the counties of Leitrim, Roscommon, and Mayo.

JAMES NICHOLSON.

FOLK LORE: TEETH (4th S. vi. 68, 131.)—Throwing an extracted tooth into the fire is, I think, general throughout England. I cannot tell where I first heard it; but when studying medicine in Buckinghamshire, I always jokingly cautioned persons who had teeth extracted to go through precisely the same ceremony mentioned by J. PERRY, and they took my remarks *as grand sérieux*, having always followed this plan. Sometimes the tooth was asked for for this purpose. I have heard three reasons assigned for so doing: 1. It was "unlucky" not to do so. 2. The next tooth would otherwise be a dog's tooth. 3. The patient would have otherwise to seek it after death.

JAMES BRITTEN.

I always heard, when a child, that the penalty for not throwing teeth into the fire was general ill-luck, and also that one's ghost would have to return and look for them. This dwells in my memory the more, for having once helped in a search, frantic but fruitless, for the dropped tooth of a little cousin, lost in a ploughed field at twilight.

LYDIARD.

FOLK LORE: CHARMS FOR WARTS (4th S. vi. 69, 130.)—When I was living at High Wycombe, our milkman had the power of charming warts. I speak positively, having seen an instance of his power. My cousin was much troubled with warts, and having tried several remedies in vain, laughingly applied to the above-mentioned worthy. He gravely counted them, and promised that they should disappear in a week; and, to our great astonishment, they did so in little more than that time! As a curious coincidence, this is worthy of note. In Essex a pin is stuck in the ground; and as that rusts, so will the wart disappear.

JAMES BRITTEN.

"THE BITTER END": STOCK WORDS AND PHRASES.—What is the origin of the phrase, "the bitter end," which has lately become such a favourite with our newspaper writers? If the Parisians resolve to prolong the war, and fight it out to the last, they are said to do so "to the bitter end," and the same stock phrase is used whenever anything or anybody is to be driven to extremities.

An amusing paper might be written on the manner in which now-a-days a word or phrase is

caught up and copied from book to book and from journal to journal. A last effort is just now always spoken of as a *supreme* one; when soldiers get disheartened or discouraged, they are *demoralised*; everyone who waits for an opportunity *bides his time*; a moderate income or a humble home are both *modest*. It is chiefly the foreign correspondents of the newspapers who have brought this latter word into use; but "*modeste*" and *modest* are often very different, and not long ago I actually read in a police report that a prostitute inhabited a *modest* apartment near the Waterloo Road. From not knowing how to translate French and German into English, our purveyors of news often make the speeches and telegrams of foreigners altogether ludicrous. When the King of Prussia announced the victory at Woerth, his English translator made him exclaim "Wonderful luck!" just as a costermonger might cry who had won the toss three times running. JAYDEE.

WAR SONGS OF OLD.—Those interested in the war songs of the day will find a curious dissertation, entitled "*De Carminibus Bellicis Quorundam Populorum*," in Klotzius' edition of Tyrtæus (Altenburgi, MDCCCLXVII, p. 137). The following extract may be worth reading, p. 243:—

"Mos hic erat majoribus nostris Francis atque Germanis, ut heroum dicta vel facta memoratu digna per sacerdotes templorum patriis commendarentur carminibus, in quibus discendis, memorandis et decantandis juvenum excitarentur ingenia. Quæ consuetudo multis duravit annis, donec postremo defecit. Talia carmina collegit Carolus M. ut Eginhartus memoriam prodidit. 'Item barbara et antiquissima carmina, quibus veterum regum actus et bella canebantur, scripsit (i. e. descripsit) memorieque mandavit.' Ad quem locum lege quæ Besseus et Goldastus notaverunt. Sed intercederunt ea, nec leve desiderium sui reliquerunt nobis, quibus spæsiusculum cum Georg. Hickeao dicendum et optandum est, 'O utinam jam extaret Augustæ Caroli M. bibliotheca, in qua delicias has suas repositus Imperator! O quam lubens, quam jucundus ad extremos Caroli imperii fines proficiacerer ad legenda antiqua illa aut barbara carmina.'"

R. C.

Cork.

CURIOSITIES OF BIOGRAPHY.—In the *Biographical Dictionary of Eminent Scotsmen*, published in 1856, and which has the name of Robert Chambers attached, the writer says in vol. iv. p. 374 of his life of Thomson:—

"Accordingly, in the autumn of 1725, he took leave of his mother, whom he was never more to behold, and proceeded by sea to London."

This passage appears to be, like others in the same account, chiefly copied from Anderson's *Lives of the Poets*, printed for Bell and Bradfute in 1794, in which the corresponding statement is—

"Accordingly, in the autumn of the year 1725, he embarked at Leith for London, bedewed by the tears of his affectionate mother."

It might possibly have been easy to ascertain that Mrs. Thomson died in May of the year named.

In Robert Bell's life of Thomson attached to the edition of his works (1855), it is said that—

"Early in March he took leave of Edinburgh to try his fortune as an author in the English capital."

And in Sir Harris Nicolas's life of the same poet, published in 1866, the account runs—

"Thomson embarked at Leith in March 1725."

To those interested in the particulars of the poet's life, it may be worth while to say that Thomson must have been in London on the first of March. He mentions in a letter dated April 3, in the edition of his life by Sir Harris Nicolas that he saw *Oroonoko* at Drury Lane, and the only occasion before Easter of acting that play was on the evening of Monday March the first. Indeed he went to Drury Lane on four occasions in the first week of that month. He does not mention the plays acted on February 25 and 27, so that he was probably not in town till Sunday 28 or the following day, which was St. David's Day, and in the bustle of its processions may have perhaps lost those letters of introduction which he had little cause to regret.

E. CUNINGHAME.

MARY WOLLSTONECRAFT.—Eleven letters written by this extraordinary woman are printed in a very unlikely book—

"English Exercises, by Jane Gardiner, adapted to the Young Ladies' Grammar, lately published [1799] by the same Author." York, 1801, ii. 266-287.

These letters are dated from 1773 to 1782, and refer chiefly to her life at Beverley, Bath, and London. They are thus introduced:—

"I shall add a few letters of Miss Wollstonecraft's, copied from the originals in my possession, to show how much a natural genius may be improved by cultivation, pains, and diligence. The contrast between the first three letters, which were written when she was about ten years old, and the others will prove this. She was a very amiable young woman at the time she wrote these letters. I must greatly lament, as her friend, that her great talents were misapplied, and that she so grossly degraded herself."

While Mary Wollstonecraft's parents lived near Beverley she attended a day-school in the neighbourhood (Poulson's *Beverlac*, p. 487). Here she seems to have become acquainted with Jane Gardiner, then Miss Massey, to whom I think all these letters were addressed. She seems to have been the daughter of a lecturer at Bath, and lived as a governess with several families of rank. This same volume contains letters to "My Dear Sister" and "Dear Maria Massey," written by a person called Wakefield. In 1793 Mrs. Jane Gardiner kept a ladies' school at 50, Mytongate, Hull; in 1797 at Manor House, Hull; in 1798 at Beverley, and in 1801 at Elsham, in Lincolnshire. Beyond these facts, and the contents of the letters, I have

no other particulars of this early friend of Mary Wollstonecraft Godwin. W. C. B. Hull.

DR. JOHNSON.—As every scrap of information concerning Dr. Johnson has always been considered worth preserving, the following personal criticism may be of use to future readers of "N. & Q." It will serve as an antidote to the many fulsome panegyrics that have been recorded:—

"Tuesday (April, 1775). Dr. Johnson, his fellow-traveller through the Scotch Western Isles, Mr. Boswell, and Sir Joshua Reynolds, dined here. I have long wished to be in company with this said Johnson: his conversation is the same as his writing, but a dreadful voice and manner. He is certainly amusing as a novelty, but seems not possessed of any benevolence, is beyond all description awkward, and more beastly in his dress and person than anything I ever beheld. He feeds nastily and ferociously, and eats quantities most unthankfully. As to Boswell, he appears a low-bred kind of being."—*Letters of the First Earl of Malmesbury, &c.* (1870) i. 803.

CHARLES WYLLIE.

HELPS TO ELOCUTION.—The *Court Journal* draws attention to the following remarks made by the Bishop of Peterborough at a recent public meeting in Liverpool:—

"What was a cathedral but a huge building, apparently far too large for the shrunken little body of vergerdom and beadlehood which rattled and shook within that large mausoleum of dusty hassocks, torn books, and stained cushions?"

Turning to *Friends in Council*, i. 136-7, sixth edition, I make the subjoined extract:—

"To me a cathedral is mostly somewhat of a sad sight. . . . Beadlehood predominant. . . . We look about, thinking when piety filled every corner, and feel that the cathedral is too big for the religion which is a dried-up thing that rattles in this empty space."

J. W. W.

Winchester.

IMPROMPTU BY THE AUTHOR OF "THE REJECTED ADDRESSES."—On January 29, 1836, the late Mr. Charles Hatchett, F.R.S. (from whose original MS. memoranda I have drawn up this note) sent a lithographed portrait of himself to his old friend Mr. Jekyll, who, on the next day (Anniversary of King Charles's Martyrdom) returned him the following note:—

"Jany. 30th, 1836.

"Thanks for a kind memorial of our long friendship, though it looks somewhat radical on the thirtieth of January to thank the *Hatchett* for the head of *Charles*."

"JOSEPH JEKYLL."

A fortnight afterwards, Mr. Charles Hatchett received a second note from Mr. Jekyll to say that he had told his merry friend James Smith, the celebrated author of the *Rejected Addresses*, how he had expressed his thanks for the engraving on January 30, whereupon James Smith sat down directly and versified Jekyll's joke as follows:—

"An answer, Charles Hatchett, thou claimest,
So take it both pithy and short,
For surely so able a chemist
Can never reject a retort.
Your portrait no painter can match it,
So I scorn all their envy and snarls,
And, like Cromwell, I owe to a Hatchett
What I gain by the head of a Charles."

FRED. HENDRIKS.

SURNAMES MENTIONED IN SHAKESPEARE'S PLAYS. A few weeks back the rector of Fladbury, in Worcestershire, very kindly allowed me to examine the registers of that parish, and during my search I found the following entries among the baptisms:—

"1568, Clemens Perke, filius Johis Perke de fladbury, baptizatus fuit vndecimo die Januarij.

1596, Clemens Perke, filius Johis Perke, bap̄i fuit vice-simo octavo die Oct."

In 1596, January 29, Elizabeth, daughter of Richard Bottom, was buried. In 1609, Feb. 19, "Clement Perkes of fladbury" was buried; and in 1611, April 11, Clement, son of John Perkes, was buried. One part of the parish of Fladbury is known by the name of the "Hill." I may add, that the Christian name, Clement, kept a footing, so to speak, in the Perkes family for a very long time—a Mr. Clement Perkes having been one of the Fladbury landowners in the year 1703.

T. P. WADLEY.

Bidford, Redditch.

THE CAPTAIN.—In the reports of Mr. Laird's evidence mention is made of a *metre* centre. The reporters should have written *metacentre*, of which they will find an account in the *Penny Cyclopædia*, xv. 129. In this country it is unfortunate that the art of shipbuilding is still mainly tentative: in France, the principles are chiefly established on mathematical certainty. The German Euler, although living far from the sea, worked out many hydrostatic problems which are, as yet, unknown in this country to most of our mathematicians and practical shipwrights.

T. J. BUCKTON.

Portsmouth.

Queries.

DR. ARNOLD AND THE PENNY AND SATURDAY MAGAZINES.—I should be glad to be referred to any papers in either of the above magazines which can be authenticated as having been written by Dr. Arnold; and I would particularly inquire whether the short article entitled "What is Education?" in *The Penny Magazine* for June 16, 1832, was by him. In a letter to the Rev. J. E. Tyler, dated June 10, 1832 (see *Life*, i. 262, ed. 8th), Dr. Arnold says:—

"I have had some correspondence with the Useful Knowledge people about their *Penny Magazine*, and have

sent them some things which I am waiting to see whether they will publish."

Mr. Tyler I take to have been the editor of *The Saturday Magazine*. Am I right? J. W. W. Winchester.

GEORGE CRUIKSHANK.—The REV. D. J. DRAKEFORD will be glad to know with what volume of Roecoe's *Novelists' Library* George Cruikshank discontinued his illustrations.

4, Coper's Cope Road, New Beckenham, Kent.

ARMS OF DAVIDSON.—What were the arms borne by William Davidson (originally from the North), secretary of state to Queen Elizabeth (1580)? The Scotch Davidsons bear, with a few differences, the arms of Clan Dhaibhidh—viz. azure on a fesse argent, between three pheons or, a buck couchant gules. The Davidsons of Northumberland bear, or, a fesse wavy between six cinquefoils gules. Besides these there are two coats, both confirmed in Elizabeth's reign—(1) the Davidsons now of Flintshire, gules, a stag trippant or, confirmed 1580; and (2) the Davidsons of London, argent a stag trippant, proper attired or, confirmed 1575. The latter of these is in my possession. (See Howard's *Miscell. Gen. et Her.* i. 273.) I wish very much to find out if the secretary of state is the same man as the William Davidson to whom the last-mentioned coat is confirmed. There are also, I believe, some families of Davidson or Davison who are Jews or of Jewish origin, consequently having no pretence to any arms whatsoever. I see on referring to Burke that there is a family of Davidsons bearing the same arms as the North Wales Davidsons.

NEPHRITE.

FEMALE JUSTICES.—The following cutting will interest some of the readers of "N. & Q." who may have overlooked it in its original position. If reprinted and indexed it will be ready for future reference:—

WOMAN'S RIGHTS.—The *Boston Journal* of the 3rd inst. says:—"Miss A. P. Ladd, of Augusta, Maine, has been appointed by the Governor and Council a Justice of the Peace and Quorum. This is believed to be the first appointment of a lady to this office in New England, and perhaps in the United States east of Wyoming Territory. She holds the responsible position of chief clerk in the United States' Pension Agency in Augusta, and is said to be a young lady of first-class business qualifications. This appointment qualifies her to administer oaths, take acknowledgments of deeds, solemnize marriages," &c.—*The Times*, Sept. 23.

It has been said, but I know not on what authority, that the Countess of Derby, so memorable in the history of our great civil war, was in the commission of the peace for Lancashire. Lady Anne Berkeley in the time of Henry VIII. had a special commission under the great seal to inquire as to certain riots by which she had been a sufferer. The king made her—

"one of the commissioners and of the quorum, whereupon she came to Gloucester, and there sat on the bench in the publique sessions hall, impannelled a jury, received evidence, found Sir Nicholas Poyntz and Maurice Berkeley and their fellows guilty."—Fosbroke's *Smith's Lives of the Berkeleys*, pp. 184-5.

This lady was not, however, strictly speaking a justice of the peace, but what we should call a special commissioner for that single occasion only. Query, is there evidence that any woman has ever filled that office in England?

A COUNTY MAGISTRATE.

"GUP": "BULLYRAGGED."—What are the meanings of these words? The first is quoted by *The Daily News* from an Indian newspaper—"y is the Gup at Bombay"; and the second is froit *The Standard* of Sept. 29. CHARLES VIVIANUM 41, Eccleston Square.

HERALDIC.—When and under what circumstances were the following coats granted?—

1. Ar. chev. or between three ploughshares sa. Crest: leopard's face, gessant de lis or. Borne by Liversedge de Wheelock.

2. Sa. a chev. or between three dolphins ar. Crest: leopard's face, gessant de lis or. Borne by Liversedge de Vallis. C. BRANDON.

HETHEL THORN.—In the parish of Hethel, near Wymondham in Norfolk, stands an ancient white thorn-tree, which is regarded as a curiosity and fenced round. It is said in the neighbourhood that this thorn is mentioned in Domesday-book as "the old thorn at Hethel." This I greatly doubt, but cannot confirm my doubt by a reference to Domesday-book, as I am unable to come at it or at one of the copies. Undoubtedly the tree is an ancient landmark, and it is probably mentioned in some old survey. Can "N. & Q." throw any light upon this? C. W. BARKLEY. Addiscombe.

HYMN.—Can any one supply me with the words of a hymn, each verse of which ends with—

"Countless more blessings pour
From the Blessed Sacrament."

It is written, I believe, by the Rev. S. Baring-Gould. JAMES BRITTEN.

Herbarium, Kew.

Who are the authors of the following hymns?—

"Jesus calls us o'er the tumult."

"Work is sweet, for God has blest."

"When cares of life around me press."

"The Lord who once our weakness knew."

"O Thou whose glory and whose grace."

"O God, thy grace and blessing give."

E. P.

THE IRISH REFORMATION.—In the *British Critic* for January, 1828, there appeared a leading article under the above title. Was it ever published in

a separate form? If so, when? Who was the writer of that vigorous article?

GEORGE LLOYD.

Crook, South Durham.

THE JEDDART STAFF.—The peculiar form and appearance of this ancient weapon of war has been for long a matter of dispute among antiquaries. Morton, in his *Monastic Annals of Terioldale*, describes it as "a stout stake shod with iron, the iron being four feet in length," and quotes as his authority Majoris *Hist. Ang. et Sco.*, the words of the text being: "Ferrum chalybeum quatuor pedibus longum in robusti ligni extremo." Sir Walter Scott, in a note on the line, "With Jedwood axe at saddlebow" (see *Lay of the Last Minstrel*, canto i. ver. 5), says:—

"The Jedwood axe was a sort of partisan used by horsemen, as appears from the arms of Jedburgh, which bear a cavalier mounted and armed with this weapon. It is called a Jedwood or Jeddart staff."

The arms referred to, and at present in use, were instituted in 1680. At a meeting of the town council, held on March 13 of that year, it was resolved that, instead of the arms then in use, which was the unicorn, "the town of Jedburgh should henceforth have for their armes ane man on horseback, with steel cap and jack, and a *Jedburgh staff* in his hand." The staff represented there is the axe with rounded edge, on the back an octagonal-shaped hammer, and with a spear at the point. The councillors of 1680 would, in all probability, know well what a Jeddart staff was, and it seems to us that this ought to set the matter at rest. It is said that there was at one time an implement of this description in the Tower of London, which was exhibited as a Jeddart staff. Is it still in existence? It is also said that the Jeddart staff was such a dangerous weapon, that it was suppressed. If so, when did this occur? B. J.

LYSIENSIS: WHAT DOES IT MEAN?—I asked this question twice (4th S. iv. 568; v. 360). MR. BATES (4th S. v. 435) has no doubt it is the adjective of Lycium or Licium, the Latinised name of Lecce, a town of Otranto. Lecce, by the by, is not an Italian word. MESSRS. MOLINI AND GREEN (4th S. v. 516) are equally certain that Lysiensis means "of Lissa." Neither of these suggestions satisfy me. Lysiensis must surely be the adjective of Lysium or Lysia. What town or country was so called? The vernacular spelling of names of places was, no doubt, very arbitrary in the sixteenth century, but Latin words were written with tolerable regularity. J. DIXON.

MEDAL OF GEORGE III.—I have before me a medal in brass of the size and design of the old spade guinea of George III., the face, however, being very unlike the original. On the reverse, under the arms, is the date 1768, and around

them the inscription in Roman capitals, "In memory of the good old days." A hole pierced in the top indicates that it has been worn round the neck. Upon what occasion was this medal struck? It is very fairly executed. E. V.

MEDÆVAL MILLS AND MILLERS.—A recent writer says:—

"In the old-fashioned song and ballad verse of England and Germany, the miller is perpetually coming on the scene, his prominence evidently belonging to a time when the relations of the man who grew the corn, the man who ground it, and the people who ate the bread, were much more direct than they are now; and in fact in Chaucer's time the miller was the immediate servant of the lord of the manor, to whom belonged the exclusive right of grinding the corn grown on his estate."—Browne's *Chaucer's England*, i. 93.

I am anxious to follow up the subject, and shall therefore be much obliged for any references bearing on the miller of the olden time, his practices, and extortions. There is a good deal to the point in *The Monastery*. Sir W. Scott must surely have been working up some law case connected with "multures," "thirlage," and the like when writing it. Is there any work relating to the antiquities of the mill? F. M. S.

NUBIAN STONE DYKES.—While travelling in Nubia several years ago I was struck by the massive character of the stone dykes which project at right angles into the river, at frequent intervals, from Philac to Wady Halfeh, and were evidently built (as in the upper valley of the Rhone, near Sion, and elsewhere) to protect the narrow strip of arable land on both sides of the Nile from the inroads of the river. They are not seen in Egypt, where the area of cultivable land is far greater, and its value presumably not so great. Oddly enough, I have never seen the least mention of these massive constructions in any book. They are on far too large a scale to be attributed to any of the modern rulers of Egypt. Will some one inform me when and by whom they were built? S. W. P.

Hotel Bellevue, Baveno.

EARL OF PEMBROKE.—Is there any living descendant of the William Earl of Pembroke of the time of James I.? II.

QUOTATIONS WANTED.—

1. "That violent commotion which o'erthrew
In town audacity, and sequester'd glen,
Altar and cross, and church of solemn roof,
And old religious house, pile after pile.
2. "The time
Is conscious of her wants; through England's bounds
In rival haste the wished-for temples rise."

A STUDENT.

1. "Peace hath her victories, no less renowned than War."

[Milton, *Sonnets*, No. xvi.]

2. "On Folly's lips eternal tattlings dwell;
Wisdom speaks little, but that little well."

F. S.

Can any one tell me where some verses are to be found which commence thus:—

"A loud lament is heard in town,
A voice of sad complaining;
The sorrow, Whig, is high and big,
And there is no restraining.
The great Lord Mayor, in civic chair,
Weeps thick as skeins of cotton,
And wipes his eyes with buckaback
Sold by his own begotten."

They refer to the execution of Thurtell for the murder of Wear, in the time of Thistlewood.

BROADSTAIRS.

Some years ago I heard the following lines delivered from the outside of a caravan by the jester of a travelling Richardson's show, exhibiting at Lower Gomal, in the "Black Country." Can some of your readers supply any information as to their origin?—

"God made man, and man made money;
Money made the bee, and the bee made honey;
Honey made the devil, and the devil made sin;
God made a hole, and put the devil in."

F. S.

I shall be obliged for any information regarding the authorship of the following quotations:—

1. "Mad Lutanist, who, in this month of showers,
Of dark brown gardens and of peeping flowers,
Mak'st devil's yule," &c.
2. "O saviour of the silver-coasted isle!
O shaker of the Baltic and the Nile," &c.
3. "The honeysuckle would he often strip,
And lay its sweetness on her sweeter lip," &c.
4. "The cocks did crow, towahoo, towahoo!"

[Wordsworth, *The Idiot-Boy*, last stanza.]

ARTHUR LATHAM.

SNOW SHOES.—In *An Overland Journey round the World*, the author (Sir G. Simpson) states that at Ochotsk walking in *snow shoes* eighty or ninety miles a day is esteemed a recreation by the gentlemen. Skates, to say the least, must surely be meant; for a snow shoe, such as is used in Canada, being in shape and manufacture exactly like a racquet bat, but at least twice the size, would render such a feat impracticable, as, when strapped on, the elasticity of the foot is temporarily destroyed. For twelve hours the pace would be seven and a half miles an hour, for it would not be reasonable to suppose that the whole twenty-four hours were passed in this recreation; and even so, the pace then would be a sharp ordinary walking one of over three and a half miles an hour.

S.

MODERN SPIRITUALISM.—Reference is requested to the authorities for the following assertions in *Planchette*:—The phenomenon of the

tipping [turning] tables was known twenty centuries ago (p. 2).

Is Joan of Arc one of the spiritualists? (p. 26.) State the authority, evidence, or proof.

Are Pythagoras, Socrates, Plato, Plutarch, Origen, Augustin, Luther, Barter, Mather (p. 27), supposed to have been influenced by spiritualism? If so, state the authority, with particular references to "book" and "chapter."

Evidence wanted that A. can communicate with B. 3,000 miles across the ocean by spiritualism (p. 27).

Was Swedenborg's foreknowledge of the fire at Stockholm (p. 27) a result of spiritualism?

I do not ask for discussion, but solicit a categorical reply to each interrogatory.

T. J. BUCKTON.

WIDOW is said to be amongst the English words to which there is no rhyme. (A cynical friend adds—"nor reason either.") Is this so?

VIDUUS.

WILBERFORCE'S SPEECH ON THE POTATO.—I remember reading some years ago, in a book of literary anecdotes, that a ridiculous speech on the merits of the Irish potato was stated to have been made in the House of Commons by Wilberforce, and the supposed speech (exquisitely ludicrous when one considers the character of him to whom it was attributed) appeared in several of the morning papers. The waggish reporter who perpetrated the joke narrowly escaped being brought to the bar of the House for a breach of privilege. Is there any truth in this story? If it is true, in what newspaper or newspapers could I find the speech as originally printed?

JONATHAN BOUCHIER.

Queries with Answers.

CURIOUS ENGRAVING OF OLIVER CROMWELL.

I have before me a very curious engraving of Oliver Cromwell, standing in armour, head uncovered, between two pillars; in his right hand he upholds a sword decorated with three crowns; in the left he holds an open volume with the legend "TOLLO, PROLEGO, PERLEGO"; over his head is a dove with olive-branch in its beak, and at the top the words "MONA TO OEN AOEA." From the top of the sword, near the uppermost crown, is the legend of a scroll or ribbon, "I WILL NEVER FAILE THEE, NOR FORSAKE THEE"; and the legend on the same scroll or ribbon is continued in horseshoe form high over the figure of the Protector, "BEE STILL AND KNOW THAT I AM GOD," the end of the scroll entering the porch of a church which stands on the abacus of the left pillar. In the right pillar there are three panels, every one of which contains a crowned human figure kneeling, and offering with both hands a civic wreath to Cromwell.

Under the first figure is the word "ENGLAND"; under the second "SCOTLAND," under the third "IRELAND," while the flags of St. George, St. Andrew, and the Irish flag, with harp of Ireland, are displayed from the sides of the panels. On the left pillar, which is surmounted with a civic wreath, within which are the sun resplendent and crescent, and four scrolls, with the legend on the first, "CONSTANTIA, FORTITUDO"; on the second, "DE CORONA COLUMNA"; on the third, "SALUS POPULI SUPREMA"; on the fourth, "MAGNA CHARTA." Over the right pillar is the ark of Noah, tempest-tossed, with the legend "PER FLATUS, PER FLUCTUS," with the mythological representation of the winds. Over the same pillar is the ark resting on Mount Ararat, the sun refulgent, and lower down is "ABRAHAM'S SACRIFICE OF ISAAC." From the side of the left pillar there are four flags with the following armorial bearing and legends: first, the emblazoned heraldic arms of Cromwell; second, the legend "HONOS PRO BONIS"; third, "SALVASTI INSULA, LEGIBUS MUNITA"; fourth, "EX CHARTA CARITAS," underneath "MONS SION." Near the right pillar stand some soldiers of the Commonwealth, headed by a halberdier, all in uniform of the period; the legend "VIS MUNITA FORTIOR." Near the left pillar is a winged figure of Fame blowing a trumpet, which has the royal standard of the time of William III. pendent. It should be stated that Cromwell appears booted, and trampling with the right foot on the figure of a beautiful woman with a crown and rosary near her prostrate form. The left foot of Cromwell is planted on a coiled serpent, with the words "faction," "error," on the scales of the back. The trampled female form pours out a cup reversed, with the legend on it of "POCULUM ABOMINATIONIS," and some other word or words which I cannot accurately discern; but they appear to be of somewhat similar import. On the left again are several figures, viz. the devil with uplifted pickaxe, and a legend; a gallows with noosed rope; a human form, with canine head, hewing with pickaxe; two similar forms hewing at three barrels with billets of wood above them, and what are meant for lighting coals beneath, a stooping figure blowing at them with a bellows; two tall men in long cloaks, clerical caps, lantern in hand; men planting trees; husbandman ploughing, with legend, "AND THEIR SWORDS INTO PLOUGHSHARES, ETC." On the right a shepherd and his dog, sitting beneath a tree, with sylvan pipe in mouth and crook in hand, and sheep browsing or standing around; the legend "OLIVA PACIS" (P referring to Oliver as a man of peace); a man removing bunches of grapes from a vine-tree; a casque with a number of honey-bees near it; the legend, "THEY SHALL BEAT THEIR SPEARS INTO PRUNING HOOKS." There are a few other accessories in

this curious engraving, but I think I have given you a sufficiency of them. What connection William III. had with Oliver Cromwell, which seems to be one of the points conveyed by the engraving, is well worthy of inquiry. I do not know, unless it be that, as Cromwell trampled down kingly power in the person of the martyred Charles I., William III. destroyed the last of the Stuart line of kings in the person of James II., and the hopes of the Irish Catholics when he ignored the treaty of Limerick. The whole affair is conceived in a spirit of vulgar insult to Catholics. If any reader of "N. & Q." can throw more light on this very elaborate and really curious engraving, I have afforded him the opportunity by my rather minute description of it.

MAURICE LENIHAN, M.R.I.A.

Limerick.

[The following account of this engraving (one of Faithorne's) is from Walpole's *Anecdotes of Painting*, ed. 1849, iii. 913:—"A large emblematic sheet print of Oliver Cromwell in armour, with variety of devices and mottoes. This very scarce print is in my possession: I never saw another proof of it. Standing between two pillars, which are inscribed 'The emblem of England's Distractions, and also of her attained and further expected Happiness,' 1658. 33s. 1s. 6d. The head of Cromwell was afterwards taken out, and that of William III. inserted. In that state it is nearly unique, the only perfect impression known being in the Pepysian collection at Magdalen College, Cambridge.

Note.—"The impression of this fine print of Cromwell sold in Sir M. M. Sykes's sale was a totally unique proof. It was bought there for Mr. Ord, sold at his sale in 1827, and is now (1848) in the British Museum. At Strawberry-hill the print sold for only 9s. 19s. 6d.; but it was in a very bad state."]]

SANDGATE CASTLE. — The present castle is merely a martello tower, but there is reason to believe that an entirely different building originally existed. Will you kindly assist me to any references that may prove this? Lambard says Henry VIII.

"Did defraie 5,000*l.* and above, upon this platfourme, which lieth within the parish of Folkstone, toward Hythe, and hee called it (of the sandie place where it is pitched) Sandgate Castle."

Hasted states that Henry built it from the ruins of the neighbouring fort on Castle Hill in 1539.

Queen Elizabeth is said to have been entertained here by the captain of the castle.

In Camden Hotten's *Handbook to the Topography and Family History of England and Wales* occurs a view of Sandgate Castle, 1787. I have a note of another dated 1735, but have not been able to see them.

Tradition has it that a Sandgate Castle existed

temp. Richard II., and that Bolingbroke tarried there certain days for refreshment.

Any information sent direct will be greatly esteemed.

R. J. FYNMORE.

4, Blunsdon Buildings, Sandgate, Kent.

[From Murray's *Handbook of Kent* (p. 141) we learn that the "Castle on the site of an earlier one was one of those built by Henry VIII. for the defence of the coast on the same plan as its brothers at Deal and Walmer. It was somewhat altered in 1806, when the martello towers were constructed here."]

HENRY VIII. AND ANNE BOLEYN.—In the *Patriot's History of Ireland*, by Miss M. F. Cusack, Rev. Mother Abbess, convent of Poor Clares, Kenmare, I find the following statements. Speaking of Henry VIII., she says:—

"His conscience, however, did not prevent him from living with Anne Boleyn for three years before he married her; and her child, afterwards Queen Elizabeth, was in consequence illegitimate."

A little further on in the work she again says:—

"The king, Henry VIII., wished to get rid of his lawful wife [Catharine of Arragon], and to make Anne Boleyn his queen, a bad woman, by whom he had a child before he made even the pretence of marrying her."—*Patriot's History*, pp. 199, 203.

In this chapter of her history the authoress states that she is "writing a history, and not opinions," more than once; and hence I wish to ask whether there is any foundation for the above extracts?

T. T. W.

[The precise date of Anne Boleyn's marriage to King Henry is unknown; but according to Archbishop Cranmer, who is borne out by other authorities, the ceremony must have taken place not earlier than St. Erkenwald's day [i. e. 14th Nov.], 1532, or later than St. Paul's day [i. e. 25th Jan.], 1538, O.S. On Sept. 7 following she gave birth to a daughter (afterwards Queen Elizabeth); and on Jan. 29, 1536, she was prematurely confined of a still-born son. These were the only children the unfortunate queen bore. A reference to contemporary state papers, and to private correspondence scattered throughout the well-known works of Burnet, Ellis, Strickland, and Froude, cannot fail to satisfy all unprejudiced minds that the scandalous reports upon which Miss Cusack has based a portion of her *History of Ireland* are utterly groundless.]

"PEG A' RAMSAY."—In Scott's *Fortunes of Nigel* (chap. x. paragraph 7) the following words are used by Lord Huntingten: "Mind not Buckingham, he is a Peg a' Ramsay—and now for the remedy." Can any of your readers explain the meaning of a "Peg a' Ramsay"? A. W. B.

[In the *Variorum Shakespeare* (xi. 393) there are several curious notes on this phrase, which Shakespeare, in *Twelfth Night* (Act II. Sc. 8), puts into the mouth of Sir Toby: "Malvolio's a Peg a' Ramsay,"—the passage, no doubt, to which Sir Walter was indebted for the

expression. From these we learn that, in Duffey's *Pills to purge Melancholy*, there is a very obscene song entitled "Peg a' Ramsay," to which allusion is also made in Ward's *Lives of the Gresham Professors*. There is much curious information respecting the song and the two tunes so called in Chappell's *Music of the Olden Time*, p. 218.]

Replies.

CLAN GREGOR TARTAN.

(4th S. vi. 27, 116, 264.)

LYDIARD, in his assumption that the red and black check is the tartan of Clan Gregor, falls into the natural mistake, no doubt, from its association with the name of Rob Roy and the wide popularity it enjoys in the present rage for tartans.

He asks us to believe that the Rob Roy "became generally used when the name and tartan of Clan Gregor were proscribed." Was the tartan of Clan Gregor proscribed? I have referred to the Acts of Proscription, and have carefully read over the notes of Sir Walter Scott in his introduction to *Rob Roy*, who goes very fully into the history of the "Children of the Mist," and can find no proof for the assertion, nor is it likely that any such can be found: for, let me ask, of what use would any proscription of the tartan be, or what end would it serve, if they, the "McGregors," as implied by LYDIARD, were allowed to assume another tartan in its stead? One can imagine that putting breeches on the Highlander by Act of Parliament, as was the case after Culloden, helped greatly to break up the bond of union which the constant use of particular tartans as a badge of clanship naturally cemented. It is not likely the same purpose would have been served by the mere change from one tartan to another. The happy idea of effecting a reformation in the habits of a people by proscription of their ancient mode of dress belongs to a later period, that of Cumberland, of whose deeds even Rob Roy would have been ashamed.

Was the Rob Roy generally used as a clan tartan? Never, by any authority I can discover. It is not used even now by clansmen, except in one solitary instance, and in this case only as a matter of choice. It is quite a lady's tartan, more so than the shepherd's plaid. Its most ardent admirers are to be found amongst the fair sex, and it is common to all classes alike. Shepherd's plaid, from its simplicity, is the most primitive combination of colours—being produced, before dyes were much understood, from the pickings of undyed wools, black and white—and is evidently the first step in advance in the way of chequers from selfs or plain grounds. It was not confined to any district, class, or name, but travelled naturally with the advance of the art, and must take precedence

of the more elaborately designed clan tartans. The transition from black and white to black and red, and the numerous other modifications of the shepherd, may be assumed as easy when dyes became better understood, and that this was at a very early period there can be no doubt; for we are told by Diodorus that "Celtic weavers were wonderful artists, and produced work of great richness and singularity," which it was left for the Highlanders to preserve and perpetuate long after the "striped squares" mentioned by Diodorus were given up by the Franks and Saxons, who were copyists of this style of manufacture. Is it possible that the M'Gregors, under any circumstance, should display such a poverty of invention in any change of their clan tartan as to fall back on a check that was the common property of all?

LYDIARD states that the original colour of the Rob Roy was not scarlet, but a dull red produced from heather. If he implies that they could not produce scarlet, he is wrong: instead of heather, the bramble was invariably used for this dye. The dye from heather is not red, but a light yellow or amber.

Rob Roy was not the chief, nor of the family of the chiefs of Clan Gregor, but merely an adventurer of the clan, who came to the front in times of difficulty which he considerably helped to create. Therefore, what he wore is of small account in determining the authenticity of the clan tartan, more especially when we consider that an absolute change of tartan was an occasional necessity of his peculiar predatory habits. It would not astonish should we be told that he wore a different tartan for every fresh excursion.

Logan, whose research into the origin and development of tartan manufactures is more minute and painstaking than any other authority, therefore more to be relied on, gives the colourings of the several clan tartans on the scale of an eighth of an inch. He justly claims a superiority over all other compilers for the correctness and respectability of the sources of his information. Highlanders were at all times particular as to the proper *setts* of their tartans, and, although a constant rivalry was kept up as to sizes of squares and stripes, and exact colourings, the original designs were religiously preserved as the true Freemasonry of the clan. Logan considered this clannish feeling of so much importance to the success of his work, that he gave immense labour to the production of the scale of colourings; and as the results of his research were published at a time when the pride of clanship was greater than now, the fact remains that his *dictum* lay unchallenged till LYDIARD called it in question by bare assertion alone. The M'Gregor tartan, as given by Logan's scale, is as follows: 12 red; 6 green;

2½ red; 3 green; ½ black; 1 white; ½ black; 3 green; 2½ red; 6 green; 24 red.

Observe, the tartan is calculated from the selvage edge of the web, which ought to finish in the middle of a set, which will account for the first 12 red. It is a continuation of the 24 red, half repeated. When counting the set further into the web, the 12 red must be omitted, as it only ought to occur as a half-bar on either edge. The modern M'Gregor tartan, not the Rob Roy, is identical with Logan's scale, and seems to have been copied from it; and until we have better evidence than LYDIARD seems able to produce, we must hold Logan to be correct. It would be of no use mentioning that there is a piece of the M'Gregor tartan extant that dates as far back as Rob Roy's day, as the tradition connected therewith would be no proof to LYDIARD.

DONALD MACBEAN.

35, Union Street, Inverness.

Your correspondent LYDIARD says (p. 264):—

"The red and black check is the tartan of Clan Alpine, and became generally used when the name and tartan of Clan Gregor were proscribed."

Allow me to remark, that this is the first time the public have been informed there was a Clan Alpine tartan. Manufacturers and others, who consider themselves versed in the mysteries of clan tartans, never heard of it before, and some proof of its existence in 1603 is anxiously looked for by them. That the name of Macgregor was proscribed, shortly after the conflict between that clan and the Colquhouns in Glenfruin in 1603, is an historical fact; but no one ever read or heard, till now, of the clan tartan being then proscribed; and therefore there could have been no occasion for the clan adopting or wearing any other tartan than their own, which certainly was not a red and black check. In 1747, after the rebellion in 1745, and nearly one hundred and fifty years after the conflict in Glenfruin, an Act of Parliament was passed prohibiting all persons from wearing clothes commonly called Highland clothes, viz. the plaid, philibeg, &c.; and no great-coats were to be made of tartan or party-coloured plaid. This was the only time when tartans were proscribed. Your correspondent, doubtless, relies on his information as correct, and I hope he is in a position to state what were the checks and colours or pattern of the tartan worn by the Macgregors in 1603, which he says was then proscribed. If he can do this, and also prove the existence in 1603 of a Clan Alpine tartan, he may assist to a certain extent in replying to the query put by the late Mr. G. V. IRVING (8th S. xii. 90), who asked for an existing specimen of a clan tartan of a date prior to 1600—a query which I understand has not yet been answered. I may mention that the Clan or *Sìol* Alpine is said to consist of the

Macgregors, Grants, Mackinnons, Macquarries, Macnabs, and Macaulays. None of these clans wear the red and black check tartan, and yet it is stated that it became generally used when the tartan of the Clan Gregor was proscribed. I suspect that your correspondent has been lately in the North, and met with a gentleman celebrated for his very entertaining, romantic, and racy stories about the Clan Gregor, their chiefs, lands, tartans, swords, &c. SIOB. ALPINE.

COMMAS AND CAPITALS.

(4th S. vi. 201, 241, 304.)

"Had I known thou wert so cunning of fence, I would have seen thee," &c.

If I had known, as I am told all Cambridge residents do know, who "CHARLES THIRIOLD" was, I would of course not have written as I did.

Θιρίολδ καλέουσι θεοί, ἄνδρες δὲ —.

Nevertheless, as I am in for it, I cannot help adding a few words.

Concerning τίς, indeed, as in truth I said before, what MR. THIRIOLD says seems to me eminently reasonable. But when he intimates a charge of presumption against me for speaking so positively, I must repeat that on the main question, whether τίς be always enclitic, I was not speaking on my own authority, but on that of Liddell and Scott, who call it and write it enclitic throughout their article—even under the 3rd head, which expressly treats of it as *emphatic*.

MR. THIRIOLD's 5th paragraph, no doubt from some obliquity of my own, I cannot follow as relevant to the question I wrote about: perhaps it was not so intended.

MR. THIRIOLD had said that "however" or similar words ought not to be preceded and followed by commas, because such phrases as ὅς ὁδὸν or δηλονότι are not. I ventured to point out a distinction, that "however" could begin a clause, whereas neither δὲ, nor ὁδὸν, nor γὰρ, nor μὲν can, singly or in any combination. Whether this combination makes them one word or not does not seem to me relevant to *this* question. Mons. Cobet's *νυνδὲ* seems to me extremely ugly: but whether that or *νῦν δὲ* be right, it is no doubt different from the rest, as *νῦν* can begin a clause. Accordingly I should have thought it allowable to write οὐ δὲ, *νυνδὲ*, &c.

Μενούργα, I am aware, occurs and begins sentences in Hellenistic Greek. Anything more hideously unclassical, I should have thought, than both this compound and its said position, could not be mentioned.

Of δηλονότι I said that whereas I thought *φανερὸς*, or *φανερὸν ὅστις*, phrases complete in themselves, might stand between commas, the former could not, because it is in fact (so Liddell and

Scott again) two words plainly incomplete in sense, and *ὅστις* of course is too closely linked with what grammatically follows it to be separated by a comma from it, or by anything but a parenthesis. I am not sure if MR. THIRIOLD admits or denies this. He quotes a passage in Plato in part of which this word is given as one, in the other as two; and in neither is there any comma. The last is according to what I had myself ventured to say. Whether the word is written single or double seems to me not very important.

LYTTLETON.

Hagley, Stourbridge.

HENRY MASERS DE LA TUDE'S ESCAPE.

(4th S. vi. 46, 117, 248.)

I beg to forward some passages and a note relative to De la Tude, which may be interesting to those of your contributors who are ventilating the subject of his escape from the Bastille:—

"The Hand of Bronze."

"This hand, extended like that of a Roman emperor, and which figured in a public square—the hand of the statue of Louis XV.; where can it be found at present? O strangeness of destiny, or rather decree of eternal justice! It is the prisoner La Tude, detained thirty-five years in state prisons, who is now in possession of this hand of bronze, the original of which had signed the order of his long captivity."

"There is nothing more astonishing than the famous ladder which formed his escape from his prisons of the Bastille. To make a ladder more than 300 feet in length, to descend it from a height of more than 200 feet, across walls of 15 feet thick, to escape, be retaken, and be again delivered by the miracle of the 14th of July! If every man has not his destiny, how explain the patience, the courage, the good fortune of Henry Masséres de la Tude?"

This passage is to be found at p. 108, vol. i. of Mercier's *New Picture of Paris*. (London, edition of 1800.)

The above account of La Tude's final liberation, however, does not agree with that given in the twenty-seventh volume of the *Biographie universelle* (Paris: Michaud, edition of 1820), in which La Tude is stated to have been released through the efforts of a certain Mme. Legros, who persuaded the Cardinal de Rohan, Mme. Necker, and other personages of influence to befriend the prisoner, so that at the commencement of 1784 (five years before the fall of the Bastille) he was set at liberty, though the last extract quoted by P. A. L. would seem to suggest his escape from custody in that year (1784). In a foot-note appended to La Tude's biography, he is said to have published at Paris in 1789 the recital of his second escape from the Bastille in 1756, and to have announced in that narration that the ladder of cord and other implements of his escape, found among the archives of the Bastille after its capture, were displayed at the entrance of the "Salon" (Exhibition of Paint-

ings, &c.) at the Louvre, where was to be seen his portrait painted by Vestier (doubtless the portrait mentioned by your correspondent P. A. L.) The foot-note referred to continues thus:—

"It has been said that this ladder was not the work of La Tude, but that of the Abbé Bucquois" (who escaped from the Bastille in 1799). "The love of liberty might well inspire the same efforts in two different unfortunates."

In the work entitled "*Révolution française, ou analyse complète et impartiale du Moniteur*, Paris, an IX de la Rép. fran." (1801), vol. i. at p. 391, I find the following sentence in the account of the proceedings of the Assemblée nationale, Feb. 26, 1791: "Latude, détenu trente-trois ans à la Bastille, demande des secours."

And again at p. 401: "Camus propose d'accorder un secours de 10,000fr. à Latude, comme victime du despotisme de la marquise de Pompadour. Voidel et Martin font adopter la question préalable."

It is noticeable that besides the names quoted by P. A. L. one of La Tude's patronymics is spelt by M. Mercier thus—Masséras. In the analysis of the *Moniteur*; the name of the victim is spelt Latude; and in his own *brochure*, published in 1789, mentioned above, he styles himself "M. Latude, Ingénieur." It may be, therefore, that when he adopted the principles of the Republic, he at the same time abbreviated his names to the simple one just recorded.

I trust that P. A. L. will courteously communicate to your readers whether his recollection of the famous ladder tallies in reasonable degree with Mercier's description. Mercier most likely saw it when it was on exhibition at the Louvre.

CRESCENT.

Savannah, U.S.

THE SCOTCH SETTLEMENT AT THE CAPE.

(4th S. v. 401.)

The Scotch settlement at the Cape, of which we read such an interesting account in Thomas Pringle's *South African Sketches*, is situated in the present districts of Bedford and Somerset in certain valleys watered by the Baviaans river, the Kaga river, and other streams whose sources lie in the region of the Great Winterberg, whose escarped summit, upwards of 8000 feet in height, towers grandly above the surrounding glens and valleys, which are in scenery romantic enough to satisfy the most enthusiastic Alpine or Highland explorer. The following extract from a letter of a friend of mine who lately visited this little visited part of South Africa may prove gratifying to W. F. and some of your readers by whom poor Thomas Pringle is not yet forgotten:—

"I was there" (Glen Pringle), says the writer, "about two years ago. It is a beautiful place, all the people are doing well. Old Dodds Pringle (brother of the poet) is

a very patriarch among them, and a wealthy one too. In visiting the house of one of them, a nephew of the poet played on Pringle's old flute, and a niece sang the plaintive Scotch song, 'O why left I my home?' They speak Scottish as purely as any one who never crossed the border."

I visited John Pringle, another brother of the poet's, in 1848, a short time before the disastrous Hottentot rebellion on the eastern frontier of the Cape Colony, at his well-managed estate Glen Thome, on the east side of the Baviaans River Mountains, and was quite surprised at the excellence of his farm buildings and agricultural and pastoral arrangements, including a splendid farm mansion quite in the mediæval style, where the old gentleman and his family sat down to dinner in the large hall, with all their servants, farm labourers, and mechanics ranged along the ample tables loaded with the best of substantial fare, and putting me in mind of a scene from a Waverley novel. There was also a large water-mill, a church, and farm dwellings for his labourers, all of Pringle's creation, but the ruthless Hottentots and Kafir insurgents a few months afterwards laid all in ashes; from which, however, a new and even superior homestead has now arisen, thanks to the undaunted energies of the old Selkirk farmer and his descendants. In the immediate neighbourhood we still find the sons and grandsons of the original Scotch settlers—the Ainslies, Stewarts, Rennies, &c., and some even of the old people, emigrants of 1820, are still living; but, as the quantity of land for new farms is very limited, very many of the younger branches of the Scotch settlers have migrated to the Queenstown and British Kaffrarian districts, where they occupy some very fine tracts of country. One of the poet's nephews, W. Pringle, is a member of the Cape House of Assembly.

On the whole, although on a small scale, the Scotch settlement of Pringle has been a decided success; the original pioneers, in spite of Kafir wars and Hottentot rebellions, have gallantly held their own; and their descendants, inheriting their energy and prudence, seem likely to do the same, and, what is also an agreeable feature, have managed to preserve in these remote African glens their nationality as perfect as if they had never left "Caledonia stern and wild." This may perhaps be attributed to the climate, which in these upland regions, about 8000 feet above the sea, is one of the finest and most bracing in the world, and partly to the original isolation of the settlement itself.

H. HALL.

Portsmouth.

BIBLIOGRAPHY.

(3rd S. i. 22, 43.)

1. The present age is not only richer in books than any preceding period, but literature itself has made immense progress, and, above all, has

taken a direct part in the political and scientific revolutions by which the passage from the eighteenth to the nineteenth century has been so remarkably distinguished. Every department of literature has received, if not a new form, at least a new life, distinguished by a more real and extensive activity; while the productions of literature have increased both in quantity and in stirring influence on the age, for notwithstanding the multitude of books of a middling or insignificant character, the number of good and important works is comparatively greater than in former times, and the progress of knowledge and its influence continually advance in spite of the efforts of those who dread them.

2. This influence of literature, and the esteem which nations have learned to bestow on the scientific merit of men and books, has also been felt both by public and private libraries. We have come to understand that it is not enough to collect a great number of volumes, but that by their arrangement, and by catalogues, they should be placed in a connected whole, and that such establishments should be put on a level with the wants of the age.

3. France was the first country where attention was particularly bestowed on bibliography. In 1763 De Bure published his truly valuable work—*Bibliographie instructive*—and the *Manuel du Libraire* of Brunet is unquestionably the most useful and extensive work of its kind. The English, the Italians, and the Spaniards have nothing that can be compared with it, and the superiority of the German work of Ebert* is entirely owing to the author having been able to avail himself of Brunet as the basis of his work.

4. At the same time a distinction should be made between a literary and a material bibliography—the latter interests the bookseller and the book-collector; the former concerns the literary man and the scholar. The object of the one is to make known the material part of books, their rarity, and price; that of the other treats of their merit, and their connection in a literary point of view.

5. Bibliography, as a whole, has risen to the rank of a science; and a knowledge of books and of their preservation has become the study of learned men, zealously desirous of diffusing knowledge. Bibliographical works are no longer mere compilations, and a string of oft-repeated lists, but the result of examination and of studious research on the part of their authors themselves. The true bibliographer is no longer ashamed to be known as such. Doubtless, if we strictly look to the direct and positive benefit merely of each of our occupations, we shall probably find that those

only are of this description which minister to the subsistence and preservation of man; but what then is to become of the arts, sciences, and mechanical pursuits in all their branches, which are daily making such progress? Bibliography is one of those branches on a level, to say no more, in point of utility with numberless other subjects. Many it perhaps excels: to instance only the indefatigable and devoted researches of conchologists, butterfly-hunters, collectors of antiquities, &c., "for the knowledge of books shortens the road of science, and to know the works that impart learning is a very considerable step in its acquisition."*

J. MACRAY.

Oxford.

ARTHUR PLANTAGENET, VISCOUNT LISLE,
ATTAINED 1540.

(4th S. vi. 273.)

Will you kindly allow me to add a few more queries on this subject, which have arisen since I wrote?—

1. Who was Lord Lisle's "lovinge cowsin, Ric. Lee"?

2. Lord Lisle speaks of his "brother Aylmer." Who was he?

3. Who was Lord Lisle's mother, Elizabeth Lucy? It appears to me that, unless she were of obscure origin, she must have been a Lucy of Charlote. There are two Elizabeth Lucys of Charlote about her time—1. Elizabeth, third dau. and coheiress of Jas. Bury of Hampton Poyle, co. Oxon, and Amys Lovett, married (a) Robert West, (b) Sir Robert Oxenbridge, (c) Sir Ric. Lucy, Knt. and Bart., son of Sir Tho. Lucy of Charlote. 2. Elizabeth, eldest dau. of Sir Tho. Lucy of Charlote and Alice Hugford. Am I right or wrong in identifying Lord Lisle's mother with the latter of these two, who apparently died unmarried? Husee speaks of a certain Mr. Oxenbridge as if he were an acquaintance of Lady Lisle, and his sister Mary was to have been one of her women, but declined to enter her service.

While on this subject, permit me to note two misprints in my former communication. "solurs" in query 2 should be *seurs*, and "selt," query 13, should be *sett*.

HERMENTRUDE.

Anna Boleyn was beheaded on May 19, 1536. Charles Home the historian states that Henry VIII. married Jane Seymour the very next day; but we learn from Husee's letter dated "the last of May," that the "king was married yesterday [May 30?], and the coronation shall not be till Michaelmas or after;" also, that the king's grace

* An English translation was printed at the Oxford University Press in 1887, in 4 vols. 8vo.

* From the French of M. Constantin (*Bibliothéconomie*, Paris, 1841)—a very useful little work on the arrangement, &c. of libraries, of which I have had a translation by me for some time in MS.

was determined to see the "wattche on Mydsom' night." Stow relates that Henry VIII. and his queen Jane Seymour "stood in Mercers' Hall, and saw the watch of the City most bravely set out." This was during the mayoralty of his privy counsellor Sir John Allyn in 1536. She died Oct. 1587.

This splendid pageant of the marching watch was held from time immemorial by the citizens of London on the eves of St. John (Dec. 27) and St. Peter (June 29); it was a sort of grand annual military muster of the citizens. The emulation for magnificence on these occasions created an expense so detrimental that Henry VIII. prohibited the show. It was afterwards revived on a more economical plan, and continued under the name of the Standing Watch till the force was finally superseded by the City Trained Bands, now the Artillery Company.

See Burgon's *Gresham*, i. 16, whose authorities are Stow's *Chron.* ed. 1631, p. 595; ed. 1003, p. 159; Strutt's *Sports and Pastimes*, 4to, p. 269; Harl. MS. 3741—"a booke containing the manner and order of a watch," 1585, reprinted in vol. ix. p. 389 of the *Harleian Miscellany*, by Park, 4to, 1812; also Herbert's *Twelve Livery Companies of London*, i. 101, 102, 197.

Question 13. "A complete harness for his spere with amase," should perhaps be with a mace.

ALBERT BUTTERY.

TABLET OF ATHANASIUS.

(4th S. vi. 28, 95, 144, 257.)

In his last paper MR. COOPER, supplying some omissions in a former one, says, "also between ΑΘΑΝΑΣΙΟΣ and ΚΑΙ ΙΩΑΝΝΗΣ there should be interpolated another ΙΩΑΝΝΗΣ." Now if he will turn to Evagrius, *Ecl. Hist.*, lib. iii. c. 23, he will find the following words, singularly confirmative of much that I have said:—καὶ μετὰ Ἰωάννου δέ, ἕτερος Ἰωάννης τὸν Ἀλεξανδρείας διαδέκεται θρόνον: (And after this John, another John succeeded to the throne of Alexandria), so that the omission thus supplied makes the end of the series exactly to correspond with that given by Evagrius, namely, "Athanasius (Celites) John, John."

As to the inscription in the ruined church, supposing it to have been by St. Athanasius (I do not see why "undoubtedly"), this to my mind forms no such insuperable objection, as it seems to do to MR. COOPER's, against the possibility of another Athanasius having resided in the same locality, since the Thebaid was to ancient Egypt pretty much what Siberia is to modern Russia—the common place of exile, whether forced or voluntary. Nor will MR. COOPER have to learn that it was the customary resort of all who would retire from the world, and hence abounded with monks,

anchorets, and hermits. Further, I cannot well admit that the name Athanasius was one of such "extreme rarity," seeing the historians of that period mention four bishops at least bearing the same, and living at no long interval of time from each other.

I will only further observe that in the impeachment of Dioscorus by Theodore, deacon of Alexandria (vide *Conc. Chalced.*, Act. 3, Harduin, vol. ii. p. 324 D.), the number of his adherents is given as πλεον ἢ ἑκαττον δέκα (about ten more or less), whence supposing them to have been twelve—a presumption warranted by the vagueness of the statement—these, with the name of Dioscorus superadded, will just complete the number of names found on the tablet. Those on the other side, mentioned by MR. DRUMMOND, might go a great way towards the identification of these individuals; and I hope, therefore, they may be forthcoming no long time hence.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

Replying to MR. G. S. H. DRUMMOND, I give the broken inscription on the reverse of this relic; the names are written consecutively, even over the margin of the tablet, a circumstance which does not occur on the obverse side. From the very fragmentary condition of the writing I did not refer to it, which I now regret, as probably the REV. EDMUND TEW would have been assisted in his researches if I had done so. The letters underlined are some indications of other names which have been scratched into the wood by the careless calligraphy of a former possessor, apparently while the waxen covering was in existence. It is unnecessary for me to add that I await the result of MR. TEW's investigations with much interest.

W. R. COOPER.

[Indications of two names, now illegible.]

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GURNEY FAMILY (4th S. vi. 214, 307.)—MR. DRACH must have been joking when he asked in "N. & Q." whether the Aylesbury butter derived its excellence from the fact that there are now living in the district some people named Gurney whose ancestors are supposed to have come from Normandy eight hundred years ago. MR. PIGEOT, however, has answered this query in the same jocose spirit, which suggested that "silver forks were introduced into England in 1814" (4th S. v. 322.) He answered the query about the butter by Lower's account of the Gurneys, which is about as accurate as the account of the Coultharts in the same volume. Lower's note is evidently taken from the *History of the House of Gournay* by Mr. Daniel Gurney—a book known amongst genealogists as the "apocryphal book of Daniel." It begins with a detailed history of the baronial Gournays, and ends with a full pedigree of the Norfolk Gurneys of commercial notoriety. The proofs of the genealogical connection between the two families have been reserved for a volume hitherto unpublished. There are many readers of "N. & Q." who are disappointed to find its valuable space occupied by quotations from manuals like Mr. Lower's, of easy access and little authority. TEWARS.

THE WAR SONGS OF THE DAY (4th S. vi. 267, 307.)—CHIEF ERMINE has incurred a great responsibility in tempting your correspondents to rush into print with versions of foreign songs. MR. NOYES, JR. evidently does not understand German. In "Die Wacht am Rhein," which was not written by Schneckenburge—this is not a German name—but by Schneckenburg, "magst ruhig seyn" is not the expression of a wish that peace may be the portion of father Rhine, but is a direct assurance to him that he may rest calm and safe under the protection of his guards. *Fromm* and *stark* do not mean "stanch" and "stern," but God-fearing and strong. Two or three of MR. NOYES's lines have a syllable too much, and so will not scan.

I will spare any criticism of the song of Freiligrath's, but may just remark that in French *De L'Isle* does not rhyme to "style," and that in German *Saar* is a word of one syllable, not two. There is no attempt to imitate the metre of Becker's famous "Rheinlied." It makes a German smile to see that the translator has mistaken the meaning of "Sie sollen es nicht haben," and made the indignant poet speak to the French, in the polite form of the third person plural, instead of speaking of them.

MR. HERCULES ELLIS's production I will not criticise except by remarking that the story of Saarbrück having been burnt turns out to be a fable, and the special correspondent of *The Standard* lately reported his visit to the town, which he found to have suffered only the most trifling

damage. If, therefore, the "British poet" accepts the task which MR. ELLIS proposes to him, he had better begin by making sure of his facts. "N. & Q." must not be the medium of recording a conflagration that never took place. HERMANN.

MARTIAL SONGS OF FRANCE AND PRUSSIA (4th S. vi. 194, 244, 304.)—I think the song of the Moblot on his way to the war is worthy of preservation (*Times*, Oct. 14, 1870), as a specimen, if it be genuine, of the sad courage with which brave men, in an apparently hopeless cause, can march to almost certain destruction. It is the plainest, though an unconscious, utterance of their belief. "Voyons-nous, jeunes Français! que nous sommes des brebis sans pasteurs; à qui suivront les soldats sans un général?"

"Nous partons,
Ton, ton,
Comme des montons,
Comme des montons,
Pour la boucherie,
Pour la boucherie!
Nous aimons
Pourtant la vie,
Mais nous partons,
Ton, ton,
Pour la boucherie!
On nous massacrera,
Ra, ra,
Comme des rats;
Ah! que Bismarck rira!"

C. A. W.

Mayfair.

"THE MINISTER'S WETHER" (4th S. vi. 28, 142, 263.)—Does P. P. at the last reference give merely his own opinion, or has he any proof of the assertion that the Cheshire and Forfarshire ballads (which appear to be identical) are just versifications of the "Parson's Son"? He has quoted what certainly seems a pure versification of the English story, and there are many other instances in ballad literature of stories long current in prose being preserved in verse; but as regards the ballad printed at p. 142, it would be more satisfactory if he could furnish some evidence that the English prose preceded the Scots verse. W. F. (2.)

REV. J. H. CAUNTER (4th S. vi. 274.)—The death of the Rev. John Hobart Caunter, at the age of fifty-seven, occurred on Nov. 14, 1851, not in 1852, as stated by your correspondent, MR. INGLIS. Towards the close of his life he officiated as curate of Prittlewell, in Essex. Some years ago I was informed that he was the author of a once popular novel called *Peter Priggins*, but have not heard that *St. Leon* might be ascribed to the same pen; for all that, it is very possible that he wrote it. W. U.

13, Kelly Street, Kentish Town.

RED VALERIAN (4th S. vi. 68, 161, 262.)—MR. BRITTON's correction of the botanical name of Greek valerian and its other name "Jacob's lad-

der" tempts me to make the following observations: Were an intelligent Zulu on arrival for the first time in England to be shown every plant in the British flora, and told to select that which his previous Scripture reading would point out to him as the most appropriately named "Jacob's ladder," there can be no doubt that he would immediately select the *Convallaria* ("Solomon's seal"), and assuredly not the *Polemonium carulea*. Moreover, the name "Solomon's seal" seems so inappropriate to the *Convallaria* that I am almost inclined to believe that at some period amongst early English botanical books or "herbals" a mistake crept in and has been perpetuated. Heroes have been handed down in history by wrong names, so why may not flowers? SP.

SIR WALTER RALEIGH (4th S. vi. 278).—An elaborate and authentic pedigree of the Raleigh family, giving particulars of the descendants of Sir Walter, and a number of fac-simile signatures, will be found in Dr. Howard's *Miscellanea Genealogica et Heraldica* for July, 1869 (Part xii. pp. 155-7.) J. L. C.

ILEX: EVERGREEN OAK (4th S. vi. 84, 205).—Botanic authors acknowledge but one species of evergreen oak; and therefore if Pliny says that he found "two sorts of *ilex*" near the tomb of Hasdrubal, he could not mean the *Quercus ilex*, for the addition of *ilex* was given to the tree by a modern botanist, because the leaves bear some resemblance to those of the holly.

G. A. DE LA SOIE.

Bovernier.

"OLD MORTALITY": PATERSON FAMILY (4th S. vi. 207, 290).—My statement was copied. The better informed *Penny Cyclopædia* states that the wedding took place on October 29 [not February], 1825; and on turning to the *Annual Register* of that year I find (Appendix, p. 207), October 29—

"At the Vice-regal Lodge, Dublin, the Lord-Lieutenant of Ireland to Mrs. Paterson, an American lady of great fortune, and a Catholic. The ceremony was performed, in the first instance, by his Grace the Lord Primate. The bride was given away by the Bishop of Raphoe, and the marriage was afterwards solemnised by the Roman Catholic Archbishop of Dublin."

Readers will please note, and correct their *Burkes* accordingly. A. H.

COMPASS FLOWER (1st S. vii. 477).—This query has remained unanswered for seventeen years, but hoping that it may still be of interest I send a quotation from the *Gardener's Chronicle*, Sept. 10, 1870, p. 1213:—

"At the meeting of the American Association at Troy, on August 23, Professor Hill read a curious paper on the Compass Plant—a wild sunflower of the western prairies, introduced to the notice of the scientific world thirty years since by General Benjamin Alvord, U.S.A., and to the civilised world in general by Longfellow in his *Evangeline*." Some of the American botanists having denied

that the plants pointed to the north, the Rev. Thomas Hill of Waltham, Mass., measured their bearing on the prairies, and raised seedlings in his own garden. The leaves of the young plant stand upright on long leaf-stalks, and when three or four inches high hoist their stalks so as to bring the edges of the leaves north and south. Dr. Hill's measurements showed that five-sevenths of the leaves came very nearly into the meridian. The scientific name of the plant in question is *Silphium laciniatum*.

R. B. P.

ELMORE (4th S. vi. 231, 290).—The name Almaric, i. g. Amalric (from which, by the bye, we have Amerigo) is neither Saxon nor Celtic. It probably means "immaculate prince," from the Gothic word *amala*, immaculate, *reika*, powerful, also a lord, prince. Wachter gives as proper names Amalia (Amala?), Amalasventa = puella immaculata; Amalafrida = sine macula pulchra; Amaloberga = tutrix immaculata; Amalaricus = sine macula potens. Conf. the Old Ger. *mal*, *signum*, *turpe*, *labes*, *navus*, *macula*, *cicatrix*; A.-S. *maal*, *mal*, a blot, spot, blemish, *macula*. See also Tornandes. R. S. CHARNOCK.

Gray's Inn.

Elmer occurs as a surname in the late Mr. Orridge's *Illustrations of Jack Cade's Rebellion*, p. 64—"Salmon Elmer, Thomas Elmer de Whytstaple"; and we have in Sandgate an Elmer House. R. J. F.

PSALM XXII. (XXI.) 1 (4th S. vi. 277).—The query of J. A. G. seems to imply some irreverence in the supposition that our blessed Saviour would quote from a psalm. But no one, I think, would for a moment consider that he quoted from—what this querist flippantly and irreverently calls "a production of David"—"much as we might cite a passage from Sophocles or from Shakspeare." That production of David was, it must be remembered, a divinely inspired and strikingly prophetic psalm; and our divine Redeemer might well quote the beginning of it, to call attention to the entire psalm, which so clearly foretold various circumstances of his sacred passion, and to show how it was now literally fulfilled. Why he quoted not the exact Hebrew has been explained by the fact that the Syro-Chaldaic had, since the return of the Jews from captivity, greatly supplanted the old Hebrew, and was better understood by the people. At the same time it must be admitted that our blessed Saviour, who was "Lord of the Sabbath," was Lord also of the Scriptures, and could alter them in quotation as he pleased.

F. C. H.

It is certainly possible that a man fixed on a surgical table to be healed, or nailed to a cross, as in China, to receive punishment for crime, may quote Sophocles or Shakspeare; but under the circumstances of our Lord, who was a Jew of the Essene sect, it is quite natural and fitting that he should quote from a psalm of David, which he

and other Essenes claimed to have special reference to his own case. In the New Testament the term "Hebrew" is applied to that particular dialect of the Jews which was then spoken in Palestine. It must be remembered that in the reading of the Law in Hebrew in the synagogues of that day, one or more interpreters attended, who, at the end of each paragraph, repeated the meaning in Chaldee, Syriac, or Greek *seriatim*, according to the language of the Jews attending for the information of the whole congregation of men and women.

The original words used by our Lord (Matt. xxvii. 40, Mark xv. 34), translated, "My God, my God, why hast thou forsaken me?" are found in the Syriac version. Other words of Jesus quoted in the New Testament are also Syriac, not Hebrew. That he was versed in Hebrew, however, appears from the range of subjects on which he discoursed, and which are to be traced to Jewish tradition preserved in the Talmud. It should be borne in mind that our Lord was not a Christian, but a Jew merely, and that his mission was confined to the two tribes of Judah and Benjamin, and was not even extended to the remnant of the lost tribes—the Samaritans. Prideaux, ignorant of Syriac, is therefore wrong in asserting that "the word *sabachthami* is nowhere to be found." The root *shebuckh* occurs in the Chaldee of Daniel ii. 44, iv. 12, 20, 23 [15, 23, 26]. The terminal *tha* = thou, and *ni* = me. T. J. BUCKTON.

Doe (4th S. vi. 46, 119, 218.)—The fire-dogs are in use where wood is the fuel. I have always considered that the iron bars were so called from their prominent ornaments, *dogs' heads*. Such *dogs* may still be seen in the farmhouses of Langstrothdale—Chaucer's *Strother*. "Gone to the *dogs*," "Fit only for the *dogs*," and similar expressions, seem to imply that the objects so spoken of are of no use, except for the fireplace. "It rains cats and dogs," "Cat-and-dog weather." I consider that these sayings have more to do with the *cat* than with the *dog*. *Cattivo tempo* (Italian) is bad weather, and *cat* weather is probably a bad pun derived from *cattivo*. The *dog* has been, we may presume, introduced by some genius who, having read or heard of the "warring elements," deemed the *dog* a fitting companion for *pussy*! I think that the above conjectural explanation is probably the correct key to the common cat-and-dog phrases above quoted.

STEPHEN JACKSON.

BREWISS (4th S. vi. 230, 290.)—This word is explained at length in Way's *Promptorium Parvulorum*, p. 53, note; and its etymology is discussed in Wedgwood's *Etymological Dictionary*, s. v. Broth. Other spellings are *browes*, *browesse*, *browys*, *brewesse*, *brose*. It is closely related to the Fr. *brouet*, Old English *brewet*, and to the

Scottish *bree*, *broo*, A.-S. *brw*. The Gaelic form is *brothas*.

WALTER W. SKRAT.

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THE MANX SONG: "MYLECHARAINE" (4th S. ii. 276; iii. 288, 493; v. 469, 583; vi. 61, 259.)—MR. DRENNAN referred me to Cregeen. I return with the following summary:—

1. That for constructive illustration, *ayns yn astyr* may be regarded as reducible to *ayns y nastyr*, the *f* of *fastyr* being eclipsed by the *n* of *yn*; a widely different effect compared with *f* being aspirated by the masculine pronoun *e* (his).

2. That *daa*, two, always has its substantive in the singular number, so that, *Mail Charrane* being two nouns, whether *Mail Charrane*, *Mail y Charrane*, *Mail daa Charrane*, *Mail y daa Charrane*, or *Mail* at the end instead of at the beginning, might chance to be the form for derivative consideration, *Charrane* would be grammatically of the singular form and number, although duality were understood.

J. BEALE.

TWO PASSAGES IN "TIMON OF ATHENS" (4th S. vi. 43, 164, 259.)—Having reperused both text and context, I feel persuaded that *want*, not *meat*, was the word intended by Shakspeare. I am however, no less obliged to A. H. for his suggestion; but were I to hazard an opinion on antithesis, I should say the antithesis is between *do* and *of*, which seems to confirm the reading *want*; thus—

"B. B. We are not thieves, but men that much do want.

"T. Your greatest want is, you want much of want." Which antithesis seems to be corroborated by another, thus—

"I B. We cannot live on grass, on berries, water, as beasts, and birds, and fishes.

"T. Nor on the beasts themselves, the birds, and fishes."

the solution being facilitated by these antitheses.

J. BEALE.

"HIS OWN OPINION WAS HIS LAW."—*Henry VIII.* Act IV. Sc. 2. (4th S. vi. 271.)—It is worth observing that Shakspeare has somewhat altered the form of this expression from Holinshed. The latter writes, in the parallel passage, "he stood affectionate in his own opinion."

JOHN ADDIS.

HAIR-CRAG (4th S. vi. 229.)—Your correspondent J. Cx. R., in the etymological remarks on Celtic and Scandinavian names of places above referred to, adduces "Hair-craig" as an example of the latter with reference to *Crag*. But what is the derivation of *Hair*? The name under various forms, as *Hair*, *Hare*, *Haer*, is of frequent occurrence in connection with ancient sites. The battle of Brechin, where the Earl of Huntly defeated the rebel lords in arms against James II. in 1452, was "fought at the Hair Cairn on the

moor about two miles N.E. of the town." (*Lives of the Lindsays*, i. 196.) There was a remarkable edifice of loose stones, bearing the same name, near Hardlee, on the watershed between Teviotdale and Liddesdale, which was removed several years ago to build dykes, when a kist with a sculptured lid and other sepulchral remains were disclosed. Chalmers mentions a large stone inclosure containing cells and hut-circles, called the *Haer-faulds*, near Lauder. (*Coled.* i. 243.) The battle of Harlaw or Harelaw is well known, and in the *Redwater Minstrel* we find *Harehaugh*, the place where Percy Reed was betrayed in Coquetwater. In the same poem, also, the names *Hare-shawhaggs* and another *Hareccism* occur. *Haretor*, in Devonshire, is given by Taylor (*Words and Places*), as an example under "Tor"; and a reference to the *Scottish Post-office Directory* shows numerous *Hare-stanes*, *Hare-laws*, &c. In most of these the name seems to have reference to warfare and combat. Can J. CK. R. or MR. CHARNOCK or other correspondent assign the true derivation? W. E.

"THE PENNSYLVANIA GAZETTE" (4th S. vi. 272).—In concluding a notice of a copy of this journal dated April 29, 1768, MR. MAURICE LENTINAN remarks that on it "the celebrated Benjamin Franklin worked as a printer," and adds "it is not unlikely that the copy before me contains some of his type-setting." It is painful to demolish the pleasant association which is here formed; but "N. & Q." is for the record of facts, not of fancies, and your correspondent may rest assured that it is not only "unlikely," but perfectly certain, that Franklin had no part in setting up the type of this paper, if indeed he was in any way connected with it.

Franklin went to Philadelphia in 1723, and worked as a printer under one Keimer. In 1724 he came to England, and returned to America in 1726. Two or three years later he established a newspaper, "the second in Philadelphia." From this time he gradually became a leading man; in 1755 was colonel of militia, and two years later was sent to England with a petition to the king and council. Whether he retained his interest in the newspaper or not, I do not know; but if he worked as a printer on the *Pennsylvania Gazette*, it was prior to 1724; if, on the other hand, his own journal was so called, it is abundantly clear that he was not the "setter-up of type" in 1756, at which time he was fifty years of age.

CHARLES WYLIE.

THE LETTERS OF HENRY AND FRANCES (4th S. vi. 276).—This book is said to contain the genuine correspondence between Elizabeth Griffith and her husband Richard Griffith, before and for some time after their marriage. For particulars of the lives and writings of these authors, MR. BRITTON

should see Watt's *Bib. Brit.*, Allibone's *Dict. of Authors*, Baker's *Biographia Dramatica*, and Chalmers's *Biog. Dict.* O. W. S.

NAPOLÉON III. (3rd S. x. 215; 4th S. vi. 226, 290).—Besides pointing out the arrangement of the years 1853 to 1870, there appeared in the *Leeds Mercury* about the middle of August the following analogous plan:—

"Fall of Robespierre	1794
	1
	7
	9
	4
Fall of Napoleon I.	1815
	1
	8
	1
	5
Fall of Charles X.	1830."

CHARLES WYLIE.

JANNEY FAMILY (4th S. vi. 275).—Some information respecting Janney, a Quaker, circa 1683, might perhaps be obtained from *The London Friends Meetings, showing the Rise of the Society of Friends in London, &c.*, compiled from the Minute Books by W. Beck and T. Fred. Ball. London, Kitto. ALBERT BUTTERTY.

"THE DEVIL BEATS HIS WIFE" (4th S. vi. 273).—What is the exact French wording of this proverb? Is it not connected with our English proverbial "Devil and his dam"? I have been accustomed to interpret "dam" as "mother." I think now that it means "wife." Heywood has (*Dialogue*, &c. Part II. chap. vii. Spenser Soc. p. 70)—

"The devil with his dam hath more rest in hell
Than I have here with the . but well wif well."

He has again an epigram (Spenser Society Reprint, p. 207)—

"Of the creation of the devils dam.

"When was the devils dam create, tholde withred iade?
The next leape yere after wedding was first made.
In an ill time . when the devill will that devill die?
At that yeres end, that endth wedding finally."

Who is the "Devil's dam"? Haughton the playwright proposed to write "a Boocke which he wold call the Devell and his dame"; but he did not write it. (See Hazlitt's *Proverbs*, p. 364.) It might have given us some information.

The application to weather seems secondary.

JOHN ADDIS.

Bustington, near Littlehampton.

FISHERWICK (4th S. vi. 275).—In Dr. John Walker's *Universal Gazetteer*, revised by B. P. Capper, 1822, there is noted "Fisherwick, Staff in the parish of St. Michael, Lichfield." This is marked in Cary's beautiful Map of England, 1794, as "Fisherwick Park."

W. B. TATE.

4, Grove Place, Denmark Hill.

"GOD TEMPERS THE WIND," ETC. (4th S. vi. 90, 163, 256).—Bohn classes this as a French proverb—"A brebis tondue Dieu mesure le vent." Cotgrave does not give it, so it is probably of later date. It is absent from such English collections as I have at hand—Hazlitt, Ray, Camden, Heywood.

JOHN ADDIS.

The collection of "Outlandish Proverbs," &c. made by the good George Herbert, and first printed in 1640 under the title of *Jacula Prudentum*, contains the following:—

"To a close shorn sheep God gives wind by measure."

And again:—

"God sends cold according to clothes."

J. W. W.

Winchester.

HIGH SHERIFFS (4th S. v. 597; vi. 33, 76, 182.) MR. DAVENPORT has thrown considerable light on the office of the lord-lieutenant by quoting the operative words of the letters patent of appointment. He will oblige many readers of "N. & Q." by communicating the precise terms in which the commission of the high sheriff is worded.

TEWARS.

JUDAISM IN DAMASCUS (4th S. v. 525, 590; vi. 38, 120, 247).—It does not smooth away the difficulties of an intricate inquiry for your correspondent to impute the converse of his expressed views to the other party in the discussion. I should expect to confirm, not to deny, any of the striking events which occurred at the dawn of our era. That the Romans warred with Aretas, although MR. CROSSLEY denies it, I must refer to one who was no secondary authority, who also tells us that on the death of Tiberius, the governor of Syria retreated to Antioch that he might be ready to take the orders of the wretch who succeeded him, and, I suppose, kill any one whom the new emperor wished to get rid of. (Josephus, *Antiq.* bk. xviii. c. v.)

SALATHIEL.

ROBINS' CUSHIONS (4th S. vi. 214, 312).—What CUTHBERT BRIDE alludes to is the common rose-gall that, of course, like all other galls, is caused by a cynips. It is not confined to England, but we find it on the Continent wherever the wild-rose flourishes. In the Val di Chianciano (Tuscany), on some briars in the hedges near the hot baths, I found numerous specimens; and, what I never met with elsewhere, I discovered this rose-gall growing on some pollarded deciduous oaks that formed a portion of the hedge-rows.* The mistletoe was abundant on the numerous acacias that are in the same locality.

JAMES HENRY DIXON.

LU-LU (4th S. vi. 233, 287).—The name of "Lou-lou" is given to the Pomeranian or Spitz

dog, called sometimes in England a *wolf-tarrier*. This most intelligent and faithful loving creature has a head resembling that of a wolf = loup, and so he has obtained the name of "chien-loup," the diminutive being "lou-lou." Why the prince impérial should be called Lu-lu or Lou-lou is more than I can explain. He has also been dubbed in a romance "Prince de Caniche." The meaning of this last-named epithet is self-evident, but I must decline any explanation of the offensive term. The author of *Prince de Caniche* is now a member of the government.

STEPHEN JACKSON.

LORD BACON (4th S. vi. 40, 140, 177, 221, 291.) It is very goodnatured of the Editor of "N. & Q." to allow the discussion about Bacon's title to go on after the point has been clearly settled by his note at p. 140. MR. HELSBY's note that "MR. GROSART was right in calling him Baron of Verulam, the heralds notwithstanding," is quite unintelligible. Does MR. HELSBY suppose that Lord Howard of Effingham was called the Baron of Effingham, or that Lord Somers of Evesham was called the Baron of Evesham, or that Viscount Sidmouth of Sidmouth is called the Viscount of Sidmouth, or that Lord Westbury of Westbury is called the Baron of Westbury? and does he imagine that the style of these noblemen is fixed by the heralds, and not by immemorial usage?

TEWARS.

POSSUM UP A GUM-TREE (4th S. vi. 233).—The refrain used to run—

"Possum up a gum-tree,
Tinking none can follow;
Den he dam mistaken,
Nigger beat him hollow."

The word "nigger" shows that it is of American rather than Australian origin.

J. WILKINS, B.C.L.

"HE WROTE HISTORY AS IF IT WERE FICTION, AND FICTION AS IF IT WERE HISTORY" (4th S. vi. 277).—This might have been said of Scott. It is not unlikely that the idea, however, was borrowed from one of the many detached hints that Sheridan was in the habit of jotting down when anything struck him as applicable to any literary or other scheme he might have on hand. He was indeed in the habit of "making a note on't," when any happy thought crossed his mind; and he seldom failed to turn it to account, either in his writings or on those occasions when circumstances, perhaps of his own creating, enabled him to pass off his matured thought as a spontaneous flash of wit.

Sheridan contemplated writing a comedy of "Affectation." Among the fragmentary sketches of character of the intended comedy occurs the following:—

* A work on the various sorts of galls that are found in the British isles is much wanted. I know of none.

"He certainly has a great deal of fancy, and a very good memory; but, with a perverse ingenuity, he employs these qualities as no other person does—for he employs his fancy in his narratives, and keeps his recollection for his wit. When he makes his jokes you applaud the accuracy of his memory, and 'tis only when he states his facts that you admire the flights of his imagination."

Though not used in a play, Sheridan found a use for his idea in a more condensed and pithy form. In a reply to Mr. Dundas, in the House of Commons, he said: "The right honourable gentleman is indebted to his memory for his jests, and to his imagination for his facts." J. R. Pollokshields, Glasgow.

BENTHAM AND SHAKESPEARE (4th S. vi. 326.)—In your last number you have, while kindly answering my query (or rather a query which I might have asked), represented me as misquoting Bentham. Now I rather pride myself on citing authors accurately, and therefore do not like to have my own correctness annihilated. I repeat the passage out of Bentham's *Deontology*, edit. 1834 (ii. 96):—

"There is profound philosophical truth in Shakespeare's dictum,—that

'All regrets are vain, and those most vain
Which, by pain purchased, do inherit pain.'"

Reference to my former note will show that these were the lines on which I founded my query, and that I did not make Bentham quote Shakespeare correctly—as, indeed, he has not done. Your kind reference proves that he was quoting from memory, and that his memory was treacherous. Excuse my anxiety to seem to be as accurate as I really was in fact.

H. W. CHANDLER.

Miscellaneous.

NOTES ON BOOKS, ETC.

Ricardi de Cirencestria Speculum Historiale de Gestibus Regum Angliae. From the Copy in the Public Library, Cambridge. Edited by John E. B. Mayor, M.A., Fellow of St. John's College, Cambridge. Vol. II., A.D. 872-1066. (Longmans.)

Chronica Magistri Rogeri de Hovedene. Edited by William Stubbs, M.A., Regius Professor of Modern History in the University of Oxford, Fellow of Oriel College, and sometime Librarian to the Archbishop of Canterbury. Vol. III. (Longmans, Parker, Macmillan.)

The great scheme of securing a carefully edited series of our national chronicles, inaugurated by Lord Romilly and the late Sir George C. Lewis, continues to make steady and most satisfactory progress. Nothing could afford better proof of the careful and conscientious manner in which the Master of the Rolls is carrying out the very responsible duty entrusted to him by the Treasury, than the two volumes whose titles we have just transcribed; and which have just appeared under the editorship of two of our most accomplished historical students, Mr. Mayor of Cambridge and Professor Stubbs of Oxford. Not the least valuable portions of the volumes in question are the learned and exhaustive prefaces by which

they are preceded and illustrated. That prefixed by Mr. Mayor to the *Richard of Cirencester* will be found of peculiar interest, not only for its account of Richard and his *Speculum*, but also for its investigation into the genuineness of the work *De Situ Britanniae*, attributed to him; this gives a careful analysis of that work—the history of the supposed discovery of the MS. by Bartram—a review of the conflicting opinions of antiquarian writers as to its authenticity—a careful summing up of the evidence on either side, and the judgment eventually pronounced by Mr. Mayor, a judgment against which we think there is little chance of appeal, namely, that the *De Situ* "is a clumsy forgery by an unpractised hand, not a tracing or copy from a genuine original."

The Imperial Constantinian Order of St. George. A Review of Modern Impostures and a Sketch of its True History. By His Imperial Highness The Prince Rhodocanakis. In two Parts. (Longmans.)

This handsomely-printed volume (and a handsomer book than a large paper copy of it which is now before us we have rarely ever seen) has one claim to public attention—the profits from its sale are to be devoted to the Funds in aid of the Sick and Wounded. The first part of the book is controversial, and directed against the claims of "the Imperial, Ecclesiastical, and Military Order of the Knights of the Red Cross of Rome and Constantine," which the author speaks of as having been "raised from the level of puerility to the unenviable eminence of imposture." The second part, which will, we feel assured, in like manner provoke controversy, exhibits the author's view of the history of "the Imperial Constantinian Order of St. George," of which Prince Johannes Rhodocanakis, titular Emperor of the Byzantine Empire, is Grand Master, and "to whom is heir apparent his eldest son, the Prince Demetrius Rhodocanakis," who is the writer of the book before us, and under such circumstances can hardly be regarded as an impartial witness.

Essays and Papers on Historical and Literary Subjects.

By H. Longueville Jones, M.A., Membre Correspondant du Comité historique des Arts et des Monuments. Reprinted by Permission from Blackwood's Edinburgh Magazine and other Periodicals. (J. Russell Smith.)

Some five-and-twenty years ago, the name of Mr. Longueville Jones was well known in antiquarian circles as that of an accomplished scholar and an intelligent critic—especially familiar with the early literature and history of France; and we know no way more likely to recommend this volume of reprinted *Essays* to the attention of the reading public, than by an enumeration of its contents:—How to build a House and Live in it (in three chapters) is followed by, Something like a House; we have then Three Sketches of Old France, namely, Biron and the Bastille, the Place de la Greve, and Versailles; an Essay on Modern Schools of Art in France, Belgium, and Switzerland, then succeeds; and the volume is brought to a close by two critical papers: The Dutch Critics of the Sixteenth, Seventeenth, and Eighteenth Centuries; and the Literary Labours of the Benedictines.

Horace. By Theodore Martin. (Blackwood.)

The time and attention which Mr. Martin has already devoted to the life and labours of Horace, have peculiarly fitted him for the preparation of this new volume of the series of "Ancient Classics for English Readers"; and we think it may be safely said that, in the book before us, such readers will find a better and more satisfactory account of the poet and his works than in any other book which has been undertaken with that object.

THE new number of *The Quarterly* is an admirable one. With the exception of a charming paper, as genial as the subject, in which Sir Henry Bulwer's unpublished life of Lord Palmerston is reviewed, or rather pre-viewed, and one on German Patriotic Songs, the whole number partakes of the gravity of the present state of affairs; and albeit the views enunciated as to the issue of the war—the aggressive spirit of Prussia—the Condition of our Navy and Army, and our position as Neutrals, may be, in the opinion of some, more gloomy than the real condition of things may justify, they are such as to show that they one and all demand the gravest consideration on the part of those who are anxious to see the honour and safety of England fully maintained.

MESSRS. MOXON & Co., who last year introduced as their Christmas Book a series of drawings by Gustave Doré, illustrating some of the best known of Hood's Poems, now announce a similar volume of selections, to be illustrated by Birket Foster. This eminent artist has never before had his talents perpetuated on steel. The volume will be published in foolscap quarto, elegant cloth, with 22 illustrations. The same publishers announce: *The Chronicle of the Franco-Prussian War*, as a supplement to Haydn's Dictionary of Dates; also two new volumes of the Haydn Series of Manuals; a Bible Dictionary of Biography, History, Antiquities, Geography, &c., edited by Rev. Charles Boutell, M.A.; and a Dictionary of Sciences, by J. Farrer Rodwell, assisted by eminent contributors. They also promise new editions of Wordsworth and Longfellow, illustrated with artistic etchings by Edwin Edwards.

MESSRS. A. & C. BLACK have in the press a new edition of *Letters on Demonology and Witchcraft*, by Sir Walter Scott, and, uniform with it, his *Religious Discourses* (the above will complete the set of Scott's Entire Works, in 100 volumes); a General Index to Kitto's *Cyclopedia of Biblical Literature* is also to be issued by the same publishers.

"A DICTIONARY OF BIRMINGHAM HISTORY, from the Earliest Dates to 1870," is announced for early publication. The compiler was for several years connected with the Birmingham newspaper press, and possessed unusual facilities for executing such a task; and the revision of the work has been kindly undertaken by Mr. S. Timmins, who has devoted much attention to the history of the town. The name of Mr. Timmins is a sufficient guarantee for the accuracy of the book, which has occupied the compiler several years in the preparation, and will be issued in Monthly Parts.

ART IN AUSTRALIA.—The new Townhall of Melbourne was opened, with a grand musical celebration, on August 9. This edifice is by far the largest and finest building ever erected for civic purposes in the southern hemisphere. The total cost of it is nearly 100,000*l.* The large hall is 175 ft. long by 75 ft. wide, and 65 ft. high. The first part of the concert—at which 4000 persons were present—consisted of a cantata composed by C. E. Horsley, Esq., the poetry by Henry Kendall, Esq., an Australian by birth. Both the music and the poetry are spoken of in very high terms by the local journals, and it is undeniable that both would receive high commendation as original productions in any country in the world. It is worth adding—although the fact has long been trite, that in 1840 (just thirty years ago) the site on which this splendid new structure stands, and the grand celebration was held, was wild, uncultivated, Australian "bush." It is now the centre of a well-built, busy, prosperous city of nearly (counting the suburbs) 150,000 souls.

EGYPTIAN EXHIBITION AT THE CRYSTAL PALACE.—We are always glad to see this popular place of resort applying its resources to the advancement of real knowledge, and we are especially pleased to announce that there is now arranged in the Egyptian court a collection of 1,800 Egyptian antiquities, which there is every ground for believing are genuine. The collection is that of the late Mr. Robert Hay of Linlupin, and the specimens have passed the practised supervision of Mr. Joseph Bonomi, the curator of Sir John Soane's museum. Mr. Hay was an Egyptian antiquarian of the highest rank, and he began this collection fifty years ago.

THE PALACE OF ST. CLOUD which has just been burned, has, as we learn from *The Pall Mall Gazette*, been connected with the history of France for nearly 800 years. It was here, on August 2, 1589, that Henry III., passing through the vestibule, was assassinated by the Dominican monk, Jacques Clément. In 1658 Louis XIV. purchased the place, and presented it to his brother, the Duke of Orleans, who laid out immense sums of money in improving and adorning it. It remained in the possession of the Orleans family for upwards of a century, when it again became a royal residence, Louis XVI. purchasing it for Marie Antoinette, who made it her favourite holiday home. After '92 it passed into the hands of the people for a short period, till, on one of the last days of the century, known in history as the 18th Brumaire, Napoleon Bonaparte, meeting some of his friends in the old Salle de l'Orangerie, discussed and settled the arrangements which made him the absolute master of France, and St. Cloud an item in his private property. Perhaps because it was thence that he took his first decided step towards the throne Napoleon always loved St. Cloud, and generally lived there when at home. The palace has had its name connected with other revolutionary eras, not less important for France than that of the 18th Brumaire. The decrees which led to the Revolution of July were "done at St. Cloud" by Charles X. Louis Philippe, fleeing from Paris on February 24, 1848, stopped and rested awhile at St. Cloud. The proclamation in which Napoleon III. made known to his people the Imperial concessions of which the Ollivier Ministry was later the outward and visible sign, was dated from St. Cloud. And finally, it was from this, his favourite residence, as it had been his uncle's, that the Emperor went away last July to the war.

THE late Mr. William Salt, F.S.A., so well known for his liberal support of everything connected with historical literature, from the completion of the series of Private Acts of Parliament (of which, we believe, not a single complete set is in existence), to the Collection of Proclamations in the Library of the Society of Antiquaries, devoted large funds and much labour to the formation of a library illustrative of his native county, Staffordshire. It is rumoured that that library, on which Mr. Salt spent 30,000*l.*, has been offered to Staffordshire on condition that it would establish a library, and provide a librarian; and that, after two years' exertions on the part of Lord Lichfield, the offer has been declined. If this be so, well may *The Daily Telegraph* exclaim—"Staffordshire stands disgraced!"

EXHIBITION OF EARLY SPANISH JEWELLERY AT SOUTH KENSINGTON.—There has just been opened for exhibition, in the Prince Consort's Gallery, a collection of jewels purchased from the Treasury of the Virgen del Pilar at Saragossa, which are alike remarkable as works of art and their historical associations. The following are some of the more interesting:—No. 821, a gold pendant ornament, with a beautiful enamel group of the Adoration of the Magi, set with diamonds. No. 832, a reliquary of rock crystal, mounted in gold, enriched with

enamel and pearls, containing two exquisite enamel groups of the Crucifixion and the Virgin and Child, presented by Louis XIII. of France to the Treasury. No. 383 is a similar reliquary, with miniatures on gold of our Lord and the Virgin Mary in gold enamelled mounts. No. 385, an exquisite specimen of Cinque Cento work; an enamel gold pendant in form of a pelican and her young, enriched with a carbuncle and pearls. Nos. 384 and 386, two enamelled pendant ornaments of dogs, supported on scrolls, with pearls and finely enamelled chains, enriched with precious stones. Nos. 341-2-3, three representations in richly-enamelled gold of the Virgen del Pilar, as the statue has appeared at different periods. They are set with rubies and emeralds, and have been worn suspended from the neck. No. 820, a breast ornament of Spanish work of the eighteenth century, formed of gold, openwork scroll pattern, with bosses and small pendants, set with diamonds. Presented by the Marquesa de la Puebla. No. 332 is a striking example in enamelled gold of a lace-edged tie, set with table diamonds. Presented by the Marquis de Navarres in 1679. No. 325 is a costly pectoral ornament of gold openwork scrolls, set all over with fine emeralds. Among the minor objects may be mentioned, in addition to various toys of silver filagree, a child's bauble of silver, in form of a Nereid holding a mirror and comb attached to a whistle and bells, doubtless an offering to the Virgin from a child to obtain intercession for the cure of some malady. Those who desire to know somewhat of the Church of Nuestra Señora del Pilar, and of the sanctuary from which these curious specimens of the goldsmith's art have been derived, may satisfy their curiosity by a reference to Ford's *Handbook to Spain*, part I. pp. 486-8.

OLD BLACKFRIARS BRIDGE.—In connection with the late discovery of the foundation-stone, &c., of this structure, it may as well be added that, in the *Royal Magazine* for 1761, it is stated that on the 23rd June of that year the first stone of the first pier was laid by Sir Robert Ladbroke, and that it contained a medal of George III. let into black marble. The *Gentleman's Magazine*, under date of April 2, 1761, mentions that Sir Robert had been returned at the head of the poll for members for the City.

Our readers will be glad to hear that Part III. of Mr. Maclean's *History of Trigg Minor* is in the press, and it is expected will be issued about Christmas.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

PINNEY (J.), DURATION OF HUMAN LIFE. 8vo. 1836.
EDMUND JONES'S GEOGRAPHICAL, HISTORICAL, AND RELIGIOUS ACCOUNT OF ABERYSTWYTH. 8vo. Trevecka. 1779.
M. C. H. BROEMEL, FEST-TÄNZEN DER ERSTEN CHRISTEN. Jena, 1705.
MÉMOIRES DE MADAME DE VAUDÉ. Paris, 18—.
MEMOIRS OF J. T. SERRER, MARINE PAINTER TO HIS MAJESTY, 8vo. 1834.
A LETTER TO THE DUKE OF GRAYTON ON THE PRESENT STATE OF PUBLIC AFFAIRS. Almon, 1769.
COLLECTION OF ALL THE REMARKABLE AND PERSONAL PASSAGES IN "THE BRITON," "NORTH BRITON," AND "AUDITOR." 1768.
THE LONDON MUSEUM OF POLITICS, MISCELLANIES, AND LITERATURE. 4 Vols. 8vo. 1769, 1778.
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Notices to Correspondents.

ENQUIRE. Burke's allusion is to Damiana, who suffered torture, March 28, 1677, for having stabbed Louis X.

LONGEVITY. Will Mr. Cooke, who has sent an account of Mr. Plank, be good enough to state his authority for saying "his birthday has been verified." A reference to "N. & Q." 3rd S. xii. 531, will show that, while the result of a thorough investigation of this case left little doubt of Mr. Plank's age, his birthday was just the very point which was not verified.

FAMILY QUERIES. We have again to explain that all Queries respecting persons or families, not of general interest, must be subscribed by the name and with the address of the Querist, so that the information sought for may be sent to him direct.

TO OUR CORRESPONDENTS generally we would suggest—

1. That Contributors should append their names and addresses.
2. That when writing anonymously they should give the same information to the Editor.
3. That Quotations be certified by precise references to edition, chapter, or page; and references to "N. & Q." by series, volume, and page.
4. Write clearly and distinctly, more particularly proper names, and on one side of the paper. We cannot undertake to puzzle out what a correspondent does not think worth the trouble of writing distinctly. We have this week been obliged to consign to the wastepaper-basket several contributions most carelessly and indistinctly written—one in pencil!

S. W. T. The author of Recollections of Sir Walter Scott, 1837, is Robert Pierce Gilles. For some account of him consult "N. & Q." 3rd S. x. 569.

DR. J. H. DIXON. All the properties and effects of the Ancient and Honourable Lumber Troop were sold by auction by Messrs. Price and Clark, on Friday, May 27, 1859. We are promised some historical particulars of this memorable "Jocial Crew."

H. BOWYER. "Hats and Caps." The senate of Sweden was divided between two parties called The Hats and The Caps, who successively for many years ruled, or rather misruled, both king and country, till Gustavus III. re-established the royal authority in 1772.

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LONDON, SATURDAY, OCTOBER 29, 1870.

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Notes.

IMAGINARY LETTER OF THE HERO OF OTTERBURN.

In the second volume of the recent publication of the ancient Scottish muniments, under the authority of the Lord Clerk Register of Scotland, there has been inserted a photozincographed letter which had been previously referred to at the end of the last century by the learned John Pinkerton as existing in the British Museum, "in that treasure of original pieces, Vesp. F. VII. f. 34."* It relates to the imprisonment of two persons of the name of Mersar, or Merrer, the circumstances connected with which are given by that historian in his account of Robert II., but are more largely detailed by the late P. F. Tytler in his excellent *History of Scotland*.† One of these men was named John, and the other Thomas. The following is the accurate translation placed opposite to the photozincograph of the old French letter:—

"Right noble and mighty prince, I show to you, Sire, in the way of complaint, and to your good Council by these my letters, how that John Mercer my man has now for a long time been troubled and annoyed wrongfully in your kingdom, against the intent of our great truce, settled in common and agreed between the realms, in that when he had done no wrong, but in the course of his lawful trade was returning into his country, he was by force of the sea and tempest thrown upon the land and

arrested by your subjects, and is yet by the Earl of Northumberland detained in prison. To which, right noble prince, please you to have regard and consideration, and by your letters to the said Earl, to command him expressly that the said John my man be delivered freely without further troubling him and breaking the peace. For at the next March day, if that shall please you, he shall be present to proue before your deputies that he has in nowise done wrong or trespass in that matter, if it please God. Moreover, right noble prince, touching Master Thomas Mercer, my clerk, for whom I wrote to your Highness *before this time*, he humbly shows to you, Sire, and to your said Council, the damages, expenses, and losses which he has sustained and borne during his arrest, over and above his tribulations, annoyances, and wrongs, which amount to two hundred merks of sterlings and more, of which may it please you to cause him to have redress and compensation in due manner, or otherwise to command the person or persons who arrested him to appear personally at the said March day to underlie the charge before your deputies above-said, where my said clerk will be ready to answer and receive in like manner, according to the usages of March days, in reasonable manner, if God please. Right noble prince, that which it pleases you to command to be done in this matter deign to let me know by your letters with the bearer of these. May the Almighty God, by his most Holy grace, be pleased to conduct your highness to everlasting life. Written the sixteenth day of November.

"The Earl of Douglas and Mar.

"To the right noble and mighty prince
the King of England."

We learn from the *Rotuli Scotie*, vol. ii. p. 16, that an order was issued to Thomas Cornwallis, one of the sheriffs of London, on June 20, in the second year of the reign of Richard II., to relieve Thomas Mersar, a captive, of his fetters, but to detain him in safe custody. Whether this resulted from the above letter is unknown, but the important fact arising from it is, that until the above date Thomas Mersar was a prisoner in chains, which by this command to Thomas Cornwallis were then removed.

The letter calls Thomas Mersar the clerk of the writer, and John "my man." That the former was a captive of King Richard and in irons upon June 20, 1378-9, in the second year of his majesty's reign, is thus placed beyond dispute.

William, first Earl of Douglas, was the husband of Margaret, sister of Thomas Earl of Mar, the last direct descendant in the male line of the ancient earls, whose origin is lost in the mists of antiquity, but who were never known otherwise than as Earls of Mar. The date of the marriage is uncertain, but his only legitimate son, the hero of Otterburn, was a grown-up man in 1380, as upon May 13 of that year he obtained from King Robert II. a pension of two hundred merks for his services to John Earl of Carrick, afterwards Robert III., which is granted to him as *James de Douglas* "of Lydisdale, son of the King's beloved cousin William Earl of Douglas and Mar. Upon October 20, 1380, William, as Earl of Douglas and Mar,

* *History of Scotland*, vol. i. p. 16. Lond. 1797.

† Volume iii. p. 16.

is witness to a crown charter by Robert II. to Alexander de Strathachin. These deeds are in the Great Seal Register of Scotland, and prove beyond the possibility of dispute that on October 20, 1380, James was neither Earl of Douglas nor of Mar.

Thomas Earl of Mar, on August 20, 1369, granted a charter to Andrew Berkeley of lands in the Garioch. He died, it is believed, in the early part of the year 1377; for upon August 10 of the same year William Earl of Douglas, Earl of Mar, and Lord of the Garioch, describing himself as the brother of the deceased Thomas, confirmed a charter granted by the latter of lands to William de Camera, dated in June 1356. To this deed Alexander Stewart, Earl of Angus, was a witness—a circumstance proving that his sister, the wife of Thomas, had not then succeeded to her brother's earldom of Angus. Earl Thomas was twice married. After living some years with his first wife, they were divorced; and he then became husband of Margaret Stewart, who at the period of his demise must have been young, as she had a child to her deceased husband's brother-in-law.

Margaret Countess of Douglas, and Lady of Mar, the sister and heir of Earl Thomas, survived her husband, and granted a deed of mortification in 1384:—

"Pro salute anime predicti Domini Willelmi, mariti nostri, et anime carissimi fratris nostri quondam Domini Thome Comitiss de Marr."

This makes it probable that Earl William died in the early part of the year in which the lands were mortified for pious uses.

James, the only son of the marriage, is designated in this deed by his mother, "Comes de Douglas," and "Dominus Vallis de Liddale," and under this title only the second Earl of Douglas appends as her heir his seal—a fact proving that, in 1384, James was not Earl of Mar.

There is a charter in the *Antiquities of Aberdeen and Banff* (iv. 714),* by James Earl of Douglas, in which he describes his mother as Countess of Mar, April 3, 1385. In a charter under the great seal, the second earl is a witness as James Earl of Douglas only; whereas, had his mother been then dead, or had she resigned the earldom in his favour, he would have been described as Earl of Douglas and of Mar. It may be safely assumed that she did not die very long before the fatal battle of Otterburn in 1388. In a charter granted a few days before that sad event James styles himself Earl of Douglas and of Mar; and the grant is witnessed by his "dear father Sir John Swinton" and his "dear brother Malcolm de Drummond"—the husband of his only lawful sister, afterwards so well known as Isabel Douglas, Countess of Mar.

That William Earl of Douglas was the husband of Margaret Countess of Mar, who, upon the death of her brother, succeeded to that title, is a fact past dispute. It cannot be denied by any Scottish lawyer having the slightest knowledge of the feudal law, that, *jure curiolitatis*, a husband took and enjoyed his wife's honours. It follows, then, that William was entitled to take for the period of his natural life the honours devolving on his wife, and that he *did* assume them. It is a necessary sequence from all this that, in 1377-8, he was Earl of Douglas in his own right, and Earl of Mar in right of his wife.

Nevertheless, in the national work in which the letter quoted is included, the following statement occurs:—

"The French letter of the Earl of Douglas, No. xiv., shows the uncomfortable state of the borders, if the statement be true that the Earl of Northumberland really took and imprisoned, without process of law, the sailors of a Scotch merchant ship thrown upon his inhospitable coast. The writer of the letter is James the second Earl of Douglas, Earl of Mar in right of his mother, the Lady Margaret, daughter of Donald Earl of Mar. He is the doughty Earl of Douglas of Otterburn, or, as Fordun calls him, 'miles acerimus et Anglis semper infestissimus.'"—Introduction, xii.

If in 1384 James was only Earl of Douglas and the heir of his mother, he would not be Earl of Douglas and Earl of Mar in 1377-8, when his father was Earl of Douglas and of Mar, and when Thomas Mersar was a captive in England, as the *Rotuli Scotie* establishes.

It is therefore palpable that the writer of this letter was not James "the doughty Earl" of Otterburn, but William Earl of Douglas, whose right to the title of Mar arose from the succession opening to his wife the Countess Margaret upon the death of her brother Thomas, which took place about the beginning of the year 1377, when Earl William as Earl of Mar confirmed his late brother-in-law's charter to his vassal William de Camera: it being then an ordinary practice for vassals of an overlord to have their right confirmed by his successor.

The yearly pension granted by King Robert II., in May 1380, of two hundred marks—a large sum at that time—was to James de Douglas of Lydisdale, son of his beloved cousin William Earl of Douglas and Mar. Consequently, if the doughty hero of Otterburn was designed in a royal writ as James of Lydisdale, and the son of William Earl of Douglas and Mar, in May 1380, it is impossible he could have written the letter which has been printed as his veritable production.

How delightful it would have been had the photozincographer of the ancient muniments of Scotland found and photozincographed a real epistle of the hero of one of the finest of our old ballads, and not have tantalised the lovers of such popular remains by a myth!

J. M.

* Printed for the Spalding Club.

MR. WILLIAM LEE'S "LIFE AND NEWLY DISCOVERED WRITINGS OF DANIEL DEFOE."

Understanding that a new edition of this work is in demand, if not actually in the press, I place at MR. LEE'S service a few marginalia, made on reading his very valuable *Life*:—

(1.) Page 96—

"Tuesday, 26 Septemb. [1704].—It's said Daniel de Foe is ordered to be taken into custody for reflecting on Admiral Rooke in the *Master Mercury*, whereby he has forfeited his recognizances for his good behaviour."—Narcissus Luttrell's *Brief Historical Relation of State Affairs* (Clarendon Press), vol. v. p. 469.

(2.) Page 132.—Referring to Defoe's mission to Scotland to promote the Union, Mr. Lee says:

"The date of this arrangement is not specifically stated. It was probably towards the end of August, but could not have been later than early in September. There were then no stage coaches,—a journey to Scotland by land could only be accomplished by hiring horses from town to town, and occupied some weeks. The Scotch Parliament was appointed to meet on the 3rd of October, and some preliminaries would doubtless require our author's attention."

If Mr. Lee turn to vol. vi. of Luttrell's *Diary*, under date Thursday, October 17, 1706, he will find the following entry:—

"Tuesday Daniel de Foe was carried before the lord chief justice Holt, for inserting a speech in his Review relating to the union, pretending the same was made by a great lawyer, and was bound over for the same, himself in 200*l*. and 2 sureties in 100*l*. each."—P. 98.

This entry shows that Defoe could not, as Mr. Lee supposes, have left London for Scotland either in August or September; and it shows that Defoe was not in Edinburgh at the opening of the Scotch Parliament on October 3, inasmuch as twelve days after that event he appeared in the Court of King's Bench to answer for something like a libel. This portion of Mr. Lee's *Life of Defoe* requires revision; for at p. 155 he implies that there had been no break in Defoe's sojourn in Scotland from August 1706 to March 29, 1707.

(3.) Page 143.—Under date "Tuesday, 23 Septemb. [1707]" Luttrell writes:—

"The Swedish Envoy has complained against D' Foe for reflecting on his master in his Reviews of the 9th and 28th of August and 2nd of September."

Also on Thursday the 25th he says:—

"Tuesday an order was sent to Scotland to take into custody Daniel D' Foe for reflecting on the King, of Sweden in his Review."

Mr. Lee is not clear as to Defoe's return from Scotland, either respecting its cause or date.

To the reliance to be placed in Luttrell's entries as historical records Lord Macaulay has unequivocally testified by using them more extensively than any others of the same date, in the composition of his inimitable *History of England*. The passages written on the margin of my copy of Mr. Lee's *Life of Defoe*, and given above, are

the only ones on the subject a very copious index points to: it is probable a diligent search through the six handsome volumes would bring to light more of equal value.

(4.) Page 106.—Mr. Lee gives, *verbatim et literatim* (except the last two paragraphs, which he omits), a letter written by Defoe to Lord Halifax, dated April 5, 1705; and says in a foot-note: "Unpublished, and hitherto unnoticed except by Mr. Forster. In Brit. Mus. Addit. MS., 7421, f. 23." The letter is to be found in *Original Letters of Eminent Literary Men of the Sixteenth, Seventeenth, and Eighteenth Centuries*. Edited by Sir Henry Ellis. Camden Society, 1843, p. 320." The object of the letter is thus headed by Sir Henry Ellis: "Daniel Defoe to the Earl of Hallifax: engaging himself to his lordship as a political writer."

(5.) Page 116.—Mr. Lee gives another letter—"Thanks for bounty bestowed"—from Defoe to Lord Halifax, which he says "is unpublished, except as to a quotation by Mr. Forster." This letter is also given by Sir Henry Ellis at p. 324 of the Camden Society's *Original Letters of Eminent Literary Men, &c.*—the difference between the two versions being that the latter gives three unimportant paragraphs omitted by Mr. Lee.

(6.) Page 294.—I am quite unable to reconcile the reference to and refutation of the story given by Sir Henry Ellis with the foot-note marked with a † on p. 106, and the similar assertion on p. 116.

With regard to the statement of Wilson (*Life of Defoe*, p. 357 *et seq.*) that Defoe was engaged on some secret mission in a foreign country because of the term "abroad" in a letter of Defoe's—an assertion repeated by Hazlitt and Forster, but satisfactorily disposed of by Mr. Lee, so far as circumstantial reasoning goes—I would suggest that the Foreign Office records be searched for the entry of the granting of a passport to Defoe either in his own name or under that of Christopher Hurt, or any other *alias* he is known to have adopted. Every passport was duly registered, especially when granted on government service. We learn from vol. ii. of Bolingbroke's *Correspondence*, p. 80 (note to Matthew Prior's letter) that in 1712 the aggregate fees payable for a passport amounted to 6*l*. sterling and "upwards."

I cannot bring my notes to an end without putting a query to Mr. Lee, seeing that he is, probably, the best living authority on the subject. Mr. Henry Kingale, in his very inaccurate and slipshod biographical preface to the Globe edition of *Robinson Crusoe*, says (pp. ix, x, ed. 1868)—

"He now" [in 1687, I suppose] "wrote a book earnestly warning his fellow-dissenters from accepting the insidious toleration of the papist James towards them, and showed them that toleration for them meant likewise toleration for the dangerous and detestable papacy."

I have looked in vain for such a "book" in the list of Defoe's works, and the only thing I can find on the subject in Mr. Lee's list is a "letter" of 8pp. 4to, which Mr. Lee has starred as "newly discovered," but the authorship of which he has through "N. & Q." conceded to Biahop Burnet. Is it likely that, in his sixteenth year, Defoe wrote such a "book" as Mr. Kingsley describes? Perhaps Mr. Lee can enlighten us on the point.

S. R. TOWNSHEND MAYER.

Richmond, S.W.

NOTITIA AMERICANA.

No. II.

The first resident of an English colony in North America who made a bequest to a British university appears to have been David Brown of Somerset County, in the province of Maryland. That county was largely settled by families named Brown, Martin, and Wilson from Scotland. In the *Munimenta Universitatis Glasguensis*, published by the Maitland Club, is printed the will of David Brown of Thormount, Somerset County, M'd., made on July 19, 1697, in which is the following bequest:—

"I give and bequeath unto the Collège of Glasgow as a memoriall and support of any of my relations to be educated therein, to be payed in cash, or to be secured by good exchange to the visitours, or to Mr. James Browne and William Carmichael for the use aforesaid, the full ssume of one hundred pound sterling current money of England, with all convenient speed after my decease."

To a number of indented white servants he left small legacies, and then he continues:—

"It is my will that black Bettie be learned to read the Bible, and sew with the needle well, to have good cloaths, and two coves and calves when set free, which I desire to be at the twenty-second year of her age, she being eight years of age last Apryle; and I desire that her mother shall serve twelve years after my decease, and then shall be set free."

Two of his executors were Ephraim and Thomas Wilson; and an Ephraim Wilson, one of their descendants, represented that county in the Congress of the United States of America about thirty years ago.

Mr. Spears, librarian of Glasgow University, says: "In the early references to this foundation Mr. Brown is designated as Colonel in Maryland," and suggests that he may have been the David Browne whose name appears in the matriculation-book under 1640 as "ex quarta classe." In the years 1720 and 1721 allowances were made from this fund, as far as received, to two students, on the ground that their mother, the widow of Thomas Brown, late minister of Paisley, was a near blood-relation of Colonel Brown; and in 1723 James Ross, another relative, enjoyed the benefits of the fund.

ÆA. PHILAD'A PENN.

Dublin.

PUNNING AND JESTING ON NAMES.

F. C. H.'s anecdote (p. 196) reminds me of similar ones, which may be new to some readers of "N. & Q." At the Lancaster Assizes, many years ago, a cause was tried respecting a right of fishery. Serjeant Cockle, in cross-examining an old fisherman, asked him if he liked fish? "I do!" said the man, "but I don't loike *cockle* sauce to it." At the Appleby Assizes (about the same time as the preceding) Serjeant Jekyll was retained for the defendant in a cause where a Mr. Hay was plaintiff. On being told that Serjeant Raine was counsel for the plaintiff, Jekyll said: "I'm glad to hear it; for *rain* never did *hay* any good!" Notwithstanding this prophetic denunciation, Hay came off victor. The joke was hitched into rhyme:—

"Serjeant Raine was one day
The counsel for Hay,
In a cause that for Appleby stood.
Quoth Jekyll the wit,
'I have never heard yet
Of the rain that did hay any good!'"

An old *Guide to the Isle of Man* has, for an appropriate motto—

"The proper study of mankind is *Man*."—Pope.

That strange and eccentric character, the late "Baron" Nicholson, wrote a poem in praise of his friend the ex-pugilist and fencing-master, Owen Swift, to which the motto was—

"Owen's praise demands my song!
Owen *Swift* and Owen strong!"—Gray.

The two last-named jokes may be termed *capital* ones, for the wit depends on the printing of "man" and "swift" with capital initials. It may be new to many that poor Nicholson was a poet. He was the author of some exquisitely beautiful songs that were published by D'Almaine and Co., Soho Square. They may be found in various selections, with the author's name, "Rention Nicholson," attached to them. The lines to Owen Swift were exceedingly good; and genuine wit was blended with pathos and real John-Bullism.

I conclude this list of puns with a Swiss one. An English gentleman at Lausanne, during the hot days of last summer, said he could not find a cool café. "Have you tried the one near the chateau?" asked an English resident; "for if you have not, I advise you to go there—you will always meet with a *bise*!" *Bise* is the worthy proprietor's name, and *bise* is also the north-east wind.

STEPHEN JACKSON.

LIST OF MINORCA OFFICIALS.

L. Z. presents his compliments to the Editor of "N. & Q." with the enclosed document, which has been among his papers for twenty years. His brother in the Navy touched at Minorca, and

met there an old schoolfellow, who gave the extract to him:—

EXTRACTED FROM THE CIVIL COURT RECORDS AT MAHON.

Governors, Lieutenant-Governors, and Commanders-in-Chief in the Island of Minorca, from its first conquest by the British Forces in 1708, up to its late evacuation by the same, in consequence of the Treaty of Amiens in 1802.

1708. Major-General Earl Stanhope, Commanding the Invading Expedition.

1712. Duke of Argyle, His Majesty's Commissioner.

" Colonel Kane, Lieutenant-Governor.

1715. Colonel Ligonier, Commander-in-Chief.

1716. Colonel Kane, Lieutenant-Governor.

1717. Lord George Forbes, Commander-in-Chief.

1718. Colonel Lloyd, Colonel Parker, Colonel Crosby, Brigadier-General Pettit, Commanders-in-Chief.

1720. Colonel Bettersworth, Commander-in-Chief.

" Colonel Kane, Lieutenant-Governor.

1725. Colonel Montagu, Colonel Otway, Commanders-in-Chief.

" Lord Carpenter, Governor.

1726. Colonel Handeseyd, Commander-in-Chief.

1727. Major-General Kane, Lieutenant-Governor.

1728. Colonel Montagu, Commander-in-Chief.

1730. Lieutenant-Colonel Pinfold, Commander-in-Chief.

" Lieutenant-General Kane, Governor.

1736. Colonel Pinfold, Commander-in-Chief.

1737. Earl Hartford, Commander-in-Chief.

1739. Brigadier-General Anstruther, Lieutenant-Governor.

1741. Brigadier-General Paget, Commander-in-Chief.

1742. Lieutenant-General Anstruther, Governor.

" Colonel Hawley, Commander-in-Chief.

1745. Lieutenant-General Wynyard, Governor.

1747. Lord Tirauley, Commander-in-Chief.

1748. Duke of Bedford, Governor.

1754. Lieutenant-General Blakeney, Governor.

The French Army, 18,000 men, commanded by Marshal the Duke de Richelieu, took possession of the Island of Minorca in April 1756, and it was restored to England by the Treaty of 1763.

1763. Brigadier-General Lambert, Commander-in-Chief.

" Colonel Johnston, Lieutenant-Governor.

" Colonel Mackellar, Commander-in-Chief.

1764. Colonel Warren, Colonel Crawford, Colonel Townshend, Commanders-in-Chief.

1765. Colonel Johnston, Lieutenant-Governor.

1772. Lieutenant-General Moystin, Governor.

" Lieutenant-Colonel Barlow, Commander-in-Chief.

" Major-General Johnston, Lieutenant-Governor.

1774. Lieutenant-General Murray, Lieutenant-Governor.

1779. Lieutenant-General Murray, Governor.

The Spaniards, with a French auxiliary force, both 14,000 men, under the Duke de Crillon, landed on the Island of Minorca in August 1781. Fort St. Philip surrendered by capitulation in February 1782.—The English Forces, under General Sir Charles Stuart, conquered the Island in November 1798, and it was restored to Spain, in 1802, agreeably to the Treaty of Amiens.

1798. General Sir Charles Stuart, Commanding the Expedition.

1799. Major-General Sir James St. Clair Erskine, Commander-in-Chief.

" Lieutenant-General Fox, Lieutenant-Governor.

1801. Major-General Brodrick, Major-General Claphane, Commanders-in-Chief.

" WHERE DOTH GREAT ENGLAND'S BOUNDARY STAND?"

[An imitation of the famous German Song, "Was ist das Deutsches Vaterland?"]

"Where doth Great England's boundary stand?

In Europe's land? In Asia's land?

Where islands spot the ocean's face?

Or where uncultured tribes have place?

O no, O no, O no, O no!

Her boundary farther still must go.

"Where doth Great England's boundary stand?

In Africa's land? Columbus' land?

Or is it marked by desert sand?

By rocks, or by the sea's wide strand?

O no, O no, O no, O no!

Her boundary farther still must go.

"Where doth Great England's boundary stand?

Australia's land? Tasmania's land?

Where earth and waters teem with gold?

Where wealth is heaped in supps untold?

O no, O no, O no, O no!

Her boundary farther still must go.

"Where doth Great England's boundary stand?

O tell me in what distant land?

From shore to shore,—from pole to pole,

Where'er the ocean surges roll,

The earth doth smile, the sun doth shine,—

Go England there, for there is thine!"

F. C. H.

THE LETTER "M" AND THE NAPOLEONS.—The following cutting from *The Echo* is deserving of a place in "N. & Q."

EDWARD C. DAVIES.

Cavendish Club.

"The *Frankfurter Journal* of the 21st Sept. remarks that, amongst other superstitions peculiar to the Napoleons, is that of regarding the letter M as ominous, either of good or evil, and it is at the pains to make the following catalogue of men, things, and events, the names of which begin with M, with the view of showing that the two emperors of France have had some cause for considering this letter a red or a black one, according to circumstances:—

"It says—Marboeuf was the first to recognise the genius of Napoleon I. at the Military College. Marengo was the first great battle won by General Bonaparte, and Melas made room for him in Italy. Mortier was one of his best generals; Moreau betrayed him, and Murat was the first martyr to his cause. Marie-Louise shared his highest fortunes; Moscow was the abyss of ruin into which he fell. Metternich vanquished him in the field of diplomacy. Six marshals (Massena, Mortier, Marmont, Macdonald, Murat, Moncey), and twenty-six generals of division under Napoleon I. had the letter "M" for their initial. Marat, Duke of Bassano, was his most trusted counsellor. His first battle was that of Montenotte, his last Mont St. Jean, as the French term Waterloo. He won the battles of Millesimo, Mondovi, Montmirail, and Montereau, then came the storming of Montmartre. Milan was the first enemy's capital, and Moscow the last, into which he marched victorious. He lost Egypt through Menou, and employed Miollis to take Pius VII. prisoner. Mallet conspired against him; Murat was the first to desert him, then Marmont. Three of his ministers were Maret, Montalivet, and Mallien; his first chamberlain was Montesquieu. His last halting-place in France was Malmaison. He surrendered to

Capt. Maitland, of the *Bellerophon*, and his companions in St. Helena were Montholon and his valet Marchand.

"If we turn to the career of his nephew, Napoleon III., we find the same letter no less prominent, and it is said that the captive of Wilhelmshöhe attaches even greater importance to its mystic influence than did his uncle. His empress was a Countess Montijo; his greatest friend was Morny. The taking of the Malakoff and the Mamelon-vert were the exploits of the Crimean war, peculiarly French. He planned his first battle of the Italian campaign at Marengo, although it was not fought until after the engagement of Montebello, at Magenta. MacMahon, for his important services in this battle, was named Duke of Magenta, as Pellissier had for a similar merit received the title of Duke of Malakoff. Napoleon III. then made his entry into Milan, and drove the Austrians out of Marignano. After the fearful battle on the Mincio of Solferino, he turned back before the walls of Mantua. Thus up to 1859, since when the letter M would seem to have been ominous of evil. Passing over Mexico and Maximilian, we see how vain have been his hopes, founded on the three M's of the present war—Marshal MacMahon, Count Montauban, and Mitrailleur! Mayence was to have been the basis for the further operations of the French army, but, pushed back first to the Moselle, its doom was sealed on the Maas, at Sedan. The fall of Metz is imminent, and all these late disasters are owing to another M, which is inimical to the third Napoleon, and this is a capital M—Moltke."

THE STRID AT BOLTON IN CRAVEN.—A recent accident at this chasm reminds me of a strange blunder in Whitaker's *Craven*. There are three places in the bed of "The Crystal Wharfe" where the river is pent up, and rushes through narrow fissures in the limestone rocks. At Bolton we have one renowned in song, legend, and mournful truth—the "Strid," i. e. the stride. Below the romantic village of Burnsall we have Loup-scar, i. e. the "leap-rock"; and near Grassington we have "Gay-strill," which Whitaker turns into "Ghaist-rills." Having raised his ghost, the antiquary converts him into "the angry spirit of the waters," and indulges in a burst of poetic rhapsody. In the dialect of my district (Craven) *gay* signifies long or hazardous, and *strill* is "striddle" (Craven for stride), pronounced trippingly. And thus, "gay-strill" is nothing more than a good stride. We say "a gay bit," for a good *lump* of anything; a "gay way," for a long journey or walk; a "gay loup," for a good jump; and a "gay-strill," or striddle, for a good stride. Thus it will be seen that all the chasms named are leaps or strides, and derive their names from feats of dangerous agility. Fatal accidents have occurred at all these striding places—a false step is certain death. Whitaker prided himself on a knowledge of our "plain mak' o' tawk," and ought to have known that we never use "ghaist" for a spirit. We always say *go-ast*, making a dis-syllable of the word, and drawing out the *go*. Rill is not used now for any stream, large or small. Our rivulets are sykes, burns, or becks. Rill is only found in the word Rylstone—the scene of the "White Doe." When Whitaker

caught his "ghaist," it is surprising that he should have added *rills* (plural) to it; for what can rills have to do with an impetuous mountain torrent? But so it is, one absurdity is sure to lead to another.

JAMES HENRY DIXON.

MILITARY MUSTER ON BOWDON DOWNS.—Mr. Thomas Barritt, the Manchester "saddler and antiquary," thus connects himself with the Revolution of 1688:—

"In the beginning of the reign of William III., George Lord Delamere, of Dunham Massey, Cheshire, caused a great muster of Lancashire and Cheshire men on Bowdon Downs, to the amount of near 4000 armed men, horse and foot, to enrol themselves in defence of King William and the Protestant cause against King James and his Popish adherents. At which muster my father's grandfather by his mother's side, Peter Valentine of Worsley, in Eccles parish, a friend to the Revolution, attended on horseback in a suit of his own armour."—MS. vol.

T. T. W.

TRANSLATOR: ALE-DRAPER.—Some time ago I was puzzled by the following entries in the parish-register of Sculcoates, Hull:—

"1744. Burial, Jan. 25, Rob^t Plaxton, Translator.
1764. " Feb. 6, Ann, D. of Tho. Knight, Translator."

Last month, however, I saw a sign-board at Bridlington which ran—"D. Whitaker, Clog & Patten Maker, Translator." In Coles's *Latin Dict.* (5th ed. 1703), Littleton's *Latin Dict.* (4th ed. 1715), and Dyche and Pardon's *English Dict.* (10th ed. 1759), *translator* is explained "cobler." *Ale-draper* has already been discussed in "N. & Q." 1st S. ii. 310, 360, 414. A few additional instances may be of use. From the parish-register of Preston-in-Holderness, co. York:—

"1780. Baptisms. Aug^t 30th, Mary, Daughter of Robert Lister, Ale Draper.
1789. " Jan. 30, Elizabeth, Daughter of Alexander Newton, Ale Draper.
1729. Burials. April 8th, Elizabeth, Daughter of Alexander Newton, Ale Draper.
1730. " Septembr 17th, John, Son of Alexander Newton, Ale Draper.
1784. " July 28th, Elizabeth, 7th 8^d Wife of Stephen Robinson, Ale Draper."

From the parish-register of Burstwick, co. York:—

"1776. Baptisms. Sep. 7th, Dorothy, Daughter of Joseph Ballance, Ale Draper.
" Burials. September 17th, Dorothy, Daughter of Joseph Ballance, Ale Draper."

So that this odd word was in common use in East Yorkshire from 1729 to 1784 at least. Dyche and Pardon (ed. *sup. cit.*) give "Ale-draper, one that sells or retails ale in a publick house, commonly called a publican or ale house-keeper."

W. C. B.

JEWISH INFLUENCE IN EUROPE.—The interesting note contributed by S. M. DRACH shows how completely Jewish descent may be obliterated by the casual or enforced adoption of Gentile appella-

tions—as, for instance, in such cases as Rothschild, Rosenick, &c., although not immediately accompanied by a change of creed.

It is possible that few of our upper classes are without a streak of Jewish blood in their veins, although perhaps quite unconscious of the source. Among other questions for speculation arises this: Have they influenced the formation of any of our modern European dialects?

The distinction between High and Low German, for instance. Holland, the seat of *Plattdeutsch*, has from time immemorial been a favourite settlement for Jews.

It is obvious that this distinction must be of local origin. Possibly a predominant mingling of the Jewish element in that locality may have contributed, if indeed it did not originate the distinction, much of it being merely a distinction of sound, phoenesis, or utterance between the two branches of High and Low German. A. H.

* **CRISS-CROSS-A B C.**—In the old horn-books the alphabet was preceded by a representation of the cross, thus ✕; and school-dames were accustomed to cross themselves, and teach their pupils to do the same, when instructing them in their letters. The same course was adopted in England, particularly in the Western counties; where I find, from James Jennings's *Observations on Some of the Dialects, &c., and Glossary of Words* (London, 1825, small 8vo), that the alphabet is called—

"*Cris-cross-lain*, in consequence of its being formerly preceded in the *horn-book* by a ✕, which was no doubt devised by some of the sons of the Church to remind us of the cross of Christ: hence the term *Christ-Cross-line* ultimately came to mean nothing more than the alphabet."

Quere *lain*? Is not the word Celtic? *

MAURICE LENIHAN, M.R.I.A.

FRENCH CANADIAN SONG.—In the summer of 1818 I was a subaltern on duty at Chambly, south of Montreal. There being no barracks for officers, I hired a room in the cottage of a "habitant," as the French Canadians were designated; it was separated by a deal partition from the family, so I heard the squalling of the children as well as the songs of their kindly mother. The family's name was Dubuc. They could not speak English. I send the words of the good woman's song, which, for sentiment and language, do credit to a peasant:—

"On dit que l'amour
Ne duré quinze jours
Dans le mariage;
Mais c'est un conte que cela,
Parce que quand on aime, on aimera
Toujours, toujours, toujours davantage."

The *é* was strongly accented in the good woman's singing. L. Z.

[* Eight articles have already appeared in "N. & Q." on *Christ-Crosse Row*.—ED.]

Curries.

BRYAN ANSLAY.

Bryan Anslay, Yeoman of the Cellar to King Henry VIII., the author of the very rare book *The Cyte of Ladyes*, 1521, of which (I believe) very few copies are known. Can any reader tell me anything of him? Henry Anslay was one of the Sewers of the Chamber to Henry VIII. in 1520 (*Household Ordinances*, 168. What a pity it is that the Society of Antiquaries does not complete that valuable work by an index!) Perhaps you can find room for the title and colophon of the *Cyte* and "the Prologue of the Prynter," Henry Pepwell, from the copy of that princely buyer and lender of book-treasures, Mr. Henry Huth:—

"¶ Here begynneth the boke of the Cyte of Ladyes | the whiche boke is deuyded in to iij. partes. The fyrst parte telleth howe and by whom the walle and the cloytre aboute the Cyte was made. The seconde parte telleth howe and by whom the cyte was buylded within and peopled. The thyrde parte telleth howe and by whom the hyghe battylmentes of the towres were parfytely made | and what noble ladyes were ordeyned to dwell in y^e hyghe palayces and hyghe dongeons. And y^e fyrst chapytre telleth howe and by whom and by what mouyng the sayd cyte was made."

This title, in 10½ lines, is over a large woodcut of two women, under ribands for names, looking at a castellated building. The colophon is under a cut of two women, on a page with broad woodcut borders, and is:—

"¶ Here endeth the thyrde and the last partye of the boke of the Cyte of Ladyes. ¶ Imprynted at London in Pauls chyrchyarde at the sygne of the Trynity by Henry Pepwell. In y^e yere of our lorde .m.cccc.xxj. The .xxvj. day of October . and the .xij. yere of the reygne of our souerayne lorde kyng Henry the .viij."

On the back of the leaf is the printer's very handsome device, a large picture of "¶ Sancta Trinitas verus deus," surrounded by borders, with "henry pepwell" on a riband under God's feet, and "¶ Miserere nobis" below.

Collation: aa in 4, bb 6, cc 4, dd 6, ee 4, ff 6, gg 4, hh 6 (3 signed by mistake n. iij.), ii 4, kk 6, ll 4, mm 6, nn 4, oo 6, pp 6. Part II.: a 6, b 4, c 6, d 4, e 6, f 4, g 6, h 4, i 6, k 4, l 6, m 4, n 6, o 4, p 6, q 4, r 6 (3 missigned q 3, on which Part III. begins), s 4, t 6, v 4, x 6, y 4, z 4. Quarto, black-letter.

The "Prologue of the Prynter" is on leaf aa 4, and names the author of the book; at least I suppose Pepwell's *by* means that.

"The kyndly entente | of euery gentleman
Is the furtheraunce | of all gentylnesse .
And to procure | in all that euer he can .
For to renewe | all noble worthynesse .
This dayly is sene | at our eye expresse .
Of noble men | that do endyte and rede .
In bokes olde | theyre worthy myndes to fede .

- "¶ So nowe of late | came in my custodie .
 This foresayd boke | by Bryan Anslay .
 Yoman of the seller | with the eyght kynge Henry
 Of gentylwomen | the excellence to say
 The whiche I lyked | but yet I made delay .
 It to impresse | for that it is the guyse .
 Of people lewde | theyr promes to dyspyse .
- "¶ But then I shewed | the foresayd boke
 Vnto my lorde | the gentyll Erle of kente
 And hym requyred | thereon to loke .
 With his counsaile | to put it in to prente
 And he forthwith | as euer dylygente
 Of ladyes (abrode) | to sprede theyr royall fame .
 Exhorted me | to prynte it in his name .
- "¶ And I obeyenge gladly his instance
 Hauē done my deuoyre | of it to make an ende
 Prayenge his lordshyp | with others y^t shall chaunce .
 On it to rede | the fautes for to amende .
 If any be | for I do fayne intende .
 Gladly to please . and wyfully remytte
 This ordre rude | to them that haue freshe wytte .
 "¶ Thus endeth the prologue."

The book is a defence of women against the many attacks on them by men (see some in that very interesting vol. iv. of Mr. W. C. Hazlitt's *Early Popular Poetry*), and recounts the deeds and wisdom of all the famous women of antiquity. It is supposed to be the *Castel of Ladies* of Captain Cox's library, as described by Robert Laneham, gent., in 1575. F. J. FURNIVALL.

"BREVARIUM SLESVICENSE."—I want to refer to the *Breviarium Slesvicense*, printed at Paris in 1512. I believe it is excessively rare. I shall be much obliged if any of your correspondents can tell me of any library in England or on the Continent which possesses a copy. The copy which was in the old Bollandist library is now missing.

F. S. A.

Brussels.

LORD BYRON'S "ENGLISH BARDS," ETC.—Has it been clearly ascertained that the late Lord Brougham was the real writer of the review of Byron's *Hours of Idleness*? In a critique in the *Literary Gazette* of March 27, 1852, p. 298, it is asserted that Jeffrey was not the author of that review, which inflamed Lord Byron into so much rage and contemptuous bitterness against him. And in the *Edinburgh Observer*, quoted in the *Mirror* of July 20, 1833, was the following:—

"It may not be generally known that the present Lord Chancellor Brougham is the real author of the famous article in the *Edinburgh Review*, on Byron's juvenile production, *Hours of Idleness* . . . We have this fact from authority on which we can place the utmost reliance."

Moore states in a note that Byron, in his latter days, considered the review as the work of Lord Brougham, but that he nowhere mentions on what grounds.

My query is: was any proof afforded in the lifetime of Lord Brougham, or has any appeared

since his death; or was he ever known to acknowledge the authorship? Certainly the ingenious legal argument in the opening of the famous critique is so like Brougham, that it alone affords strong intrinsic evidence of the authorship.

F. C. H.

CAMDEN'S ELIZABETH.—Will some one of your readers tell me whether Camden softened down in the second edition of his *Elizabetha* remarks on Leicester and other notables? Such, for example, as the story of his intrigues against Essex (1575), or that of his subornation of Teuder to kill Seinier (1579). Such, too, as the share of Leicester in the disgrace of the Duke of Norfolk (1569). My reason for asking is, that I have only the second edition, which is much more carefully worded than Darcie's version of the first.

E. H. KNOWLES.

Kenilworth.

CRIMEA.—Where is Crimea first styled the Crimea? Gibbon does not use the latter expression (c. xxvi.) I ask the same question concerning Brazil being called the Brazils. NEXPERITE.

FISHERMEN IN THE OLDEN TIME.—Were fishermen on our sea-coast, in feudal times, a sort of *villans*, law-worthy, having no political rights, and paying service to the lord by a portion of the proceeds of their craft? I have somewhere read that this state of things continued until modern date, and that the Sussex fishermen especially were subject to this impost down to the seventeenth century. Any information will oblige

T. Q. C.

FUGROVE AND FLEET.—Can any of the Irish readers of "N. & Q." explain the meaning of the above words? "Fugrove" was used by Gerald Griffin in one of his letters, as may be seen in his biography; and "Fleet" is employed to describe the two factious parties that disturbed the North of Ireland in the time of the Rebellion, about eighty years ago.

W. D.

New York.

COUNT GONDOMAR'S "TRANSACTIONS."—In the year 1659 was published a pamphlet entitled—

"A Choice Narrative of Count Gondomar's Transactions during his Embassy in England by that Renowned Antiquary, Sir Robert Cotton, Knight and Baronet, exposed to Publick Light for the benefit of the whole Nation. By a Person of Honour."

The dedication is to Sir William Pastons, and signed "John Rowland."

In an edition of "*The Workes of the most Famous and Reverend Divine, Mr. Thomas Scot*," printed at Vtrick," is an exact copy of the above-named *Choice Narrative* headed—

"Vox Populi, or Newes from Spayne, translated according to the Spanish coppie, which may serve to forwarn both England and the Vnited Provinces how farre to trust to Spanish pretences. Imprinted in the yeare 1620."

Upon what authority does John Rowland attribute the authorship of this pamphlet to Sir Robert Cotton?

F. W. COSENS.

Clapham Park.

GUSTAVUS ADOLPHUS: LORD BERKELEY.—Where shall I find a list of the Englishmen employed in military service under Gustavus Adolphus? More particularly I am desirous to ascertain why Sir John Berkeley, afterwards Lord Berkeley of Stratton and Lord-Lieutenant of Ireland, was entitled to wear a gold medal of Gustavus Adolphus.

JOHN GOUGH NICHOLS.

LAKE DWELLING; AT LOUGH MUCH.—This summer, while fishing in Lough Much, in county Mayo, I came across an artificial island. It lies at the narrow end of the lake, and less than a gunshot from each shore. I got out to the island (the bottom, though shallow, being what is there termed "soft") on a canoe taken to the lake by one of the party. I found it to be about twenty feet square, and to consist of flat slabs of stone resting on large beams of what I took to be beech wood. There is no considerable amount of timber within miles. The beams of wood were of different lengths, some of them apparently cut or split, and about eight inches in width. On the top of the flat slabs of stone there had evidently been shingle or gravel, and both this and the stones had been displaced in many places. Some shrubs which have covered the island prevented a minute examination, but I noticed that on three sides the water deepened very rapidly, as though the island had been built on the extreme point of the (comparative) shallow. I was told that a canoe, made out of one log, was found some years ago in the bog and taken away, but where my informant did not know. Can any of your readers refer me to any account of this island, which I suppose has not escaped the notice of archaeologists? I should like to know the probable age of this work, which, considering the small distance from shore, can hardly have been intended merely for protection from men, but rather would seem to have been built at a time when wild beasts were to be feared.

A. M. B. A.

LONDONDERRY EMIGRANTS.—Will any of your Irish readers inform me whether any register was kept of the names of the numerous Irish-Scotch emigrants who left Londonderry for New Jersey and other parts of North America about 1735; and if so, are any such registers still in existence, and where can they be consulted?

S. W. P.

Hotel Bellevue, Baveno.

MACDUFF, THANE OF FIFE (4th S. vi. 276).—While your correspondents are answering J.A.P.N.'s query on this subject, perhaps they will kindly take into consideration one of mine? Did Duncan Earl of Fife, who married Joan, daughter of Gilbert de Clare, Earl of Gloucester, circ. 1298, have

issue by her? and are any of her descendants now surviving?

HERMENTRUDE.

"THE MEDALLIC HISTORY OF ENGLAND," 4to, 1802.—This is sometimes assigned in catalogues to Pinkerton, sometimes to Edwards. In a collection of numismatic autographs *penes me*, it is given to the latter by Bandinel in a letter dated "Bod. Libr. Novr 18th, 1819." If compiled by Edwards, any particulars relating to him will be acceptable. Of the forty plates included in this well-known work, twenty-five are identical with Snelling's. As the *Medallic History* only comes down to the Revolution, a continuation has long been a desideratum, and it is much to be regretted that the late Mr. Hawkins, of the British Museum, did not carry out his design of continuing it down to a recent period. A portion of the matter arranged by him for this purpose is in my possession; and I have for some time been collecting materials to form the groundwork of a Supplement to the *Medallic History*. I shall therefore be much obliged to any of your readers who may have by them loose engravings of English medals which they do not value, if they will favour me with them, and I will duly acknowledge their kindness. I am also desirous to purchase collections of engraved medals from the commencement of the eighteenth century to the present time, and shall be glad to hear from any one who has such a collection and is willing to part with it.

JOHN J. A. BOASE.

Alverton Vean, Penzance.

THE PARIS CATACOMBS.—Does any plan exist of the extensive excavations that occur under a great part of Paris south of the Seine, known as the Catacombs, and which will probably, in case of a close siege, now become the scene of important operations?

H. H.

Portsmouth.

PLACE NAME (PENNYTERTSAN OR PENNYTERTSAL). Can any contributor to "N. & Q." obligingly afford the etymology of this place name, which is that of lands and a farm in the parish of Kilmalcolm, Renfrewshire? Upon it is one of those interesting conical hillocks, called indifferently mote-law and court hills, the dimensions of which, composed chiefly of earth, are about thirty yards in diameter at base, fifteen or sixteen yards at the summit, which is flat or level, and in artificial height (which, however, varies) from twelve to fifteen feet on an average from the surface of the adjoining land. Of this tumulus there is no history, and even no tradition floating among the inhabitants of the locality; but it is one of three or more which all yet exist in some perfectness in the same district. Adjoining it on the west are lands called Priestside, and on the north other lands called Kilbride, indicating, as it would seem, occupation at some early

period by a religious fraternity. Hard by also to the north-west is a farm called Cun-stone, or, as it may be more properly, Cuns-town, on which some years ago was discovered a cairn, or stone tumulus, which on being opened was found to contain a cistvaen, having a large capstone, and within which were found human remains. What, too, as we would inquire, may be the etymology of this name? ESPEDARE.

PROPHECY BY NOSTRADAMUS ON THE FATE OF NAPOLEON III.—The Roman correspondent of *The Tablet* of Sept. 17, 1870, makes the following statement, which is certainly strange if true:—

"A prophecy of Nostradamus has been just verified in the most singular manner. He says:—

'Quand le second empire en Lutèce adviendra,
Dix-huit ans, moins un quart,
Et pas plus long ne durera.'

"The *Nazione* quoted this prediction with a sneer at 'pious fools' some time since, and said that, if they lent faith to it, the 2nd of Sept., 1870, was the fatal day for Napoleon III. The infidel paper to-day is obliged to own that the fact is such as to strike the most credulous, and it is singular that the *Nazione* should have published it in mockery a week before its fulfilment."

The question I should like answered is, Whether the above lines do really occur in Nostradamus? M. O'H.

RAMSHEVED AND LANGALYVER.—I shall be glad of any further information about these two places than that the first is the same as Ramshead in Lancashire, and that the second is in Coupland or Coplandia, a manor in Cumberland. A. E. L.

RICCAMATI'S "SUMMARIE OF CHRISTIAN DOCTRINE."—A MS. in my possession has, I think, the paper-mark of B. on a shield (crowned) with "NICOLAS LERA" (?) Is anything known of the maker. Why is not Mr. Dunne's article in the *Archæologia* of 1795, on "Paper-marks" reprinted, or some useful handbook put forth on this subject? The MS. is a fine translation of Jacopo Riccamati's *Dialogue and Summarie of Christian Doctrine*, of both which I am told the Bodleian possesses a copy (s. l. 1558). What is known of Riccamati of Ossa?

The MS. is in a beautiful Italian hand, with coteremporary corrections in English writing (? early seventeenth century). The style is that of an able scholar. Has it been printed in English?

What is the meaning of the word *corsie*, p. 23?

"Their greatest corsie wilbe, y^e they shall fynd, that onely by so wicked an obstinacie to abhorre a thing befoore they knew it well, they are throwen into perpetual miserie."

EDWARD H. KNOWLES.

[* The date and text of the article in the *Nazione* are not less to be desired. A somewhat similar query (*ante* p. 324) has not yet elicited an answer.—ED. "N. & Q."]

LUCY HAMBLETON SANDYS was one of the witnesses to Nell Gwyn's will. Her name sometimes occurs with the prefix "Lady." Can any one give any particulars about her? J. L. C.

ST. THOMAS: REGISTERS OF DEATH.—An English relative of mine died at St. Thomas some time in the first decade of the present century. I wish to ascertain the exact date of his death, and, if possible, his place of burial. Will any of your West Indian readers inform me whether there is an English cemetery at St. Thomas; and if so, what is the date of the oldest tombstones? Was there an English newspaper published on the island at the time to which I refer, and did it contain notices of deaths as at present? Are there any registers of deaths in existence on the island, which would be likely to contain the information desired? S. W. P.

Hotel Bellevue, Baveno.

TRIMMED HEDGES.—When was the use of carefully trimmed hedges introduced into European gardening? Were they an invention of the Dutch, or simply imported by that people from Japan? S. W. P.

Hotel Bellevue, Baveno.

THE GERMAN "WUNSCH" AND DEVONSHIRE "WISHTNESS."—Can you establish a relation between the German "Der Wunsch," mentioned in Grimm's *Kindermärchen*, and our West-country term the "Wishtness" (Satan), who chased the wicked squire into Modbury churchyard, dogs and all, for hunting on a Sunday? Also the expression "cruel wisht" when one looks ill and dismal? Also between the same and the wishing cap of Fortunatus in the common nursery tale? A DEVONSHIRE WITCH.

Queries with Answers.

KENTISH TAILS.—

"For Becket's sake, Kent always shall have tails."

Andrew Marvell, *The Loyal Scot.*

To what does this line refer? C. B. T.

[As to the occasion of these lines, the matter may still be said to be *sub judice*. The *Golden Legend* states that, in return for Augustine and his followers having been pelted out of "Strode in Kente" by the "tayles of thorn-back or lyke fysshes," the saint having invoked judgment from heaven for the insult, the children that were born afterwards in the place "had tayles." Peter Pindar (see "N. & Q." 2nd S. viii. 425), in one of his anti-Georgian productions, has the following lines:—

"As Becket, that good saint, sublimely rode,

Headless of insult, through the town of Strode,"—and adds that, some one having "cut his horse's tail so flowing to the stump," so potent a malediction was bestowed by the archbishop, that—

"The men of Strode are born with horses' tails."

Old Fuller is at great pains to throw discredit on the supposed *Augustinian* foundation for the proverb, "Kentish Longtailes," adding that the scene of "this Lying Wonder" was not in Kent but at Cerne in Dorsetshire. In a quarrel that occurred in Palestine between the Earl of Salisbury and a brother of Saint Louis of France, Matthew Paris reports that the Frenchman insulted the English by uttering the following: "O timidorum caudatorum formidolositas! quam beatus, quam mundus præsens foret exercitus, si a caudis purgaretur et caudatis." Fuller adds: "If any demand how this nickname (cut off from the rest of England) continues still entailed on Kent? the best conjecture is, because that County lieth nearest to France, and the French are beheld as the first founders of this aspersion. But if any will have the *Kentish* so called from drawing and dragging boughs of trees behind them, which afterwards they advanced above their heads, and so partly cozened partly threatened King William the Conqueror to continue their ancient Customes; I say, if any will impute it to this original, I will not oppose."

In a small work entitled *England under the Normans*, in the chapter on the measurement of land, Mr. J. F. Morgan, its author, states that "there was a mile peculiar to Kent, as well as a customary field admeasurement. These long tales are possibly the long tails of which the county used to be so proud."

"Kent first in our account doth to itself apply,
Quoth he, this blazon first—Long tails and liberty."
Drayton, *Polyolbion*, Song xxiii.]

FRENCH BIBLE.—L. H. G. will be much obliged to any one who will give him any information respecting the edition of an old French Bible in his possession, of which he sends a copy of the title-page. No place of imprint is given; and is François Estienne one of the celebrated family of printers?—

"La Bible, qui est Torte La Sainte Escriture: contenant le Vieil & le Nouveau Testament, Autrement La Vieille & Nouvelle Alliance, Avec argumens sur chacun liure, figures, cartes, tant chorographiques qu'autrea."

[Here the woodcut of a figure with uplifted hands standing near a tree, whose branches are being cut by a hand with a knife appearing from the clouds, some fallen branches on the ground, and the words on a scroll attached to the tree—
"RAMI VT EQO INSERERER DEFRACTI SVNT."]

"De l'Imprimerie de François Estienne, M.D.LXVII."

[This is a Protestant version of the Bible, published in the same year as that of François Perrin, and in other respects agrees with it, excepting that the typography is very superior, and the plates more numerous and better executed than in the last-mentioned edition. It should likewise contain the celebrated metrical translation of the Psalms by Marot and Beza, which the Huguenots, courtiers and commoners, were wont to sing at every meal, and which occasioned so much offence to their persecuting enemies. In order to check the influence of the

Psalms of Marot more especially, the Cardinal of Lorraine introduced metrical translations of Horace, Tibullus, and Catullus, which were eagerly adopted by the profligate hangers-on of the French court, and by others who preferred ribaldry to piety.]

"CENTURIES OF SCANDALOUS MINISTERS."—Required, the name of the author and date of this work—this title only being referred to in a book printed in 1698. R.

[This work is entitled "*The First Century of Scandalous Malignant Priests*, made and admitted into Benefices by the Prelates, in whose hands the Ordination of Ministers and Government of the Church hath been." Lond. 1643, 4to. The author is John White, commonly called *Century White*, born at Heylan, in Pembrokeshire, June 29, 1590. He was educated at Jesus College, Oxford, and afterwards entered the Middle Temple, and became M.P. first for Rye, in Sussex, and afterwards for the borough of Southwark. He died on Jan. 29, 1644-5, and was buried in the Temple church with great funeral solemnity. Some account of him will be found in Wood's *Athenæ*, edit. 1817, iii. 144; Neal's *History of the Puritans*, edit. 1822, iii. 226; and Walker's *Sufferings of the Clergy*, edit. 1714, part i. p. 47.]

ST. LEONARD.—The *Chronicon Mannice* records that the election of John Donkan to the see of Sodor was confirmed by Pope Gregory XI. at Avignon, on the ensuing festival of St. Leonard. Dr. Oliver, in a note to this passage (*Monas.* i. 204), says that this was on October 15, and that Leonard was abbot of Vandœuvre. Munet, in a note to the same passage, says it was November 6; and Alban Butler puts the feast of St. Leonard under that date, making him die at Nobiliac or Noblat near Limoges. Were there two saints of that name? Which date is the true one?

A. E. L.

[There were two saints of this name, one abbot of Vandœuvre, commemorated on Oct. 15, and the other abbot of Noblat, commemorated on Nov. 6. They are both noticed by Alban Butler.]

A MOST WONDERFUL STORY.—An exposition of the following statements of Hook in his *Maxwell* (p. 315, Routledge) is solicited:—

"Stockwell, so celebrated as the last residence of the 'Angels' upon earth, and famed in all the magazines and newspapers of the day for the 'wonder' which bears its name, and which, if true, is indeed of all wonders the most wonderful."

T. J. BUCKTON.

[The "Angels" alluded to by Hook were the family of that name, the memory of whose former connection with Stockwell is still preserved in the designation of "The Angel Estate." His allusion to the wonder of all wonders the most wonderful is to the "Stockwell Ghost," which excited great attention from the credulous, but was the

result of the tricks of a mischievous servant girl. *A Narrative of the Transactions at Stockwell* (8vo, 1772) is the title of a pamphlet which relates the story.]

LADY ELIZABETH CROMWELL.—Who was the Right Hon. Lady Elizabeth Cromwell? Sir Godfrey Kneller painted her portrait, and I have a mezzotinto engraving of the same published in the reign of Queen Anne. D. M. SALTER.

Oxford and Cambridge Club.

[Lady Elizabeth Cromwell was the only daughter and heiress to Vere Essex, Baron of Oakham, co. Rutland, and Viscount Lakeale and Earl of Ardglass in Ireland. Her ladyship, as Baroness Cromwell, assisted at the funeral of Queen Mary and at the coronation of Queen Anne. Between the years 1698 and 1701, she resided in Golden Square, St. James's. She married Edward Southwell, Esq., principal Secretary of State for Ireland, and Vice-Admiral of Munster. Kneller's portrait of Lady Elizabeth was twice engraved by Smith in 1699 and 1702.]

PRINCESS SOPHIA OF GLOUCESTER.—Did Mary, the eleventh child of George III., who married her cousin Duke of Gloucester, have any children? and was the Princess Sophia of Gloucester, her sister-in-law or her daughter? NEPHRITE.

[William Frederick, the second Duke of Gloucester and Edinburgh, died *s. p.* Nov. 80, 1834, when all his honours became extinct. The Princess Sophia above-mentioned was sister-in-law to, not the daughter of, the Princess Mary, Duchess of Gloucester. She was the fifth daughter (and twelfth child) of George III., and departed this life May 27, 1848.]

HYMN OF ST. BERNARD.—In what translation of the rhythms of St. Bernard can I find the following and other verses omitted by the late Rev. J. M. Neale, D.D.?—

"Our Lady sings magnificat
In tones surpassing sweet,
And all the choir of virgins join,
Sitting round her feet."

W. M. M.

[This verse is quoted, with a slight variation, in the *Gent. Mag.* for Dec. 1850, p. 587; in "N. & Q." 2nd S. vi. 493; and in *The New Jerusalem*, Edinburgh, 1852, p. xix.]

Replies.

"CRY BO TO A GOOSE."

(4th S. vi. 94, 164, 221.)

There must be some error as to the application of this term, or else it undergoes different usages in various parts of the country. It was always (according to the way I have heard it applied) intended to impute to an individual ignorance or cowardice, and I have never heard it mentioned unless to convey that conviction. "He cannot cry Bo to a goose," or "He cannot say Bo to a goose." A similar term commonly used in Ox-

fordshire is, "He don't know 'B' [the letter B, ignorance] from a bull's foot," synonymous with "B [not bee] from a battledore." An ignoramus at school would most decidedly be termed thus.

"Where ignorance is bliss

'Tis folly to be wise,"

wrote the author of the "Elegy in a Country Churchyard," whilst gazing at Eton's distant towers. In the locality of Stoke Pogis there were in his time numbers of illiterate people: hence perhaps the cause of his thoughts giving expression to such a simile. No doubt he saw happy ignorance romping o'er the fields, whilst brooding o'er the crammed Etonians and their miseries.

I will, with your permission, introduce two anecdotes that will throw light upon the constructions that should be put on the phrase "Cry Bo to a goose"; one giving force to ignorance, and the other to cowardice.

I have heard that an Earl Crawford (a Lindsay of Balcarres), contemporary with Burns, was leisurely sauntering along the road in company with a Lord Boyd, when the latter perceived a man leaning on his plough in deep and silent meditation. His lordship attributed the act to laziness. Lord Boyd drew Lindsay's attention thereto, remarking at the same time what a lazy fellow the ploughman was. Crawford, aware that Boyd had not recognised "the ploughman," remarked "Whatever expression you may shout out to that man, he will reply in rhyme." "I will soon try him," said Boyd, and at once bellowed out "Baugh!" like a bull. Burns—for it was he—quietly turned round, took stock of him and his companion, and with becoming courtesy to Lord Crawford, said—

"'Tis not Lord Crawford, but Lord Boyd,
Of habits rude and manners void,
Who, like a bull among the rye,
Cries 'Baugh!' at folks as he goes by."

A capital reproof, and one no doubt long remembered by both parties; besides, it was not at all complimentary to Lord Boyd, as it not only gave utterance to a belief in his ignorance, but to his cowardly mode of speech.

An old friend told me the following amusing story:—There was a man-eating tiger in some Eastern state, and it had massacred many of the people. The inhabitants were in great terror, and a reward was offered for its head. Its lair was in the jungle close to the chief city of the kingdom. An English sailor whose ship was in harbour, having received permission for a day ashore, heard of this, and was determined to try his luck. After trapezing about the jungle for many a weary hour, he at last came upon the man-eater, succeeded in shooting it, and cut off its head. Overcome with joy and fatigue, he thought he would indulge in forty winks, wake up like a giant refreshed, and "collar the chips." During his repose a cowardly native happened to pass by the

spot. He caught sight of tired Jack, and also the tiger's head. Feasting his eyes on the latter, and prompted by the opportunity of fraudulently obtaining the reward, he cautiously approached the tar, and stole away with the tiger's head. He hurried as fast as his legs would carry him to the palace, showed the tiger's head to the timorous servants, and with a heavy grin claimed the reward. The town was a-fire with joy on hearing of the slaughter of the foe, and gave the vagabond quite an ovation. The news was conveyed to the king, and he ordered the fellow to appear before him. The ruler took stock of him, and immediately came to the conclusion that such an abject cur had not destroyed the monster. He therefore sharply interrogated him. "Did you kill the tiger?" The villain replied in a whining tone, "Yes, your majesty." "Then pull a single hair out of my beard." The cowardly native cautiously attempted to do so, when the king suddenly snapped his teeth as though he would bite the man. This caused the impostor to start back with cringing fear. The monarch required no further evidence that he was a liar, and ordered him to be decapitated at once. In the mean time Jack awoke from his pleasant and refreshing nap, and could not see the head anywhere. Suspecting treachery, he marched off to the palace, and loudly clamoured for his prize, boldly asserting that he had killed the tiger, and some vagabond had stolen its head. The impostor having been decapitated, the sailor was ushered into the royal presence. Presented to the king, who asked him if he had actually killed the tiger, he replied in the affirmative. The monarch thereupon desired the sailor to pull a single hair from his beard. Nothing loth, Jack essayed to do so. The king snapped, but Jack, shouting out "It's biting you mean!" let his fist fly into the face of royalty, and dignity was deposited on the floor. On the monarch recovering himself, he ordered the reward to be at once paid over to the sailor, all the court agreeing that the courageous fellow had killed the tiger single-handed.

GEO. RANKIN.

THE PAINTING OF THE CRUCIFIXION AT CARRICK-ON-SUIR.

(4th S. vi. 322.)

In the year 1865, when the last Exhibition was held at Dublin—which, by the way, was very rich in sculpture—I spent a day, accompanied by an Italian gentleman, among the ruins of Glendalough, in the county of Wicklow. When there, I was very much struck by bas-relief representations of the Crucifixion carved upon several modern tombstones, no doubt the work of some self-taught native artist. These were really most extraordinary representations. The immense va-

riety of different figures displayed in various attitudes—the handling, in short, of this the most impressive scene that ever passed on earth, fully exemplified the old adage of some men rushing in where angels dared to tread, and were received with explosions of ungovernable laughter by my Italian friend. Glendalough is now a recognised show-place in the neighbourhood of Dublin; the war on the Continent will next year drive many English tourists in that direction, and I would advise them to visit it, if it were for no more than a sight of these tombstones. The well-known beauties and antiquities of Glendalough are now profaned by the erection of a common public-house on the grounds.

Another remarkable instance of native Irish art, also noticed in Lewis's *Topographical Dictionary of Ireland*, is in the parish of Tullylease, in the county of Cork. Lewis erroneously describes it as a "stone effigy, supposed to be that of St. Barnabas, the patron saint." The patron saint of the parish, however, is St. Beretchert—an Irish saint, though the son of a Saxon prince, and he is invariably styled St. Benjamin by the lower order of the people. The effigy leans against the eastern wall of the ruined church, and is cut out of a hard close-grained stone in the figure of a man. He is conspicuous for a very well curled head of hair; he wears a swallow-tailed frock coat, breeches, and top-boots; and underneath the effigy is carved the word "Bericheart." He is, indeed, a very respectable-looking saint; and I would advise any one who may go there not to laugh at him, if any of his devotees are present. Though, as I have said, the stone of which the saint consists is hard and close-grained, yet the face of the figure is perfectly flat from the constant kissing it has sustained from the mouths of worshippers. In 1860, when I saw it, I was informed that it was not more than about twenty years put up by the sculptor, a stonecutter of Charleville.

The kissing of stone representations of saints may seem strange to English ears, but it is very common in Ireland. I was told by an intelligent friend of a piece of carved stone in a churchyard in Limerick, which was regarded with profound veneration by the neighbouring peasantry. Seeing a woman fervently kissing it on her knees one day, he was induced to examine it closely after her departure, and found it to be no other than a fragment of the monumental escutcheon of one Smith!

WILLIAM PINKERTON, F.S.A.

In reply to your very polite and complimentary correspondent, I am glad to have it in my power to give the following information:—The artist's name was Patrick Ronan, or Ronayne (as it is frequently spelled), and in addition to his power of painting religious subjects, he was an excellent

portrait-painter. I have a very good portrait of my grandfather, Mr. Thomas Burke of Carrick-on-Suir, which he painted. Ronan, or Ronayne, lived about sixty or sixty-five years ago. He was a contemporary of the excellent miniature-painter Comerford, a native of Kilkenny. Comerford, however, realised an independent fortune; Ronan was not so prosperous. It may be added that he (Ronan) was defective as to both hands: his right hand was altogether useless, the right arm a stump, and the left hand was nearly in the same condition; but his productions were and are much prized. He painted an *aute-pendium* for the altar of the same chapel, viz. the pelican feeding her young, which is at present in the Burke Asylum of Carrick-on-Suir—a charitable institution established by my grandfather's nephew, Mr. Edmond Burke, by a bequest of 35,000*l.* Pat Ronan, as he was familiarly called in Carrick-on-Suir, was a universal favourite there.

MAURICE LENIHAN, M.R.I.A.

Limerick.

ORDERS OF KNIGHTHOOD.

(4th S. v. 360, 472, 512, 541, 607; vi. 121, 197, 223, 253, 263, 326.)

As a member of the English branch of the Order of St. John, I feel bound to protest against the offensive and misleading reply of D. P.

The suggestion is made that an order calling itself by the name of the Order of St. John of Jerusalem, but having no claim whatever to the title, has been "revived" in England by *private persons*. This is not true. Then again we are told that certain notices in "N. & Q."—

"Of the new institution which takes the name of St. John of Jerusalem (in Angliâ), recite the employments of the members. But these employments, in which any benevolent persons may engage, are not evidence that any one is a member of the Order of St. John."

As an abstract proposition, this is, of course, as unobjectionable as it need be. But this and other passages which follow contain a *suppressio veri* of which I complain.

D. P. evidently wishes it to be understood that the sole ground on which the members of the Order of St. John alluded to rest their claim to that title is to be found in "the excellent works of material charity in which they assist." Now D. P. knows as well as I do that this is not the case. The noblemen and gentlemen in question do *not* call themselves members of the Order of St. John on this ground, but because, rightly or wrongly, they believe that they are justified in their claim to be as valid and legitimate a branch of the old Order of St. John as that which, shorn of all its independence, and barren in practical utility, exists (or existed lately) in the Papal States.

D. P. has, of course, a perfect right to hold his own opinion as to the legality or regularity of the proceedings of the caputular commission of the order which resulted in the establishment of the present branch of the Order of St. John in England; he has no right, however, to beg the whole question, and declare that these gentlemen are impostors, who "may no doubt call themselves Knights of St. John. But they have nothing to do with the order which once had St. John's, Clerkenwell," &c. The matter is not to be settled in so offhand a manner, or by the dictum of the Holy See that those only who submit to it are true Knights of St. John. Nor is it correct to state that "the institution of the order began with the Holy See." On the contrary, we find in Vertôt that the order was regularly established in all essential particulars without papal intervention, although—

"Le pape Paschal II, quelques années après, approuva ce nouvel institut . . . et ordonna spécialement qu'après la mort de Gérard, les Hospitaliers seuls auroient droit d'élire un nouveau supérieur, sans qu'aucune puissance séculière ou ecclésiastique pût s'ingérer dans leur gouvernement." (Vertôt, *Histoire des Chevaliers hospitaliers etc.*)

A very different state of things this from that in which the Italian branch found itself lately under papal protection! But what, I ask, is the good of prolonging the discussion? D. P. and his co-religionists are not likely to be convinced of the validity of our claim; nor are we likely to surrender it, even though we are stigmatised as impostors by them. It is surely time that these repeated attacks, which are not wanting in ill-nature, should cease. For my own part I may say that I have fully examined the facts of the case, and am satisfied about, what I may term, the *legitimate succession* of the order; on it, and not merely on any works of charity and beneficence, we rest our claim to be true members of the Order of St. John; and after this public protest (the insertion of which I claim as an act of justice), I, for one, am quite content, even though D. P. disown us, and the Roman knights acknowledge us not. J. W.

Your correspondent D. P. possibly misunderstands, as he certainly misconstrues, the remarks of O. J. J. and myself at pp. 253, 263; and his statement respecting the Johanniter is altogether erroneous. Without therefore wishing to revive the controversy carried on at so much length in your 3rd S. iii. iv., I desire to set D. P. right as to matters of fact. The Duke of Manchester and his *confrères* are by no means so simple as to believe that their employments entitle them to assume the style of Knights of St. John, and this I am assured D. P. knows very well, although it pleases him to make a feeble joke about Benedictines and Spurgeon. Talking of the latter,

what does your correspondent mean by Mr. Spurgeon having a house of St. John "in his district"? Surely D. P. must know that parishes and districts can only be held by clergy of the establishment. The statement I made as to the distinction of Johanniter and Malthezer is what you will hear from any North German nobleman, as I can testify from personal experience; nor would a Prussian or Saxon gentleman, whether connected with the order or not, see anything absurd in it, as D. P. would appear to do. I take leave also to doubt the pertinence of the Isle of Wight illustration, as, to the best of my belief, the Malthezer of the Priory of Westphalia are less numerous than the Johanniter of the Bailiwick of Brandenburg; three years ago the last counted upwards of 1800 knights among its members. Lastly, D. P. says—"The Johanniter . . . may no doubt call themselves Knights of St. John, but they have nothing to do with the order which once had St. John's, Clerkenwell." So far your well-informed correspondent. Now let us see what the chief authorities of the order (I presume D. P. acknowledges the Lieutenant of the Mastership and Sacred Council to be such) have to say on the same subject. On Dec. 16, 1858, a declaration "in the name and by command of His Excellency the Venerable Lieutenant of the Grand-Mastership" was put forth, signed by Count di Medici-Spada, Vice-Chancellor, and Count di Gozze, Secretary of the Order of St. John. This Declaration, which was stated to be "Done at Rome, in the Magisterial Palace of the S. Order of St. John of Jerusalem," was directed against the claims of the Anglican—as for distinction I will call them—Knights of St. John, and was forwarded to Sir George Bowyer, who, as directed, sent copies to the late Prince Consort, the Lord Chamberlain, the Home Secretary, and the Heralds' College. The Declaration, or rather a translation of it, may be read in 3rd S. iii. 252, and the third paragraph is as follows:—

"The existence of the Knights of St. John in Prussia, who trace their origin by a lawful and uninterrupted succession to the Antient Grand Balliage of Brandenburg, is recognized by the order as legal, although that branch has been placed for several centuries, by special reasons, out of the *ordinary* and *continuous* jurisdiction of the Grand Mastership."

Of the "special reasons" the principal was the Convention of Heimbach, to which I referred at p. 263. In 1864 occurred the decease of the Grand-Master mentioned above, Count Colorado-Mansfeld, and on Feb. 27, 1865, Count Alexander Borgia was elected Lieutenant of the Mastership, and in due course notified the event to Prince Carl of Prussia, Bailiff, or Herren-Meister, as he is usually called, of Brandenburg, who sent a congratulatory letter in reply. In conclusion, I would recommend D. P. to make sure of his facts

before he again attacks an individual or a society, and it is at all times desirable to abstain from sneers and attempts at witticism, which, however gratifying to the writer, can never avail in place of true argument. J. A. PR.

A writer in *The Daily Telegraph* of the 20th inst. ("Victims of the War") says of the "Jehann Ritter"—

"The conditions of this order somewhat oddly combine strictly aristocratic principles with a very wide and democratic philanthropy. No one is admitted to the order who cannot claim nobility for at least *four generations*; every one may, however, subscribe to the funds."

Now, I am prepared to assert that this aristocratic eligibility is entirely factitious, and that the roll of the Order of St. John contains the names of knights who could not prove to the satisfaction of any regularly constituted heraldic body their noble descent in four generations; that what is called "nobility" by one class is termed "gentry" by another, and that even the gentry of four generations would be found on inquiry to be derived from *trade* in one or more of its links; and what is more to the point, in these four generations would be found persons who never had any legitimate pretensions to the rank of armiger.

Humanity will sometimes force even self-importance into its service, and so far I think that the end justifies the means, but this does not alter the question of genealogical proof or historical accuracy. It may be ungracious to question the means when the end is benevolence, and yet we ought not to allow a fallacy to gain ground because it *begs the question*. SP.

THE WAR SONGS OF THE DAY.

(4th S. vi. 267, 307, 353.)

In the preface to my published translations of Virgil, Horace, &c. (*Lyrics and Bucolics*, 1868, and *An Idyll of the Weald*, 1869), I discussed, to the general satisfaction of my critics, the conditions of success in translation. I do not propose to reopen that subject, but lest any of your readers who are not German scholars should be misled by my *soi-disant* "German" critic, HERR HERMANN, allow me to say that if HERR HERMANN were the German he pretends to be, he would have known that the author of the "Wacht am Rhein" was not "Schneckenburg," as he states, but "Scheckenburger," as you will find it correctly written in the MS. of my translation. I am not responsible for the two misprints which appeared in the name, and only one of which HERR HERMANN has detected. Further, were HERR HERMANN a competent critic, he would not have argued that I did not understand German because I had not giving a servile rendering of the two simple monosyllables *fromm* and *stark* in

a poetical version of the song. Why does he not favour us with his "God-fearing" version? Moreover, were he an intelligent critic of poetry he would not have questioned the scanning of "two or three" of my lines as containing a superfluous syllable, inasmuch as he would have perceived that every third line of my version is anapestic. He would therefore have seen evidence of *design*, and not of ignorance, in my slight variation of the metre of the original.

As to his gratuitous remark that "de *L'Isle* does not rhyme to *style*" in French, it will be sufficient to observe that I was translating into English and not into French, and that Lord de L'Isle and Dudley does not pronounce his patronymic *à la Française*; the name is naturalised, with an English pronunciation.

As to my obviously free translation of Becker's "Rhein-lied" not being attempted in the original metre, he does not see that it is *purposely* rendered into the metre I had adopted for De Musset's French response, and which is a pretty close imitation of his original. I hope your impartial readers will be of opinion that I have not missed the spirit of either song; but although HERR HERMANN may be able to pronounce authoritatively, and, for all I know, from personal acquaintance with the indignant poet, that Becker intended to refer to the French indirectly and unceremoniously, instead of addressing them politely and positively as he does in my version. It may well provoke a smile to see that my critic takes the *German Rhine* to be *neuter*, and so misquotes the original line as "Sie sollen es nicht haben," instead of "Sie sollen *es* nicht haben."

THOMAS HERBERT NOYES, JR.

United University Club, Pall Mall East, S.W.

POPE'S EPITAPH ON SIR GODFREY KNELLER (4th S. vi. 176, 262).—With reference to this inscription in Westminster Abbey, it may be interesting to some of your readers to know that our poet is not entitled to the praise of any originality for the thought expressed in the last two-lines. They are:—

"Living, great Nature feared he might outvie
Her works; and dying, fears herself may die."

I have an old engraving of Raphael, at the foot of which are these lines:—

"Ille hic est Raphael, timuit quo sospite vinci
Rerum Magna Parens; et moriente, mori."

Under the above are these lines:—

"Questi è quel Rafael, cui vivo vinta
Esser temed Natura, e morto estinta."

W. H.

[Camden, in his *Reges, Reginae*, &c. has inserted the two following epitaphs on Spenser; but, says Brayley, it is very doubtful whether either of them was ever engraven on the original tomb of grey marble which was replaced by the present mural monument in 1778:—

"Hic propè *Chaucerum* situs est *Spencerius*, illi
Proximus ingenio, proximus ut tumulo."

"Hic propè *Chaucerum* *Spensere* Poeta poetam
Conderat, et versu, quàm tumulo, propior:
Anglica te vivo vixit, plausitque Poesis;
Nunc moritura timet, te moriente, mori."—Ed.]

"BOUND FOR HOLY PALESTINE" (4th S. vi. 277).—The name of this poem, by Thomas Warton, is "The Crusade." See Warton's *Poems*, edited by Richard Mant, vol. ii. ode xii. p. 38.

S. M. O.

EBBA, KING OF THE DANES: OSWIN'S DAUGHTER (4th S. vi. 215, 287).—Bede's account is quite different from Mr. R. F. SMITH's, and reminds us strikingly of Jephtha and his daughter. According to him (*Hist. Eccl. Gent. Angl.* lib. iii. cap. xxiv.) Oswin, failing to buy off Penda, king of the Mercians, from making continued irruptions into his territories, at length vowed, if his arms were successful, to found and endow a monastery, and to devote his daughter to perpetual virginity. It so turned out, and in the words of the historian,

"Tunc rex Osuii, juxta quod Domino voverat, pro conlata sibi victoria gratias Deo referens, dedit filiam suam Ælfedam quæ vixitum unius anni statem impleverat, perpetua ei virginitate consecrandam."—"Then King Oswin, in discharge of his vow, and as a thank-offering to God for the victory achieved, dedicated his daughter, scarce one year old, to a life of perpetual virginity.")

Subsequently the sacrifice was consummated, not, however, when "blessed Hilda" began to build a monastery at Streaneshalch," but two years before, and at the monastery of Heruten (Hartlepool) in the county of Durham.

The discrepancy, therefore, between the statements of Bede and Mr. SMITH is this: (1) that Ælfreda did not devote herself to a life of celibacy and seclusion, but was so devoted by her father, long before she could judge of the good or the evil of it; (2) that she made her profession, as it is called, not at Streaneshalch (Whitby), but at Heruten (Hartlepool), of the monastery of which place St. Hilda then was abbess. For other interesting particulars the reader may consult Bede *in loco*. EDMUND TEW, M.A.

Patching Rectory, Arundel.

The name *Ebba* is doubtless etymologically connected with the old German names *Abbo*, *Abbi*, *Ebbo*, *Hebo*, *Ibba*; the Frisian *Ebbe*, *Abbe*, *Ebbo*, *Ibo*; the Danish *Ebbe*; and the Saxon *Elba* and *Ilbe*. Förstaurann (who, by the bye, is not a great authority) derives the names *Abbe*, *Abbi*, *Abbo* from the Gothic *aba*, a man. I should rather derive them all from a nickname; perhaps from Herbert or Hibbert (*her-breht*). They might even be from *Ib*, one of the nicknames of Elizabeth.

RICH. S. CHARNOCK.

FOLK LORE: NAILS (4th S. vi. 130, 204).—This superstition about nails is very general in Eng-

land. In some places the reason given is not that given by HERMANN KINDT, but one equally impressive—that if cut before a year old, the child will grow up a thief. JAMES BRITTEN.

SACRED CONGREGATION OF RITES (4th S. vi. 279.)—Many of these decrees will be found in Gavantus, *Thesaurus Sacrorum Rituum*; but a recent and very valuable collection is included in the *Sacrorum Rituum Congregationis Decreta Authentica, quæ ab anno 1688 ad annum 1848 prodierunt*. Leodii, 1851. F. C. H.

SIR DENNER STRUTT (4th S. ii. 299; vi. 180.)—Consult—

"The Antient Usage in bearing of such Ensigns of Honour as are commonly call'd Arms, with a Catalogue of the present Nobility and Baronets of England. By Sir William Dugdale, Knt., Garter Principal King of Arms. Oxford, 1682."

"Baronets created by King Charles I.:—375. Martij 5. Denner Strut of Little Worley Hall, Esq., Essex."

C. B.

PAINTINGS AT POMPEII AND THE VATICAN (4th S. vi. 324.)—The mural decorations found at Pompeii are similar in character to the pilaster-paintings adopted by Raphael in the Loggie of the Vatican. Pompeii and Herculaneum, being merely provincial cities, were inferior in point of art to the metropolis. During the reign of Titus the decorative style of painting attained a very high degree of excellence, very far superior to Pompeii. Many of the chambers of the baths of Titus at Rome were excavated in Raphael's lifetime; in fact, he seems to have superintended the operations, and at once adopted the elegant style thereby revealed to him. Some painted stuccoes from the Coliseum were inserted into one portion of Raphael's own gallery. Ponce, in his—

"Collection des Tableaux et Arabesques antiques trouvés à Rome dans les ruines des Thermes de Titus," 3^{me} édition, Paris, fol., 1819,—

has published a large number of the choicest decorations which are still visible in the chambers on the Palatine, now subterranean, and therefore termed *grotte*—hence our expression "grotesque," which originally meant ornamental decorations of the nature referred to by your correspondent. BLENHEIM.

Though the ruined cities of Pompeii and Herculaneum had not been discovered in the time of Raphael, the baths of Titus at Rome had. Soon after they had been brought to light, they were visited by the great artist and his pupil Giovanni da Udine. Charmed with the beauty and elegance of their stucco decorations, Raphael directed Giovanni to make designs from these graceful remains of antiquity, and applied them forthwith, not in the way of servile imitation, but of suggestion and inspiration, in the adornment of the papal palace.

The visit and its results are narrated by Vasari, in his biography of Giovanni da Udine. (Vasari, *Le Vite*, &c., ed. Florence, 1855, xi. 302.)

C. H. D.

"BUMPER SQUIRE JONES" (4th S. vi. 300.)—As E. V. asks of me by name about this air, I will supplement the reply given by the Editor, which is limited to the *locus* of a modern printed copy. I have before me a copy of Carolan's own time; but instead of being ascribed to Carolan, it is called "Sweetner's Jigg."

This will strengthen the account of the tune in Sam. Lover's *Lyrics of Ireland*; so far as to Baron Dawson's words not having been written to Carolan's air, whatever that may have been. The MS. from which I quote is of pocket size, full of tunes of the second half of the seventeenth century, written out by "Henry Atkinson, 1694-5." The tune is on page 9. (It is so completely in point as to date, that I have not looked for another copy.) This MS. was in the hands of "Wm. A. Chatto, 1834, and was given by Sir Henry Bishop to Charles Mackay, LL.D., in 1851, from whom it passed into the hands of WM. CHAPPELL.

DOCTRINE OF PROBABILITIES (4th S. v. 446, 544, 583; vi. 94.)—For a most striking application of the doctrine of probabilities to the evidence for the Christian miracles, see Babbage's *Ninth Bridgewater Treatise*, second edition, chapter viii., with appendices C, D, and E.

D. BLAIR.

Melbourne.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Genealogical and Heraldic History of the Landed Gentry of Great Britain and Ireland. By Sir Bernard Burke, LL.D., Ulster King of Arms. Author of "The Peerage and Baronetage," "The Dormant and Extinct Peerage," "The Vicissitudes of Families," &c. *Fifth Edition. In Two Volumes.* (Harrison.)

This important work, of which the first edition appeared upwards of twenty years since, was originally undertaken (in connection with Burke's *Peerage and Baronetage*) for the purpose of satisfying the very natural desire that exists for information respecting "Everybody who is Anybody," so far at least as our English nobility are concerned; for Sir Bernard Burke, adopting the dictum of Sir Edward Coke—"Nobiles sunt qui arma gentilitia antecessorum suorum proferre possunt"—rightly contends that Nobility (a larger word than Peerage) is not exclusively confined to titled families, and that a well-born gentleman without title has his own inherent Nobility as truly as the Earl or Marquess; and that we should be prepared to maintain this fact in our intercourse with foreigners, and not suffer the German Baron, the French Count, the Italian Marchese to consider as their only equals in this country the privileged few who bear similar titles to their own. Every day gives us fresh evidence that at this time it is especially necessary that the real superiority of our old English gentry over the vast majority of titles and dignities assumed by foreigners resident among us should be most strongly insisted upon.

The claims which this new edition of Sir Bernard Burke's work, the result of most earnest endeavour and anxious care, has to the favour of the public may be best stated in the editor's own words:—"Two years have been devoted to its preparation, every available source of information has been exhausted, and a correspondence carried on which has secured more than ten thousand corrections from those most competent to correct and improve the work. Apocryphal statements which had crept into former editions have been expunged, erroneous particulars and incorrect descents discovered and omitted, and a few memoirs excluded as being no longer associated with the possession of landed property." Perfect accuracy in such a work as the present is not to be attained by any amount of care and supervision; but we have in this statement of the principles on which the present edition has been undertaken, the best security that the book before us may be referred to with confidence as a faithful record of the Family History of our Landed Gentry.

The Shepherd of Hermas. Translated into English, with an Introduction and Notes. By Charles H. Hoole, M.A., Senior Student of Christ Church, Oxford. (Rivington.)

The Shepherd of Hermas is the oldest Christian allegory, and, as the editor tells us, "though never unanimously accepted as canonical in the early church, was generally considered to be inspired, was publicly read in churches, and cited as an authority in controversies." Mr. Hoole, therefore, is fully justified in believing that many English readers would be interested in seeing a translation of a work which, though far inferior to the *Divina Commedia* or *The Pilgrim's Progress* in literary merit, is still akin to them, and certainly ought to have escaped the neglect which has succeeded to its former popularity. An introduction replete with information and some judicious notes add greatly to the value of Mr. Hoole's volume.

ANTIQUARIAN TRACTS.—Although we can only find space for the titles of the following pamphlets which have lately reached us, many of our readers may be glad to have their attention called to them: 1. "An Account of the Churches of St. Peter of Shipden and of St. Peter and Paul of Cromer, in the County of Norfolk." By Walter Rye. (Miller, Norwich.)—2. "A Short Historical and Architectural Account of Lanercost, an Abbey of Black Canons, eight miles from Carlisle on the north side of the River Irthing, close to the Picts' Wall." By R. S. Ferguson, M.A., and C. J. Ferguson, Architect. (Bell & Daldy.)—3. "Outlines of British Archaeology." By the Rev. G. Sutherland, M.A. (Edmonston & Douglas.)—4. "On the Medals and Coins of the Pretender James." By Charles Golding, Esq. Extracted from the Proceedings of the Manchester Numismatic Society.—5. "The Literature of the Lancashire Dialect." A Bibliographical Essay. By William E. A. Axon, F.R.S.L. (Trübner & Co.)

MR. SALT'S LIBRARY.—What Staffordshire has declined, London and Birmingham are alike anxious to secure. The Corporation of London desire to incorporate with their Municipal Library, Museum, and Collections, —for which suitable buildings are in progress—the valuable Library collected by Mr. Salt; while the good men of Birmingham say that the Birmingham Reference Library, now capable of containing forty thousand volumes, which has adjoining to it land secured for as much room again, would be a fitting place, more especially since, for all practical purposes, the mass of the population of Staffordshire use Birmingham more than any town in their county.

The members of the various literary and scientific bodies of which Sir William Tite is a zealous, and when need requires it, a most liberal supporter, will be glad to hear that the Queen has been pleased to bestow upon him the Companionship of the Bath.

THE CURFEW, or eight o'clock bell, has been revived at Minster in Thanet. The vicar has added an accompaniment to the old tenor by having the number of the day of the month intoned by the treble.

A LOAN EXHIBITION OF HIGH-CLASS PAINTINGS IN WATER COLOURS will open on Monday next, for one month only, at the Gallery of the Institute of Painters in Water Colours, 53, Pall Mall. Many of the paintings are masterpieces; and, except for the generosity of those by whom they are lent, they would be inaccessible to the general public, by whom, doubtless, the privilege of viewing them will be duly estimated. The proceeds will be devoted to "The National Hospital for Consumption and Diseases of the Chest," on the separate or cottage principle, erected near Ventnor, Undercliff, Isle of Wight.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MEMOIRS OF WILLIAM STEVENSON, Esq. London, 1812. 8vo.
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DUBLIN UNIVERSITY CALENDAR, 1848, 1849, 1854.
JOURNAL OF THE ROYAL DUBLIN SOCIETY. Part XXXVIII., &c. seq. 8vo.
ANNALS OF YOUGHALL, by Hayman. Second Series. 1861. 12mo.
EPITAPHIAL AND DATA. No. 44, &c. seq. London, 1852. 4to.
ARCHBISHOP OF CANTERBURY'S CHAIRMAN'S RECORD, 1845. 8vo.
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Notices to Correspondents.

J. A. G. (Carlislebrook.) We have received a letter from this correspondent protesting strongly against the charge of impertinence and irreverence brought against him by us, in his own name, — our valued and esteemed correspondent F. C. H. We are satisfied that F. C. H. would never have written as he did had he known the real feeling which prompted J. A. G.'s inquiry, and will regret having caused the pain which his words have occasioned.

THORNEY is referred to notice below.

A. B. G. We cannot re-open the question of Bacon's title.

THE DUKES OF KENT IN CANADA.—MR. JOHN MACDONALD OF BRITAIN, whose query on this subject appeared in "N. & Q." of 4th June last, will find a letter for him at the office of "N. & Q."

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

We beg leave to state that we decline to return rejected communications; and to this rule we can make no exception.

ERRATA.—4th S. vi. p. 343, col. ii. line 14, for "be" read "by"; line 15, for "y" read "it"; line 16, for "fro" read "from."

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Honour to their memories! When living, their friendship made us happy. Is it otherwise than natural that, in this our day of mingled triumph and regrets, we should point to that friendship with honest pride?

Notes.

THE POSITION OF MR. FOX IN THE GOVERNMENTS.

A controversy was lately carried on for a short time on the above subject in *The Times*, in which a reverend gentleman named Bignold was allowed to have the last word. Now I do not think Mr. Bignold ought to have the last word; and therefore I shall be much obliged if you will insert this letter.

The case was this. It is said, I do not know if correctly, that Provost Goodall, of Eton, included Mr. Fox in some list of Etonian Prime Ministers. Some one observed that this was an error, Fox never having been Prime Minister.

Mr. Bignold replied to this, and said he had; inasmuch as he "made" the Duke of Portland First Lord of the Treasury in the Coalition Government, and inasmuch as he had much more personal following and influence than Lord Grenville in the All-the-Talents Government. He added, in illustration, that no one doubts that Lord Chatham was Prime Minister (or, as he called it, "the Minister") when Lord Privy Seal in the Duke of Grafton's time; and that Lord North, who had been undoubted Prime Minister, served under Fox in the Coalition.

I doubt this latter statement, for I think Fox and North were joint Ministers; but the rest of this argument, it is obvious, is irrelevant to the question of accurate expression.

For more than a century the term "Prime Minister" has been a technical and precise one, as much as "Lord Chancellor" or "Secretary of State." It means First Lord of the Treasury, and nothing else. Mr. Bignold might as well say that Lord Liverpool was never Prime Minister; for it is certain that not he at any time, but Lord Castlereagh, or Mr. Canning, or Lord Eldon, was the leading spirit in that long ministry—and so of several other cases. And it is no less immaterial to this verbal question whether Fox "made" the Duke of Portland or not. Warwick was called "Kingmaker," Mayors of the Palace were Kings in substance, Regents are Kings both in substance and in form, and in everything but name; but none of these are ever called Kings.

Chatham was still more *virtually* Premier under the Duke of Newcastle than under the Duke of Grafton; but he was never Prime Minister any more than Fox.

LYTTLETON.

"ANCIENT POEMS, BALLADS, AND SONGS OF
THE PEASANTRY OF ENGLAND."

I find in a recent notice of my friend Halliwell's little book that the above work is ascribed to the late *Robert Bell*. I submit the following statement:—Some years ago, when I was travelling in Germany, I was informed that Mr. Bell, in his different "selections," had been appropriating several songs and ballads that had appeared for the first time in my publications, and in which, if not in law, certainly in *honour*, it might have been considered that I had a vested interest. I wrote a letter of remonstrance to Mr. Bell, and received a courteous reply, in which he said that he was not aware of my address, or he would have asked my permission. On my return to England, I called on Mr. Bell, and after the interview we became friends. Mr. Bell having, during one of our subsequent interviews, been shown an interleaved copy of the *Ancient Poems, &c.*, which I edited when one of the Council of the Percy Society, said: "With your permission, I should like to use your book for one of the 'occasional volumes' of my series." I said that I would consider the proposition, and give an early reply. I subsequently agreed, and, without asking any remuneration, handed over the interleaved copy, with a title-page and a new preface. I left England shortly after this. While a resident in Switzerland, I was somewhat surprised by the receipt of a letter from a friend (a barrister) in the east of Yorkshire, who said, "I have got a copy of the '*Peasantry*,' but *your name is not on the title-page*, which says, '*Edited by Robert Bell*.'" I immediately ordered a copy, and found that the statement was correct. Mr. Bell had not only left out my name, but had suppressed my preface, and had in two or three instances altered my phraseology in the notes. In the introduction to "The Summer's Morning," I had followed the Percy edition, and had said that the song was communicated to me "*by my brother, Mr. W. Dixon*," &c. Mr. Bell altered "*by my*" to "*to his*," and instead of "*to me*" he put "Mr. Dixon"; and so all who had not seen the *original* edition would naturally suppose that the "introduction" was written by Mr. Bell and not by me, and that he was my brother's correspondent. I found several other instances of this sort of tampering with my notes and introductions. But what was even more annoying to me was, that the work was a mass of printer's blunders from beginning to end. I immediately wrote to Mr. Bell, and reminded him that my name was not on the title-page, and that if it was not inserted I should instruct my solicitor to move for an injunction. I also complained of the omission of my preface, and of the alteration of the notes, &c. I accompanied the remarks by a list of *errata*.

Mr. Bell pretended to be nettled by my remarks and *threats*; but finding that I was perfectly serious, he at last consented to a new title-page, in which my name was inserted. He expressed his regret that *stereotyping* would prevent any alteration in the "introductions" &c. as well as in the *errata*. He next forwarded to me several copies with my name on the title. As to the omission of my preface he said, "I have incorporated a large portion of your remarks in my preface, and I hope that you will be satisfied. It would not do to have two prefaces." *I was by no means "satisfied."* The preface of Mr. Bell was laudatory enough; but it was so cunningly worded that any reader who was ignorant of the real facts might suppose that the "forty additions" to the Percy edition were due to the industry and research of Mr. Bell and not to *me*! All that Mr. Bell really did was, to write a preface, add a note from Chappell at page 153, another note at 154, a song and introduction ("The Clown's Courtship") at 155, and a song and introduction, "A-begging we will go," at p. 251. Such is the vast amount of Mr. Bell's "editing"! In a new edition that I am now preparing for the press, I shall allow 153, 154, and 155 to remain, giving Mr. Bell the credit. I shall, however, leave out the Beggar's song, as I consider it quite out of character with the work.

In October, 1864, I was again informed that copies were circulating without my name on the title-page. I accordingly addressed a letter to Mr. Bell on the subject, and in his reply, which reached me at Florence, he said:—

"That your name was introduced into the title-page is quite certain, as I paid the expenses of the alteration myself. . . . You must be cognizant of this fact yourself, as you had copies of the work with the new title-page."

Mr. Bell then *explains* as follows:—

"The only way in which the appearance of subsequent copies without your name can be accounted for, seems to me to be this. Messrs. Griffin & Co. purchased, I understand, the whole of the *stereotyped* plates of the volumes, and have, I suppose, been printing from them."

I have recently received a copy from Messrs. Griffin & Co., and I find that my name is on the title-page of the volume; but on the cover (by whose order I know not) the old unaltered title is preserved. This I have protested against, and requested that the cover may be so altered as to be in truthful unison with the title-page. I have in conclusion to request that correspondents to "N. & Q." will in future remember that there is no such work as "*Bell's*" *Ancient Poems, &c. of the Peasantry*, but that the book which forms one of "Mr. Bell's Series" is really and truly *my* work. The following is Mr. Bell's letter of Dec. 24, 1864:—

"Ramsgate, 24 Dec^r 1864.

"Dear Sir,—Your letter of the 17th inst. has followed me down here, and only just reached me.

"You are aware, I presume, that my connection with the Poets was limited to the duties of editorship, and that the work has long been discontinued. I am, consequently, unacquainted with the circumstances to which you refer, and unable to give you any information concerning them. But there must be a mistake somewhere. Your friend could not have 'recently' obtained a copy of the Ballads from the house of Parker, because the house of Parker has ceased to exist. Mr. Parker, Jun., who represented the firm, died four or five years ago. That your name was introduced into the title-page is quite certain, as I paid the expenses of the alteration myself; not that any such charges properly devolved upon me, but simply as a matter of personal feeling. You must be cognizant of this last yourself, as you had copies of the work with the new title-page.

"The only way in which the appearance of subsequent copies without your name can be accounted for, seems to me to be this: Messrs. Griffin & Co. purchased, I understand, the whole of the stereotyped plates of the volumes, and have, I suppose, been printing from them. Of this I know nothing, for I have never seen any of the copies issued by them, and have never had any communication from them on the subject. If I am right in this conjecture, it would, probably, explain the mystery, as the alteration in the title-page of the Ballads may have been separately printed, independently of the stereotype.

"However, I will see Messrs. Griffin & Co. immediately on my return to town, and ascertain the exact facts of the case. They are highly honourable people, and I believe them to be incapable of any wilful injustice. If they have fallen into an error, I am sure they will rectify it at once.

"I subscribe my address in London, where I hope to be in about a week from this time; and am

"J. H. Dixon, Esq."

"Very truly yours,

"ROBERT BELL."

I have forwarded it as a proof of the truth of the above statement.

JAMES HENRY DIXON, LL.D.

VERSES IN PRAISE OF WILLIAM III.

The following verses are preserved in the same collection with the letters to Lord Balcarras from James II. and the Earl of Melford, printed recently in "N. & Q." :—

"STANCES FAITES À L'HONNEUR DE SON ALTESSE ROYALE LE PRINCE D'ORANGE.

"Malgré Jacques, malgré Louis,
J'ai fait des Exploits inouis,
Je suis venu, j'ai vu, j'ai fini la Campagne,
Et par mes rapides Exploits
On a vu que tout à la fois
J'ai rétabli les Loix de la Grande-Bretagne.

"Sans qu'aucun sang soit répandu,
Tout s'est soumis, tout s'est rendu,
Et toute l'Europe est ravie
De voir que dans moins de deux Mois
J'ai fait ce que les plus grands Rois
N'ont pu faire en toute leur vie.

"Je remets au Printemps prochain

D'exécuter un grand Desein,

Dont ma valeur peut bien répondre ;

Deux grands Rois seront fort surpris

De me voir venir à Paris,

Comme je suis entré dans Londres."

"On a trouvé les Vers ci-dessus attachés à la Balustrade qui environne la Statue de Louis XIV, dans la place des Victoires; Le Commissaire du Quartier passant par là, les arracha et arrêta trois personnes qui en tiroient Copie, qui furent en même tems conduits au Châtelet. Après y avoir été examiné et reçu une rude Mercuriale, on les laissa sortir, ayant fait voir qu'ils étoient anciens Catholiques Romains. Ils ont déclaré avoir vu, d'autres personnes les copier, entre autres, un Avocat des Nouveaux Convertis, qui a été conduit à la Bastille, d'où sans doute il ne sortira pas si facilement; car la Justice ne se trouve plus dans le Bureau depuis que Louis XIV s'est élevé au-dessus des Loix, et qu'il a ôté la Liberté et l'Autorité des Parlemens. Comme ces Vers ont été faits à la louange du Prince d'Orange, à présent Roi d'Angleterre, on fera indubitablement tout ce qu'on pourra pour en découvrir l'Auteur, car ses louanges ne sont pas au goût de la France."

These verses and the explanation appended have neither place of printing, printer's name, nor date. Whether they were exposed on the balustrade which protected the statue of King Louis XIV. is questionable. Nevertheless they may have been so placed, and the unfortunate councillor, who seems to have turned Protestant, would not get out of the Bastille as speedily as he got into it.

It is remarkable that although William of Orange never had the opportunity of besieging Paris, William of Brandenburg, very nearly two centuries after him, has been able to do so—an event deeply to be regretted by all true-hearted Britons. J. M.

PASSAGE ATTRIBUTED TO ST. IGNATIUS.

Hooker, in the *Ecclesiastical Polity* (book v. ch. lxxii., 10. Oxford, 1841), thus writes :—

"Whereas therefore Ignatius hath said, if any keep Sunday's or Saturday's fast (one only Saturday in the year excepted), that man is no better than a murderer of Christ."

The supposed original of which, as given in the foot-note, is,—

Εἰ τις κυριακὴν ἢ σάββατον νηστεύει πλὴν ἐνδὲς σάββατου, οὗτος χριστοκτόνος ἐστί.

Epist. ad Philip. c. 18.

A quotation in which I notice two things most remarkable: the one, that Hooker, so profound a patristic scholar, should have attributed it to one who never wrote it; the other, that he or his editor should have given as reference a work which is not known to exist. Ignatius wrote no Epistle to the Philippians, and in neither of the seven that he did write is there anything nearer to this passage than a sentence or two in his

Epistle to the Magnesians, c. ix. : — *μηκέτι σαββα-
τίζοντες, ἀλλὰ κατὰ κυριακὴν ἡμέραν ἑστέοντες, κ.τ.λ.* The
passage, in fact, is not to be found in any of the
apostolic fathers, but is quoted incorrectly from
what are commonly called the *Apostolical Canons*,
with the authorship of which Ignatius can be
proved to have no more to do than even Hooker
or his editor. These *Canons*, as given by the
Jesuit Harduin in his *Collection of the Councils of
the Church*, are eighty-four in number, of which
the sixty-fifth, the one evidently referred to, is
thus worded,—

*Εἰ τις κληρικὸς εὐρεθῇ τὴν κυριακὴν ἡμέραν νηστεύων,
ἢ τὸν σάββατον, πλὴν τοῦ ἐνδὸς μόνου, καθαιρεῖσθω· εἰ δὲ
λαϊκός ἐσθ, ἀφορίεσθω.*

"If any clerk be discovered fasting on the Lord's day,
or on the Sabbath, with the exception of one only, let
him be deposed; if any layman, let him be excommuni-
cate."

Now, though the appearance of Ignatius in the
text may be the result of error or interpolation,
this will not help at all towards the solving the
other difficulty—the misquotation, rendered by
Hooker, "that man is no better than a murderer
of Christ," with the pseudo-reference given in the
foot-note, *οὗτος χριστοκτόνος ἐστίν.* (*Epist. ad Philip.*
c. 13).

Considering Hooker's profound learning and
his almost proverbial accuracy, I am fairly puzzled
to account for such blundering as this, and shall
be very grateful to any one who will help me in
my perplexity.

I had thought that probably the name of Igna-
tius might have been substituted by mistake for
Polycarp, who did write a short epistle to the
Philippians, but in referring to it I find nothing
bearing a resemblance to this passage, or for
which it might be mistaken.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

GOVERNOR ARCHDALE OF CAROLINA.

John Archdale, the son of Thomas Archdale,
Esq., of Loakes, in Chipping Wycombe, Bucks,
came to New England a few years after the
Restoration as the agent of Ferdinando Gorges,
Esq. (who married his eldest sister), a son of
John and grandson of Sir Ferdinando Gorges, the
patentee of the province of Maine, who had been
deprived of the government of that territory
during the Civil War. He arrived at Piscataqua,
in the summer of 1664, in company with Sir
Robert Carr and Samuel Maverick, two of the
royal commissioners, and brought with him two
letters from King Charles II., in favour of Gorges,
both dated June 11, 1664: one to the inhabitants
of Maine,* and the other to the governor and

council of Massachusetts.* He remained here,
according to a statement of his made twenty-three
years later, "for the space of a twelvemonth or
thereabouts."

He was one of the proprietaries of Carolina, and
was governor of that colony from 1695 to 1696.
The late William Gilmore Simms, in his *History
of South Carolina* (p. 72), says of his administra-
tion that—

"It was peaceable, and received as it merited, at its
termination, the thanks of the colony for the first time
given to any of its governors. He improved the military
system, opened friendly communications with the Indians
and Spaniards, discouraged the inhumanities of the
former so effectually as to induce them to renounce the
inhuman practice of plundering shipwrecked vessels and
murdering their crews; and combined, with singular
felicity, the firm requisites of the governor with the
gentle and simple benevolence of the Quaker."

Mr. Simms concludes by quoting this observa-
tion from Grahame's *History of the United States*:—

"Yet, how inferior the worldly renown of Archdale,
the instrument of so much good, to the more cherished
fame of his less efficient and far less disinterested con-
temporary and fellow sectary, William Penn!"

Archdale had visited Carolina before he was its
governor; for a letter, written by him from that
colony to George Fox in March 1686, is printed
in Hawks's *History of North Carolina*; but he
was not residing there when he was appointed
governor in 1694. After his return to England
he was elected, in 1698, a member of Parliament
for Chipping Wycombe; but his conscientious
scruples not allowing him to take the oath, he
was not admitted to a seat. He published, in
1707, *A Description of the Province of Carolina*.
It contains a history of the discovery, settlement,
and government of the colony to that date.

I wish to obtain the dates of his birth and
death, and also further information concerning
his life while in England.

JOHN WARD DEAN.

Boston, Massachusetts, U.S.A.

CINDERELLA AND THE GLASS SLIPPER.—It is
said of the Lady Rhodopia, who was alike fair
and frail, that of all the beautiful women in
Egypt she was by far the most beautiful; and the
story goes that one time when she was bathing,
fortune, which always was a lover of whatever
may be the most unlikely and unexpected, be-
stowed upon her rank and dignity that were alone
suitable for her transcendent charms; and this
was the way what I am now going to tell came
to pass.

Rhodopia, before taking a bath, had given her
robes in charge to her attendants; but at the
same time there was an eagle flying over the bath,

* Printed in Hutchinson's *Collection of Papers*,
pp. 385-8.

* Printed in the *Massachusetts Colony Records*, vol. iv.
part ii. pp. 243-5.

and it darted down and flew away with one of her slippers. The eagle flew away, and away, and away, until it got to the city of Memphis, where the Prince Psammetichus was sitting in the open air, and administering justice to those subject to his sway; and as the eagle flew over him it let the slipper fall from its beak, and it fell down into the lap of Psammetichus. The prince looked at the slipper, and the more he looked at it the more he marvelled at the beauty of its material and the dainty minuteness of its size; and then he cogitated upon the wondrous way in which such a thing was conveyed to him through the air by a bird; and then it was that he sent forth a proclamation to all parts of Egypt to try and discover the woman to whom the slipper belonged, and solemnly promised that whoever she might be he would make her his bride.

I have found this story in Ælian (*Var. Hist.*, lib. XIII. cap. xxxiii.); and the same, or something similar, is to be met with in Strabo (lib. XVII.) I believe that it is the germ of the *History of Cinderella* and the *Little Glass Slipper*. I should like to know if there is any more authentic source for a "nursery tale" that is the delight of all children.

W. B. MAC CABE.

Moncontour-de-Bretagne, Côtes du Nord, France.

DATE OF GABRIEL HERVEY'S ADMISSION AS FELLOW OF TRINITY HALL.—In Mr. Collier's edition of Spenser, 1862 (vol. i. p. xxix.), I find in a note the extract of a letter from the editors of the *Athena Cantabrigiense*, MESSRS. COOPER, to "N. & Q." stating that Gabriel Hervey was elected a fellow at Pembroke Hall in 1570, "but we are not enabled to state how long a period elapsed before he removed to a fellowship at Trinity Hall." This information I can supply by extracts from our College books. The entries are as follows:—

"Gabriel Hervey, A.M., *famosus elect. et admiss. in locum Thomæ Hamond, Decr 18, 1578.*"

"Christophorus Wivel, LL.B. *Admiss. Jan. 22^o, in locum Gabrieli Hervey, 1591.*"

On the foundation of Simon Dalling.

This fellowship is corrected as a foundation fellowship of the college. The epithet "*famosus*" is inserted in accordance with the old statutes, which gave members of the college a preference for fellowships, but permitted the election of any "*famosus*" Master of Arts of Cambridge or Oxford.

HENRY LATHAM,

Fellow and Tutor of Trinity Hall.

RYHME TO ORANGE.—Long ago in "N. & Q.," amidst its miscellaneous jottings of out-of-the-way finds, quaint scholarship, humorous antiquarianism, refined bits of fringe, and literary *virtù*, certain English words, for which it is hard and sometimes next to impossible to find a rhyme, have been pointed out. In due time, solutions more or less happy have, I believe, been tendered.

I remember (when I was far away from England, gradually dropping my correspondence through the weary sense of delay before any letter could yield its little harvest, could grow up and bloom into a reply) one of these challenging and impracticable words received its share of attention; I mean "orange." ("Month" was another, though I perceive this only now, not having adverted to it when "orange" caught my fancy.) Somebody found a rhyme for each, by pressing into service the Hindostani proper name (not of a person, yet why not? if) of a river, and an Eastern word. Now, rap me sharply across the knuckles if my principles be unsound critically—I promise to bear it properly—but it does seem to me that no word in English, and few in any tongue, would be hard to rhyme, if we could call in other languages; and that rhymes for English terms ought to come out of the English tongue.

Mr. Max Müller would pair any one sound with another, if allowed to draw upon the foreign idioms he has mastered; and as to the late Cardinal Mezzofanti—given his sixty or seventy languages and dialects—he could have discovered in some one of them a phonetic effect corresponding with that of any term whatever in any single one of the other fifty-nine or sixty-nine. This would, however, be really but evading the difficulty. Any *tour de force*, any contortion, any violent acrobatic effort of words in the language to which belongs the word to be matched, would be more legitimate—would, in fact, be better, not in degree, but in kind. Plain, compound terms, coined fairly for the occasion, agreeably to the minting principles of our English idiom, would be truer currency. English phrases would less gypally and less morganatically mate with the English noun "orange."

I submit, on these principles, my own audacious competitive paper, hereunder:—

"*Another Solution of the Orange-rhyme Problem.*"

"Above my head, and just within my claw-range,
I see a sample of that bitter orange,
Whereof, when young, thro' gardens I oft saw range
(Inside the limits of the social law-range),
Files of the fashionable folk at Seville,
Lovers of love, and haters of the devil.
Believe or not what I proceed to tell ye—
In order to obtain a dainty jelly,
They squeeze the fruit of this most famous orange,
And positively put it in a porridge
(Adding an -r, our sign of the comparative),
And boil it! There's the secret! *that's* my narrative."
M. G. K.

GERMAN SONG TRANSLATED.—In *The Athenæum* for October 8 appeared a German war-song by Berthold Auerbach, entitled "*Lied der Deutschen Soldaten in Elsass.*" It is adapted to the tune of the older and well-known song, "*Ich hatt' einen Kameraden.*" Of this latter I send a translation, which I made several years ago: in these sad

days of fresh slaughter, what it records must unhappily be of too frequent occurrence.

"THE GOOD COMRADE.

"I had a brave young comrade,
A better never bled;
The drum to battle sounded,
On at my side he bounded,
In equal step and tread.

"A cannon ball came flying,
'Comes it for me or thee?'
It struck him down, he dieth,
And at my feet he lieth,
As if some part of me.

"His hand he would stretch to me,
While quick I load again:
'My hand I cannot lend thee,
Eternal life attend thee,
Good comrade, best of men!'"

F. C. H.

REMARKABLE OCCURRENCE TO A BELL.—When the tower of St. Fin-Barre's Cathedral, Cork, was taken down about five years ago, the beautiful peal of bells, which were set up by Abel Rudhall of Gloucester in 1751, were for safety removed to the vaults of the Custom House, with the exception of the first bell of the peal, which, being the smallest (the largest weighing forty-two hundred-weight), was set up back of the school-house, where divine service was celebrated during the rebuilding of the cathedral, and where it has been used every Sunday since, and on other occasions as required. As the new cathedral is now fast approaching its completion, the other seven bells were last week brought back to be set up in the north chamber of the west front (there not being sufficient funds available at present to complete the great central tower, which was originally intended for the reception of the bells). On last Sunday the bell was rung as usual, but it was the last time it was to have been used in this temporary place, when, singular to say, as the ringer gave it the last toll, the clapper dropped on the ground. The inscription on this bell is "Peace and good neighbourhood. 1751. A. R." R. C. Cork.

SMOKING ILLEGAL.—In the court-books of the manor of Methwold in Norfolk, of which the Queen is the lady as Duchess of Lancaster, there is the following entry made at a court held on Oct. 4, 1605:—

"Wee agree that any person that is taken smoakeinge tobacco in the street shall forfitt one shillings for every time so taken, and itt shall be lawfull for the petty constables to distraine for the same for to be putt to the uses abovesaid [that is, "to the use of the towne."]

"Wee present Nicholas Barber for smoakeinge in the street, and doe amerce him 1s."

The same rule is repeated at courts held in the years 1696 and 1699, but no other fine is mentioned at any subsequent courts. In the same

court-books there is another entry made at a court held on Oct. 10, 1701:—

"Wee present Ric^d Walker and John Sparke for ever droppings of Thomas Verdon's house, and amerce them five shillings to the uses abovesaid."

STANLEY EDWARDS.

Lynn.

MODIN OF THE MACCABEES (1 MACC. XIII. 25) AT EL MEDIEH.—I beg to enclose an interesting cutting which relates to the supposed identification of the site of the ancient Modin with that of the modern *El Medieh*; which last I am unable to find marked on any of my maps of the Holy Land. I should be glad to see this question discussed by those who have studied the topography of the Holy Bible. Other sites suggested by Mr. Grote, in *Smith's Dictionary of the Bible*, for the ancient Modin (*s. v.*), are *Latrin* and *Kubab*. Mediæval and modern tradition places Modin at *Soba*. To those who are acquainted with the heroic history of the Maccabees, Modin, their home and final resting-place, must be one of the most interesting spots in the Holy Land.

"M. Victor Guerin, a French *savant*, who has for some years been engaged in antiquarian researches in the East, announces the discovery, at El Medieh, the supposed site of the ancient Modin, of an edifice which must be identified with the tomb described in the Book of Maccabees, and by Josephus, as having been raised by Simon Maccabæus for himself, his parents, and his four brethren. The ruins stand on an eminence about a mile from El Medieh, and present the appearance of a building of hewn stone now almost completely overthrown. M. Guerin commenced excavations at either extremity, and on the 27th of last month arrived at a chamber in the eastern end of which the walls were still to a great extent intact. After clearing away the *débris*, he discovered beneath the chamber a sepulchral vault two metres in length and one in width, and seventy centimetres deep. It was paved with mosaic work of red, black, and white stone, and was surrounded by a ledge which formerly supported the slabs which served at once for the flooring of the chamber and for the roof of the vault. Ten metres to the west of this a second chamber was discovered in a less perfect condition, and the remains of five others with their respective vaults could be distinctly traced. Each chamber we know was surmounted by a pyramid, and the place where these pyramids had been fitted into the rest of the building was still visible. The whole edifice measures twenty-eight metres in length, and six and a half metres in width. It was surrounded by a portico resembling the peristyle of a Greek temple. The shafts of ten of the columns, which had formed the portico, each shaft forty-seven centimetres in diameter, were found among the ruins. This discovery removes all doubt as to the identity of the Medieh with the ancient home of the family of the Maccabees."—*Globe*, July 20, 1870.

W. H. S.

TITHES OF THE PARISH OF MANCHESTER IN 1780.—In a memorandum-book formerly belonging to Thomas Barritt, the antiquary, "commenced Oct. 16, 1780," there is the following entry:—

"1780. The warden's share of the tithes of Manchester was 136*l*. 1*s*. 4*d*. The whole tithes made 500*l*. per

annum. The fellows' share was 83l. 6s. 8d. [each], besides the fines at the renewing of leases, and the yearly rents from Newton."

The tithe-rent charge in 1866 was certified as 2,947l. 19s. 2d. by the bishop's secretary.

T. T. W.

"CRIED BACK."—George Macdonald, in his *England's Antiphon*, commenting on an expression in a poem of the times of Edward I., where our Lord is made to say—

"Mother, mercy! let me die,"—

says, "It was at one time a common belief, and the notion has not yet, I think, altogether vanished, that the dying one is held back from repose by the love that is unwilling to yield them up." This notion is still prevalent in the north of Fife, and perhaps elsewhere; but with it is coupled a remarkable superstition, that if the beloved one is withheld from dying by being "cried back," as the prayers for their recovery are called, the person so called back will be deprived of one or more faculties, as a punishment to the parent or other relative who would not acquiesce in the Divine will. In the neighbourhood where I write, more than one instance is cited in corroboration of this superstitious belief, and firmly believed. Does it prevail elsewhere? L.

COMPY-SHOP.—A word now going round the papers in reference to the South Wales truck system, used of an office for paying wages in kind.

Compy is equivalent to "tally." It obviously has the same meaning, and seems to be a corruption of *compte*, *comptoir*, *counter*. Has it found a place in any local glossary? A. H.

Queries.

ANCIENT IRISH ARTS, ETC.

In looking over an old volume of a popular magazine,* I was struck by the following remarks:—

"The Irish . . . appear to have been at one period the most learned nation in Europe. Egypt, Greece, Rome, Ireland—these seem to have been the countries in which learning of a refined nature progressively found refuge and repose. . . . Egypt was in part despoiled by Greece; Greece was similarly despoiled by Rome; Rome was despoiled by the Teutonic nations of the North; and two branches of these nations, the Danes and Anglo-Saxons, completed the train of ruination by despoiling Ireland. Since their banishment thence, learning and literature have wandered, as if at random, through all the countries of Europe."

Again:—

"Ireland is to England what Greece was to Rome—the spot whence it derived not a little of its civilization."

Without any bias, and simply in the cause of historical accuracy, I should like the following queries answered:—

1. What are the names of the ancient Irish authors whose works have contributed to Anglo-Saxon civilisation, and the arts of peace and war of the latter?

2. What arts and sciences have the Anglo-Saxons borrowed of the Irish?

3. The only architectural remains of the pre-Norman period in Ireland, so far as I am aware, are the round towers (and even these are questionable), and I do not think that the ruined abbeys and castles, now to be seen, are of anterior date to similar structures in England. Is there one of the eleventh or twelfth century of any note?

4. The arts of the Greeks and Romans—architecture, painting, sculpture, poetry, &c.—have been imitated in England directly from the originals. What evidence is there of refinement in these arts prior to the advent of the Anglo-Normans in Ireland?

Of ancient Greek and Roman music we only can form an idea from analogy, but there is no analogy which points to its transmission to Ireland and thence to England. Indeed, the age of national music is a very obscure question. There may, or there may not, have been crude melodies (so to speak) in the dark ages; but it required the science of much more recent generations to develop them into their present form. It may even be inferred that there have been certain limited periods in the history of nations, during which the national music has been endemically produced; and that the finest of the Irish and Scotch airs may, in truth, be of no very remote antiquity. But the writer of the remarks quoted fails in the sequences of his assumed despoliations; for, according to his idea, Ireland should have despoiled Rome, whereas the Romans seem to have eschewed all intercourse with our neighbours—I mean the military Romans.

The monuments of the mediæval Anglo-Irish nobles clearly indicate that they copied English fashions in dress and arms, and were often so dilatory in doing so, that archaeologists, in fixing the period by the evidence of "costume," have sometimes antedated effigies as much as a century.

I shall not enter into the question of ancient ornamental metal work found in Ireland, but I am of opinion that there are as old and as good specimens to be found in England. TEEHAN.

"THE ADORATION OF THE LAMB," BY THE BROTHERS VAN EYCK.—Can any of your correspondents inform me what the inscriptions on the frame and panels of this celebrated altar-piece are? and will they kindly give me a translation in English? Part of the inscription round the head of the B. V. Mary is as follows:—

* *Chambers's Journal*, p. 160, New Series, Jan. 23, 1847.

+ HEC E SPECIOSIOR SOLE . + STP OEM STELLARY
disposicoE3 LVCI
OPATA IVEIT PO CAPOE E FVIN (?) THE SPE-
CIMEN

MACLA DEI

S. John the Baptist has this,—

+ HIC E BAPTISTA IOHES . MAIOR HOIS . PAR
ANGLIS . LEGIS
SVMA . EWAGELII SACIO APLOR . VOX SITECIA .
PPHETAR
LVCCERNA MVND MNI TESTIS.

The Eternal Father has this inscription,—

+ HIC E DEVS POTECISSIM . IP DIVINA MAIESTATE
+ SV P OIM OPTI P IP DVLCEDIS BOITAGE
REMYNERATOR LIBERALISSIMVS PROPTER IN ME
NSAM LARGITATEM.

At the feet of this grand figure is the following :

VITA . SINE . MORTE . IN . CAPITE . . . IWET . SN .
SENECTVIE . I . FRONTE .
GAVDI . SN . MERORE . A . DEXTRIS . . . SECVRITA .
SN . TIORE . A . SINISTS .

On the stole, which is crossed, is embroidered in
pearls SABAOŦ, and round the bottom of the cope,

INXIN + D + PRX + PRIV + A . . . ANC . . . M +
DED . .

QANXIM + D . . . NC + ANANX . . . ANC

Is any part of these legends supposed to be concealed at the back of the embroidered hanging curtains?

I may add I have consulted all the works in English on the Van Eycks; perhaps your learned correspondents F. C. H. or W. H. J. WEALE can assist me. W. MARSH.

7, Red Lion Square, W.C.

ANONYMOUS.—Who is the author of *Specimens of Tragic Choruses from Sophocles in English Verse*, with a few original pieces, 1832 (anon.), B. Fells, London, 8vo?

R. INGLIS.

AYDON FAMILY ARMS.—What are the correct armorial bearings of Aydon, whose family seat used to be Aydon Castle, Northumberland? I have seen them described as—Argent, a cross engrailed between four roses gules; and for the crest, an arm issuing out of clouds, plucking a rose gules. Elsewhere they are described as—Quarterly, argent and gules, a cross engrailed counterchanged; crest, a talbot spotted sable. Are there two families of this name, and is the family Scotch or English? X. Y. Z.

BRIMAKYN, OR BECMACHIN.—Theiner, in his *Mon. Hib. et Scot.* p. 331, publishes a Bull of Pope Urban V. sanctioning the erection at Brimakyn of a monastery of Friars Minors, or Gray Friars. This was founded, says Tanner, in 1373. Is anything more known of it? Probably the Francis-

can annals, or Stanley papers, or the records or the MSS. at St. Isidore's in Rome might furnish information; but these are inaccessible to a country scholar, who will be glad, however, of any help from some more favoured and learned correspondent. A. E. L.

BRUIZE.—“Riding the *bruize* or *brooze* at a marriage.” Is there any satisfactory etymology of the term *bruize* in this expression? Jamieson's is not convincing. L.

CHAUCER'S PRIORESS'S FRENCH.—Can some one tell me where a theory is upheld that the French of Chaucer's *Nun* was not bad French, but simply English and not French at all? The reference is of course to *Prologue to Canterbury Tales*, ll. 124-5.

“And French sche spak ful faire and feytely,
After the scole of Stratford atte Bowe.”

This “after the school of” seems proverbial. See *The Miller's Tale*, l. 143. Can some one give me other instances of its proverbial use?

In *Pasius V. l. 239 of Piers Plowman* (Skeat's text B.), Avarice says—

“And I can no frenche in feith . but of be ferthest ende of norfolke.”

This surely means no French at all. Nevertheless Tyrwhitt's reasons for the imperfect French of the prioress are to me so convincing that I believe the passage in the prologue is *bond fide* and not ironical.

The statement I am in search of I thought was in “N. & Q.,” but I cannot find it.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

CHURCHWARDENS' ACCOUNTS.—In the churchwardens' account of a London parish, the following items occur:—

“Anno 1609. Paid for a sugar loaf waying 7 lbs. and 10 ounces at xviii^d the pound, for my Lord Bishop of Gloucester, 11^s 4^d.”

“Anno 1616. For a runlett of Canary Wyne presented unto my Lord Bishop of Worster, and for the runlett and carriage, £1 16^s 6^d.”

Will any of your readers kindly inform me if these are to be regarded in the light of complimentary presents for sermons preached in the church, or for the performance of some episcopal rite, such as confirmation, &c.? Also the meaning of the following:—

“1620. 6 dozens of *points* to give to the children, 1^s 6^d.”

These points appear to have been commonly distributed to the poor people attendant upon the funerals of the rich. R. H. HILLS.

28, Chancery Lane.

CLAN MACALPIN.—Can any one give me a little information relative to the Clan MacAlpin? I should be glad to learn if there is any pedigree of the Clan MacAlpin to be referred to showing

the connection with the MacGregors. My great-grandfather, born at Balmahaugh on or near Loch Lomond, settled in the neighbourhood of Paisley. He was present at the battle of Falkirk, and there taken prisoner by the rebels, who placed him with others in the church of that town, being incensed that my ancestor, a MacAlpin, should be on the side of the Hanoverian monarch. He was a true Celt, however, and spoke Gaelic to the day of his death. He and other burgesses of Paisley were wont to meet every year to celebrate the military events of their youth, until death so greatly reduced their numbers that their anniversary could no longer be held. If there be any authorities on this subject, I should be glad to be informed what they are.

A MEMBER OF THE CLAN MACALPIN.

GLASS FAC-SIMILES OF ENGRAVED GEMS.—There is a beautiful and considerably neglected art by which the most delicate fac-similes of engraved stones may be procured. The impression of the gem must be taken in an earth as little saline as possible (as, for example, "Venetian Tripoli," of which there is a coarser French variety), and pounded very fine in a mortar with a glass pestle. The piece of glass (of any colour) which is to receive the impression must be taken from the furnace just as it begins to assume a shining appearance. "Glass of lead," as it is called, is the best for the purpose, and it must be allowed to cool gradually on the earthen impression.

Having extracted the substance of the above from an old 4to volume, the title-page of which has been torn off, I should be glad to know whether (1) Kunckel, from whom Homberg learnt this art, was its inventor? (2) where the art in England is at present most successfully cultivated?

S.

WILLIAM HALL.—I shall be glad of any particulars relative to William Hall, minister of St. Bartholomew's-the-Less (Smithfield), who published a sermon preached in that church on March 27, 1642, being the day of the inauguration of King Charles.

GEORGE W. MARSHALL.

HORKEY, A HARVEST SUPPER.—In portions of Lincolnshire, Huntingdonshire, and Cambridgeshire, and perhaps elsewhere in the Eastern Counties, it is the custom for a farmer to give his men a supper at the end of the harvest, and this supper is locally termed "horkey." Whence the derivation?

CUTHBERT BEDE.

IRISH MANUSCRIPTS.—In Aubrey's *Letters*, 1813, i. 118, Lhwyd is said to have brought from Ireland "above thirty parchment MSS. in the language of the natives"; and in a note on p. 137 it is added—"His MSS., which were very curious and valuable, are sold to Sir Thomas [John] Sebright of Beachwood, in Herefordshire." Did

these MSS. last spoken of include the Irish manuscripts? and are these still in existence, and where? Irish MSS. are too rare in these islands to allow any to perish in obscurity which can be brought to light and saved.

O. T. D.

KIRKSANTON.—There is a Santon or Kirksanton in Millum, in the parish of Irton, which was granted to Furness by Arthur de Boyville. Its church, appropriated to the nunnery of Seaton or Lexeley, is dedicated to St. Paul. Kirksanton is also the name of a parish in the Isle of Man. The Bollandists suppose it to be a corruption of St. Anne. A writer in the *Irish Ecclesiastical Record* supposes it to be dedicated to St. Sanctain. Can any reader throw light on this matter, and give the origin of Santon?

A. E. L.

KEY TO "LE GRAND CYRUS."—It is well known that Mademoiselle de Scudéry, in her romance, *Artamène, ou le Grand Cyrus*, represented real persons and events under fictitious names. Is the key to that work, which is in Monsieur V. Cousin's *Histoire de la Société française au XVII^e Siècle*, considered to be perfect? Some names appear to be left out.

S. W. T.

LOCAL SAYING.—In Laneham's famous letter from Kenilworth, he says of Captain Cox that he can at afternoons talk as much without book as any innholder betwixt Brainford and Bagshot, what degree soever he be. Why betwixt Brentford and Bagshot?

E. H. KNOWLES.

Kenilworth.

THE MADONNA OF FOLIGNO.—I have two portions of a good copy of "The Madonna of Foligno," by Raphael, now at Rome. The original was painted by order of a secretary of Pope Julian II., named Sigismund de Comitibus. Having escaped from some imminent danger, he attributed his safety to the Blessed Virgin, and presented this picture to a church at Rome, known by the name of Ara Celi.

In the centre of a glory the Virgin, seated on clouds, holds the infant Saviour in her arms; around them some little angels are perceptibly grouped. In the lower part of the picture Sigismund, on his knees, with hands joined, directs his eyes towards the Virgin and her son. Behind him, St. Jerome seems to be recommending him to her notice. These figures are on the right. On the left is a kneeling figure of St. Francis, with St. John the Baptist behind him. In the centre a little angel on foot holds a tablet.

The copy seems to have been cut in two portions, of which, at different times, I have picked up two: one containing the figures of Sigismund and St. Jerome, the other the little angel. I should be glad of any account of the other portions, viz. the Virgin and child, and St. Francis and St. John the Baptist.

J. R. B.

BERNARD MANDEVILLE, M.D.—Will Mr. JAMES CROSSLEY, or any other competent authority in the pamphlet literature of the early part of the eighteenth century, favour your readers with a more complete bibliographical list of the works of the once celebrated author of *The Fable of the Bees* than we already possess? Are there any tracts of that period marked B. M. which may be fairly attributed to him?*

EDWARD RIGGALL.

Baywater.

MEMORY: PASSAGE IN ARISTOTLE.—

"The same persons do not excel in memory and reminiscence; but, for the most part, those who are of a slow genius excel in memory, and those who are of a rapid genius and docile, excel in reminiscence. This is peculiar to man alone, but many other animals remember."

This is said to be a translation from Aristotle. Qy. where, and what is the passage? S. T.

PLANCHÉ'S CORRECTIONS OF GENEALOGICAL ERRORS.—Mr. Planché, in his paper on the Earls of Devon (*Collectanea Archæol.*, 4to, i. 274), says that—

"William de Vernon, Earl of Devon, had two daughters. The eldest, Mary, married (1) Sir Robert de Courtenay, (2) Sir Peter de Prouse (*sic*). The other, named Joan, was the wife of Hubert de Burgh, who received with her the whole of the Isle of Wight and the manor of Christchurch. I have so repeatedly noticed the two great errors made by nearly all our genealogists, in founding this Joan with the Johanna who was widow of William de Brewer the younger of Torbay, and making her also the eldest instead of the youngest daughter of the Earl of Devon, that I shall do no more than allude to them at present as amongst those misrepresentations which it seems impossible to eradicate, as, demolish them as often as you please, 'they rise again, with twenty mortal gashes on their heads, and push us from our stools.'"

Will some one kindly inform me in what book these repeated notices have been published? Of course, Mr. Planché must have the fullest proofs of the statements he makes so confidently; but they are not generally known to genealogical students, and he would confer a favour by communicating them to some publication of easy access like "N. & Q." There are still many ignorant people, like myself, who would suppose that Mr. Planché is wrong about both these ladies; for we have believed that Mary was the widow of Peter de Preaux when she married Robert de Courtenay, and that her sister Joan was the wife of William de Brewer the younger.

TEWARS.

"THE POLISH PARTITION."—There was published about a century ago a book called *The Polish Partition Illustrated*, in seven dialogues, 1774, Elmsley, London (anon.) The Rev. Richard Warner, in his *Literary Recollections*, 2 vols. 1830,

has given some of his reminiscences of the Rev. Lachlan MacLaine (the translator of Mosheim), who was for many years English chaplain at the Hague, and who died at Bath in 1804. Mr. Warner mentions (ii. 44) that Dr. MacLaine told him he had written a letter, or dialogue, on the partition of Poland, which had excited the curiosity of Frederic the Great to know the author. Can you inform me whether I am right in supposing that Dr. MacLaine is author of the anonymous pamphlet, published in London by Elmsley in 1774? Is there a copy in the British Museum? R. INGLIS.

QUOTATION.—A French wit is quoted as having said, "England has a hundred or more religions, and only one sauce." May I ask where this is to be found? W. T. M.

"CLEMENT ROBINSON'S HANDFULL OF PLEASANT DELITES," 1584, 8vo.—The next issue of the Spenser Society will be a reprint of this unique and most interesting collection of early songs and ballads. It will be a faithful reproduction of the original, the only copy known being that—which unfortunately wants one leaf—now possessed by the Rev. Thomas Corser, and which passed successively through the hands of Colonel Byng, the Marquis of Blandford, Mr. Perry, and Mr. Jolley. Extracts have been given from it in the *Censura Literaria*, Ellis's *Specimens of Early English Poets*, and the last edition of Evans's *Old Ballads*, and it is included amongst the works reprinted in the *Heliconia*, edited by T. Park. The reprint, however, in that elegant but most inaccurate publication is absolutely worthless. Whole lines are omitted, misprints, with sometimes editorial notes upon them, as if they were the actual text, occur in nearly every page, and occasionally very thick together, as, for instance, in p. 70 (*Heliconia*, part II.), where there are three important misprints in four lines.

My object in addressing this communication is, in the great dearth of information which exists with regard to Clement Robinson, the compiler, and Thomas Richardson, "student in Cambridge," Peter Picks, J. Tomson, and George Mannington "at Cambridge Castle," whose names occur in connection with some of the ballads, to solicit any assistance which it may be in the power of your correspondents to give, and which will be thankfully acknowledged, in reference to those names and the work itself and its history. As the reprint merely waits for the prefatory remarks which will be prefixed to it to be completed and issued, a speedy communication will be a double favour. JAS. CROSSLEY.

2, Cavendish Place, All Saints, Manchester.

OLD SCOTCH SONG.—

"Tibby Fowler o' the glen,
A' the lads are wooin' at her," &c.

* We can only find space for a list of those works by Mandeville unnoticed by Watt and Lowndes. See "N. & Q." 1st S. x. 129, 214.—Ed.]

These are the first lines of an old Scotch song to be found entire in Dr. Robert Chambers's *Songs of Scotland prior to Burns*, 1862. A note of the learned editor places the locality in or near Leith. But there is a glen in Berwickshire through which the Whitadder passes a couple of miles before joining the Tweed, and about four miles from Berwick, which is generally known in that neighbourhood as "Tibby Fowler's glen," and the like statement is made in several printed works. *The New Statistical Account*, under "Mordington" (p. 341, note), mentions it; and to quote only one other authority, *The Botany of the Eastern Borders*, by the late Dr. Johnston, gives "Tibby Fowler's glen" as the locality for several species of plants, e. g. *Mula dysenterica* and *Scrophularia aquatica*; under which last he adds, that the place is interesting from its being the presumed scene of the old ballad.

How or when this idea originated it would be hard to tell; and he who hints a doubt will be looked upon with little favour, for the glen is a favourite place for picnics, and it has little personal claim to that privilege, having nothing very picturesque to show. Yet the song bears internal evidence of a far distant origin in its penultimate stanza:—

"Be a lassie e'er so black,
Gin she hae the name o' sillar,
Set her up on Tintock tap,
The wind will blaw a man till her."

(I wish I dared quote the whole for the sake of your readers, who may not have seen it.) Now this seems pretty plainly to localise the song in the Upper Ward of Lanarkshire. Certain it is that not one in a hundred who know "Tibby Fowler's glen" ever heard of Tintock. Can any of your contributors unravel this knotty question?
P. E. N.

ST. JOANNA OF VALOIS.—This female saint, unknown by name and description to me, is placed by DR. HUSENBETH in the sixteenth century. A queen, crowned and nimbed, with flowing hair to the waist, wearing a mantle fastened by two rings, and a band over the breast (like the morse of a cope), and bearing as her emblem a small reticulated basket in one hand, is figured in a mediæval painting which, to all appearance, is to be referred to a date between 1450 and 1480. Will some of your able correspondents learned in the subject kindly furnish an attribution which would fit? That to St. Dorothea will hardly meet the case, as she is not crowned as a queen.

GAUDENTIUS.

SALISBURY CATHEDRAL.—In Francis Price's *Description of that Admirable Structure, the Cathedral Church of Salisbury* (A.D. 1774), it is stated, p. 29, that—

"The paintings and the vaultings (of the choir) are esteemed for their antiquity, having been ever since the

dedication of the church. . . . Over the communion or altar are the twelve months of the year."

I happen to be particularly interested in ancient representations of the months and seasons, and was about to set forth to Salisbury to examine these, when a friend informed me that they were now in the act of being destroyed, or, as I should say, of being "restored" completely away, and that therefore my journey would be useless. Can any of your readers at Salisbury kindly inform me, 1. Whether the paintings can still be seen? and 2. Whether any tracings, or engravings, or accurate descriptions of them, have been preserved?

J. F.

SWAN: VANE.—1. Sir William Swan, envoy to the Hanse Towns, and resident at Hamburg circa 1662-1673. 2. Sir Walter Vane, special envoy to the Elector of Brandenburg in 1684.* Information wanted of their personal history and connections. I have examined their official correspondence at the Public Record Office and in the British Museum.

B. R. L.

"TWYNDES."—Among the burials in the parish register of St. Augustine, London, I find the following entry: "Johan Eaton and Johan Eaton, *Twyndes*." The date is 1590. Evidently twin female infants to whom the same Christian name was given, but? "twindles." Does it mean *very little twins* = *twinklits*? Has the word been seen before? The "Kentish *twindle-pippen*" quoted in Halliwell and Wright's edition of Nares does not seem to meet the case.
J. L. C.

USE OF MUMMIES.—

"The mummy is medicinal (says Sir Thomas Browne), the Arabian doctor Haly delivereth, and divers confirm; but of the particular use thereof is much discrepancy of opinion. While Hoffmannus prescribes the same to epileptics, Johan de Muralo commendeth the use thereof to gouty persons; Bacon likewise extols it as a styptic, and Junkenius considers it of efficacy to resolve coagulated blood. Meanwhile we hardly applaud Francis I. of France, who always carried mummies with him as a panacea against all disorders; and were the efficacy thereof more clearly made out, scarce conceive the use thereof applicable to physic—exceeding the barbarities of Cambyzes, and turning old heroes into unworthy potions. Shall Egypt lend out her ancients unto churgeons and apothecaries, and Cheops and Psammeticos be weighed unto us for drugs? Shall we eat of Chammes and Amasis in electuaries and pills, and be cured by cannibal mixtures? Surely such diet is dismal vampirism, and exceeds in horror the black banquet of Domitian, not to be paralleled except in those Arabian feasts wherein Ghoulies feed horribly."—*Timbs's Curiosities of History*, p. 11, and cited from "Fragments on Mummies" unpublished.

Mr. Timbs does not say in whose possession is this MS., nor if the fragment is wholly by the author of the *Rel. Med.*: it has the ring of his metal. If not of magnitude to form a separate

* Some account of Sir Walter Vane appeared in "N. & Q." 8th S. iv. 802.—ED.]

publication, "it might worthily find a place in "N. & Q."; and methinks I see a group in Elysium of Bacon, Browne, and Sir Kenelm Digby, bearded and beruffed, looking over a future number, reading this same fragment; and beshrew me! but there is fussy, vain, but honest Sam. Pepps behind taking notes. J. A. G. Carisbrooke.

WATSON'S IRISH ALMANACK.—On the inside cover of *The Gentleman's and Citizen's Almanack* for the year 1780 (Dublin: Samuel Watson), I read that the publishers (Samuel Watson and Thomas Stewart), to meet the desire of "many of the first nobility and gentry, particularly the Fellows of the University of Dublin," for complete sets, thought it "incumbent on them to offer a new edition to the public" on certain (six) conditions. The first I quote for the purpose of my query:—

"1. That the work be printed on a new letter and fine Irish paper, from its commencement in the year 1727 to the year 1780 inclusive (except the year 1728, which was never published), in fifty-three volumes, page for page, and exactly in the same manner as the former edition."

Query, were they reprinted?

It may be worthy of note that this extract from the "conditions" shows that Watson's earliest almanack is dated 1727, instead of 1729, as intimated by your Dublin correspondent ABHBA in the 2nd S. vii. 357.

Crook, South Durham.

GEORGE LLOYD.

WHICH OF THE ROMAN EMPERORS ASSUMED THE CORONA RADIATA?—F. C. H. starts (p. 222) this question, which I should like to have settled. It is given to Augustus on a coin of Caligula, and later emperors, like Nerva, have it; a coin of Marc Antony also shows it.

E. H. KNOWLES.

Kenilworth. •

Queries with Answers.

THE DUMB WIFE OF ABERDOUR.

The late Prof. Aytoun, in his *Ballads of Scotland* (2nd edit. ii. 190), while giving Mr. Laing's collated version, states that there is also "another ballad on the same subject, said to have been very popular, of which, however, I have not been able to obtain a complete set." I have heard this last frequently in Forfarshire, but have failed to "note" more than a fragment in addition to the three stanzas given by Aytoun. I send you all I know of the recited ballad in the hope that some of your readers will supply the rest:—

(1) "There was a pretty maid,

(2) She could bake and she could brew;

She could shape and she could sew;

She could sweep in the house with the broom, broom, broom;

She could wash and she could dress

With any in the place;

But, alack! poor girl, she was dumb, dumb, dumb," &c.

What followed upon the ungallant advice in the last stanza is not related, but it could not be very satisfactory to the "country blade," if the devil spoke truth, who—as is said in Peele's *Merie Tales* (1570), where the story is first told—answered a poor man in like case, that "any one devil could make a woman speak, but not all the devils together could make her hold her tongue."

W. F. (2).

[The following earlier version of this song is in the Roxburghe Collection, ii. 112, to a new tune called "Dum, dum, dum, or I would I were in my own country":—

"THE DUMB MAID, OR THE YOUNG GALLANT TRAPPAN'D."

"All you that pass along

Give hear unto my song

Concerning a youth that was young, young, young;

And of a maiden fair

Few with her might compare;

But alack and alas! she was dumb, dumb, dumb.

"She was beauteous, fresh, and gay,

Like the pleasant flowers in May,

And her cheeks were as round as a plum, plum, plum.

She was neat in every part,

And she stole away his heart;

But alack and alas! she was dumb, dumb, dumb.

"At length this country blade

Wedded this pretty maid,

And he kindly conducted her home, home, home;

Thus in her beauty bright

Lay all his whole delight;

But alack and alas! she was dumb, dumb, dumb.

"Now will I plainly show

What work this maid could do,

Which a pattern may be for girls young, young, young;

O she both day and night

In working took delight;

But alack and alas! she was dumb, dumb, dumb.

"She could brew and she could bake;

She could wash, wring, and shake;

She could sweep the house with a broom, broom, broom;

She could knit and sew and spin,

And do any such like thing;

But alack and alas! she was dumb, dumb, dumb.

"But at last this man did go

The doctor's skill to know,

Saying, Sir, can you cure a woman of the dumb?

O it is the easiest part

That belongs unto my art,

For to cure a woman of the dumb, dumb, dumb.

"To the doctor he did her bring,
And he cut her chattering-string,
And he set her tongue on the run, run, run ;
In the morning he did rise,
And she filled his house with cries,
And she rattled in his ears like a drum, drum, drum.

"To the doctor he did go,
With his heart well fill'd with woe,
Crying, Doctor, I am undone, done, done ;
Now she's turn'd a scolding wife,
And I am weary of my life,
Nor can I make her hold her tongue, tongue, tongue.

"The doctor thus did say,
When she went from me away,
She was perfectly cured of the dumb, dumb, dumb ;
But it's beyond the art of man,
Let him do the best he can,
For to make a scolding woman hold her tongue, tongue, tongue.

"So as you to me came
Return you back again,
And take you the oil of Hazel strong ;
With it anoint her body round,
When she makes the house to sound ;
So perhaps you may charm her tongue, tongue, tongue."

There is also another later English ballad entitled "The Dumb Wife," printed in *Pills to Purge Melancholy*, from 1698 to 1719, and in Chappell's *Popular Music of the Olden Time*, i. 120. It commences—

"There was a bonny blade,
Had married a country maid,
And safely conducted her home, home, home ;
She was neat in every part,
And she pleas'd him to the heart,
But ah ! and alas ! she was dumb, dumb, dumb."]

JEREMY TAYLOR. — Happening to look into Gifford's edition of Ben Jonson's *Works*, I was much astonished to find in the biographical introduction a reference to the fact (?) that, at one time of his life, Jeremy Taylor had, for a short period, conformed to the church of Rome. Can any of your readers inform me whether there is any foundation for this statement? No mention is made of this change of religion in Heber's *Life of Taylor*, nor does Gifford adduce any authority for his assertion. G.

[Gifford's statement that Jeremy Taylor "was a convert to popery for a short time," is probably a mere error of memory. It was about the year 1638 that he is said by Wood (*Athenæ Oxon.* ed. 1817, iii. 782) to have first become the object of a suspicion, which, however undeserved, continued through life to haunt him, of a concealed attachment to the Romish communion. It is certainly not improbable that Taylor lived at this time on terms of intimate intercourse with a learned Franciscan friar, known by the name of Francis a Sancta Clara [i. e.

Christopher Davenport]: such a friendship, however innocent and creditable to both parties, was in those days of bitterness and jealousy sufficient to give confirmation to any rumours of the kind which might be propagated or believed. In after years Taylor denied the charge in terms too plain to be misinterpreted. In the first *Letter to one tempted to the Communion of the Church of Rome*, 1678, after answering such parts of the subject as related to the particular case of the person he is addressing, he says, "The other thing I am to speak to is, the report you have heard of my inclinations to go over to Rome. Sir, that party which need such lying stories for the support of their cause, proclaim their cause to be very weak, or themselves to be very evil advocates. Sir, be confident they dare not tempt me to do so, and it is not the first time they have endeavoured to serve their ends by saying such things of me. But, I bless God for it, it is perfectly a slander, and it shall, I hope, for ever prove so."—Bonney's *Life of Jeremy Taylor*, ed. 1815, p. 11, and Eden's *Life in Taylor's Whole Works*, ed. 1854, vol. i. p. xx.]

CELIUS OF RHODES.—I possess a work of Lodovico Cælius Rhodiginus, entitled *Antiquarum Lectionum Liber*, printed by Jehan Petit, 1517, folio. Is anything known of this author or his works? THOS. E. WINNINGTON.

Stanford Court, Worcester.

[The person bearing the name of Lodovico Cælius Rhodiginus was an Italian philologist of considerable reputation in the fifteenth century. His vernacular appellation was Lodovico Ricchieri, and from being a native of Rovigo in the Venetian territory (the ancient Rhodigium) he came to be known by the surname of Rhodiginus. He taught rhetoric at Vicenza and Ferrara, and latterly became professor of *belles-lettres* at Padua, where he numbered among his pupils the elder Scaliger. During a period of his life he resided in France, and enjoyed subsequently the favour and protection of Charles VIII., Louis XII., and Francis I., the last two of whom promoted greatly his advancement during the ascendancy of the French in Northern Italy. He died at his native town of Rovigo in 1525, and was interred in the Franciscan monastery of that place. His *magnus opus*, entitled *Antiquarum Lectionum Lib. xvi.* was published at Venice in folio in 1516, and another edition appeared at Paris in the following year. In 1550 a folio edition was issued at Basle under the joint editorship of his cousin, Camillo Ricchieri, and Goretto, who added moreover fourteen books, making thirty in all. They are principally devoted to philological criticisms on the ancient authors, but are said to display more learning than sound judgment. A more particular account of Rhodiginus will be found in the *Nouvelle Biographie Générale* (article "Ricchieri"), also in Zedler's *Universal Lexicon* under "Rhodiginus," and in "N. & Q." 2nd S. ii. 487. Two other persons are recorded of the same name, one of them a German Protestant theologian of the sixteenth century, and the other an Italian Dominican of the seventeenth, who wrote a commentary on the works of Aristotle.]

RASWALL.—Far away from books, may I ask what is the precise entry in the Exeter Domesday respecting the manor of Raswall, in the county of Cornwall? I have the photo-zincograph copy of the Exchequer Domesday, but want the more precise information of the former. T. Q. C.

["Comes habet i mansionem que uocatur Raswalsquam tennit Aluena die qua rex Edwardus fuit virus et mortuus ibi est dimidia hida terre et reddidit pro i virga hanc possit arare iiii carucatas hanc tenet Rainaldus de comite et habet inde dimidiam virgam et i carucatam in dominio et villa aliam terram et i carucato. Ibi habet Rainaldus ii villanos et ii bordarios et iiii servos et animalia et v porcos et xl oves et xxx agros pascuus et valet vii solidos et quondam receptum x solidos."—*Exon' Domesday*, f. 216.]

NITERS.—In *The Hog hath lost his Pearl* (Dodsley's *Old Plays*, iii. 182), I find the expression—"He that was admired by niters for his robes of gallantry." I have not found the word *niters* elsewhere. What does it mean? W. P. P.

[Nares says, "Niter seems to mean a smart person, but wants further exemplification; possibly from *nittie*, quasi shiners."]]

REV. VERE MONRO.—Who was the Rev. Vere Monro, author of *A Summer Ramble* (commenced March 1833) in *Syria, with a Tatar Trip from Aleppo to Stamboul*, 2 vols. 8vo, London, Bentley, 1835? J. R. B.

[The Rev. Vere Monro, B.A., late Commoner of University College, Oxford, was the last surviving child of the late Rev. Thomas Monro, Rector of Little Easton, Essex. He died at Malta on Oct. 20, 1841, aged forty-one.]

SEVENTH SON.—Where (other than in Brand's *Popular Antiquities*) can I find anything relating to the healing powers and other advantages and attributes traditionally ascribed to a seventh son? S. T.

[Consult Grimm, *Deutsche Mythologie* (2^{te} Aufgabe, s. 1104-5), and the references which he gives on the subject of the seventh son. Among French superstitions are several relating to the fifth son. Has this superstition its origin in the Seven Sons of Soeva the Jew, who were exorcists, of whom, according to the popular belief prevalent everywhere, the youngest, the "Daumling," would be the most powerful? Seven articles appeared in our 1st Series on the peculiar attributes of the seventh son.]

COLERIDGE.—Where can I find Coleridge's list of books he had not written? C. W. S.

[Consult *Letters, Conversations, and Recollections of S. T. Coleridge*, edited by Thomas Allsop, edit. 1864, letter xv, pp. 79-86.]

Replies.

PORTRAIT AND SKULLS OF CAROLAN.

(4th S. vi. 324.)

I think a portrait of Carolan by a Dutch artist is, to say the least, a very doubtful story. Portrait painters were scarce in Ireland, even so late as the time of Carolan; and he, as a travelling harper, was most unlikely to have met with one. Those connected with the press know very well how such old portraits are got up as that prefixed to Hardiman's *Irish Minstrelsy*. It also gives us a representation, as MR. LENIHAN very justly observes, of "the ancient Irish *cruth* or harp." This, it strikes me, was quite as difficult an undertaking for the artist as the features of Carolan; for, as far back as 1689, it appears the ancient Irish harp was then unknown. James II., then king of Ireland, made his triumphal entry into Dublin in the March of that year. And we read, in his *Life* (1702, p. 268), that "the pipers of the several companies [there were no regimental bands then] played the tune of 'The king shall enjoy his own again.'" And, "at his first entrance into the liberty of the city, there was a stage built, covered with tapestry, where two played on *Welsh* harps." We may then conclude that, the ancient Irish harp not being used on this great and joyful occasion, its form was quite forgotten. I may add, that the old portrait prints of the seventeenth and first half of the eighteenth century, so common in England, are utterly unknown in Ireland.

Some years ago, when the phrenological mania was at its height in these countries, the skulls of great men were as common as blackberries. I recollect as many as seven different ones of Oliver Cromwell; and, consequently, we may be sure that the skull of poor Carolan was a great subject for phrenological lecturers, who displayed its splendid musical developments to great advantage. Another skull of Carolan, which had not even a phrenological excuse for its exhibition, was displayed at Belfast when the British Association met there, and in the Great Exhibition at Dublin, by the owners of Castle Caldwell Museum, in the county of Fermanagh. But a reader of out-of-the-way books found that Carolan's skull was noticed in 1786 by a Mr. O'Connor in the appendix to Walker's *Historical Memoirs of the Irish Bards*. His words are:—

"In my pensive mood at Killronan I stood over poor Carolan's grave, covered with a heap of stones, and I found his skull near the grave, perforated a little in the forehead, that it might be known by that mark."

And in another part of the same work, he speaks of a perforation in the forehead of the skull, through which a small piece of ribbon was drawn. Now as the Castle Caldwell skull had no indication of any perforation, such as is de-

scribed by Mr. O'Connor, Carolan's personal and intimate friend in life, that skull could not have been his.

The partisans of the Castle Caldwell skull were not to be so easily beaten. They maintained that it was procured for them by a friend of the family, who went expressly to the graveyard for it, where it was known by a piece of green ribbon drawn through the orifices of the eyes. He brought it away unobserved, and deposited it at Castle Caldwell, *where it has ever since been considered as the authentic skull of the bard. A remarkable dark spot appears on the forehead; and this was traditionally stated to be the place where Carolan had a frequent habit of pressing his fingers.* I have placed these last words in italics, as they were fully considered to prove the verity of the skull.

Another gentleman at once started up in Dublin, asseverating that he alone had all the remains of the veritable skull of Carolan, and thus he tells his story:—An old gentleman, now (1853) in his eighty-second year, had found (I say stolen) it when travelling from Carrick-on-Shannon to Sligo. On arriving at the old churchyard of Killronan, he met a simple countryman —

“who described the place where the relic was deposited, behind the trunk of an old tree, in a sort of stone shelf in the wall of the church. Here he found it; and as a very great part of it had been scraped away by the peasantry, who used the powder mingled with water as a cure for epilepsy, he thought it no sacrilege to put what remained in his pocket.”

A long anatomical description here follows, but I am sure the readers of “N. & Q.” have had more than enough of the skulls of Carolan. At any rate, they may have learned a little of the general treatment of relics of the dead in the country burying-grounds of Ireland.

WILLIAM PINKERTON, F.S.A.

DIAMOND QUERY.

(4th S. vi. 322.)

Diamond is the hardest substance known, and this quality is its greatest test, certainly not the blowpipe. What does MR. RANKIN mean when he says it is “a combination of pure carbon freed from other gases”? Diamond is a crystalline form of carbon—carbon itself in its purest state. One cannot imagine a combination of an element with itself; and certainly carbon is no more a gas, in fact much less a gas, than the most infusible metal (platinum), for that can be volatilised by the electric battery, and carbon has till now resisted all attempts to fuse or volatilise it.

Carbon exists crystallised in two states: 1. Diamond (and boort, a rough semi-crystallised and uncleavable condition); and 2, graphite, plumbago, or black lead, which however is very

seldom found crystallised. Either of these substances being heated in the presence of oxygen—say in the air—are of course burned as charcoal would be, but not with the same facility, the diamond requiring very great heat (such as that afforded by the blowpipe flame), or else the presence of pure oxygen (heated in vacuo by electricity the diamond is converted into coke). When they burn they are converted into one of the densest gases, namely, carbonic acid, not at all into “thin air.”

When a diamond is burnt it *always* leaves a small residue, somewhat of the nature of the residue resulting from the combustion of vegetable matter, and this fact has determined many to consider a diamond as being of vegetable origin.

MR. RANKIN also says that “water, by the action of fire, produces calcareous stone.” Surely this is a mistake. How can a liquid, composed of 2 parts of hydrogen and 1 part of oxygen (both elementary substances) produce a substance consisting of 1 part of the metal calcium, 1 of carbon, and 3 of oxygen? Water, under the influence of heat, volatilises and leaves no residue at all. Of course *impure* water, on being volatilised, will leave all the fixed substances dissolved in it as a residue. Rain (one of the purest forms of water, being in fact distilled water by the heat of the sun on the surface of the oceans), however, in descending upon decomposing vegetable matter, or through air in which much animal life is present, gets charged with an uncertain amount of carbonic acid; afterwards passing through soil containing any chalk, limestone, or carbonate of lime (*calcic carbonate*), which is insoluble in water, it forms a double carbonate of lime, which is *soluble* in water. Thus almost all the water in the world is charged to a certain extent with calcic salt (so necessary for many purposes, notably to furnish material to the molluscs for their shells). On boiling, the extra carbonic acid is expelled, and the *simple* carbonate of lime, becoming by its loss *insoluble*, is deposited on the bottom and sides of the vessel as “calcareous stone.” The water no more produces this than warm water produces brandy, sugar, and a silver spoon. Hard water contains this dissolved calcic salt; soft water (having been caught before it touches the earth) does not. Consult Bristow's *Glossary of Mineralogy*; Brooke and Miller's *Mineralogy*, Fownes' *Manual of Chemistry*, &c.

NEPHRITE.

Your correspondent GEO. RANKIN is trespassing on forbidden ground, is he not? His informant who told him that a diamond “would be dissolved into thin air” under the blowpipe could have known nothing about chemistry. The diamond, when subjected to a white heat, is converted into a black opaque substance resembling coke. It is

nearly pure carbon. Carbon is a *solid*, almost infusible, barely even volatile; consequently is not known in the gaseous form. I forbear to criticise your correspondent's statement that "water, by the action of fire, produces calcareous stone."

E. F. M. M.

Birmingham.

There is little doubt that the blowpipe would most completely destroy a pure diamond, and leave no visible or tangible remains behind—a phenomenon we witness every night in burning a candle *quoad* the wax or tallow. The pure carbon mixes with the atmospheric air. Briefly, however, the best practical test, and it is a very important one, is to put the supposed diamond into the mouth, where it will remain *cool* if genuine; an imitation one will rapidly acquire the same temperature as the mouth. T. J. BUCKTON.

[We have received several other replies to this query; but as the query itself was inserted when we were nodding, and in violation of our rule to leave scientific queries to scientific journals, we trust the writers of such replies will accept this apology for their non-appearance.—Ed. "N. & Q."]

CUMBERTON BOTTOM.

(4th S. vi. 298.)

I think it doubtful whether anybody can tell MR. CUSSANS the true history of Cumberton Bottom. It appears to belong to a class of earthworks which are found in many parts of England, extending, as in the case of the Wansdyke in Wiltshire, and the Grime's Ditch at Woodyates Inn, between Salisbury and Blandford, for miles across the country. Such is the Devil's Dyke at Newmarket (not a great way from Barley), and a remarkable dyke which crosses the London and Newmarket road at Six Mile Bottom. There is another, between Six Mile Bottom and Abingdon, called Fleam Dyke or Balsham Ditch. In this district, too, and running between and parallel to these two last-named dykes, goes the Worsted Way—one of the finest specimens of a Roman road which I know. The whole country abounds with Roman remains, barrows, camps, &c., as indeed that round Barley does. The late MR. GEORGE VERE IRVING (my friend and your constant correspondent) used to think that these dykes were dug by the inhabitants of a district to guard against forays from their neighbours. The great length of some of them renders it impossible to imagine that they could be manned against an invading force; but when recently made, no doubt the dyke sides were sufficiently well scarped and steep enough to render it very difficult to drive or lift cattle over. In case of a foray, the people of the district would soon be roused, and the foragers would be detained at one of these dykes until a sufficient force got together to repel

them. What race made these dykes I have never been able to ascertain. I know of no evidence on that point. I cannot think Cumberton can be derived from Camaladunum. Should not this word be written Camulodunum, and does it not mean Colchester? There is a village named Comberton in Cambridgeshire, in which there is one of those remarkable earthworks which go by the name of Miz-Mazes in Dorsetshire, and in other places are called Gallantry, Julian's Bower, and Troy Town. I called the attention of the readers of "N. & Q." to these mazes some years ago. Nobody seems to know anything of them, except the fact of their undoubted antiquity.

C. W. BARKLEY.

Addiscombe, near Croydon.

Cumberton, otherwise Comberton, is a common topographical name with us: for instance, there is a Comberton parish near Cambridge, within easy distance of Barley. This will probably dispose of any claim to identification with Camalodunum. I agree with Salmon (?), that the dyke or causeway in question was a boundary mark. It abuts closely on the point where Essex, Herts, and Cambs join; and cannot be far from the known boundary of Roman days; witness the station *Ad Fines*, near Braughing.

A. HALL.

One of the hamlets of Kidderminster is called Comberton. CUTHBERT BEDD.

CRAMP BONES.

(1st S. ii. 37; 4th S. vi. 299.)

I knew one old woman who constantly carried a cramp bone in her pocket. She has long been dead; but on consulting her daughter, now herself an old woman, as to the kind of bone worn by her mother, I could get no very accurate information. She remembered it well, but could not distinctly recollect what part of an animal it came from, or whether it was not actually a human bone, which she partly thought it was. She inclined, however, to the conclusion that it was the knuckle or knee-pan bone of a sheep.

St. Bernardin of Sienna, in his First Sermon for Lent, enumerates a great many vain observances which prevailed in his time, and of which many are probably still in use. One among them is to wear a ring made during the reading of the Passion of our Saviour, as a preservative from the cramp.

One old woman, still living, told me that some one sent her husband a bone with a hole through it to wear against the cramp; and I have heard of stones which had holes through them being esteemed as phylacteries, though I know not for what maladies. It is common in some parts of England to wear the fin bone of a haddock as a

preservative from cramp, and I know one remarkable case of its being strongly asserted to have been successful in a very obstinate tendency to cramp—*credat Judæus!* Why the fin of the haddock is chosen is, no doubt, from a belief in the old story which makes the haddock the fish in the mouth of which St. Peter found the money for the tribute.

Another old dame, whom I well knew, always carried in her pocket a dried toad as a preservative from smallpox. She had a severe, though not fatal, attack of smallpox notwithstanding; but the story ran, and still runs, that one Sunday she went to church and forgot the toad, and that she fell ill of smallpox directly after, as a sure consequence. F. C. H.

In the month of August last I met a gentleman, an extensive manufacturer in a southern district of England, who showed a small bone from the leg of a sheep, which he wore as a preventive of cramp. On being teased about it, he replied: "I used to suffer most severely from cramp; but ever since I have worn this bone I have been entirely free from it, and I have now worn the bone for a long time." L.

REALM.

(4th S. iii. 334, 413, 599; v. 406; vi. 96.)

Long absence from home has prevented my seeing MR. CHANCE's defence of his former remarkable positions. I beg now to be allowed to return to the subject. The question between us, it may be remembered, relates to the original automatic formation of French words from Latin ones containing the elements *al*, *el*, *il*, *ol*, and my assertion, as the mouthpiece of Diez, Ampère, Brachet, Skeat, and everybody else except MR. CHANCE, was that the *l* in these combinations was regularly and organically represented by *u*. MR. CHANCE's assertion, on the other hand, was that the original *l* remained, and that the *u* was a subsequent "introduction," and therefore that *royaume*, *cheveulx*, &c., are normal formations from which the modern *royaume*, *cheveux*, &c., are derived by "dropping *l*." I have never denied that a few instances, like *royaume*, may be found in early French. Blundering is of no age in particular, and possibly a pedant scribe of the thirteenth century may have thought that he was doing a good service in "correcting" the error into which nature* had fallen by the substitution of *u* for *l*, or possibly the form in question was the result of mere accident. In the sixteenth century, however (see Rabelais everywhere), *royaume*, *cheveulx*, &c.,

* The word *nature* is used here in a technical or restricted sense for what is spontaneous or automatic, that is, not designed by human contrivance.

constituted the usage of the times, and were indeed only manifestations of the much wider principle which we see exemplified in *fact*, *escript*, *debte*, *devoir* for the earlier natural forms *fait*, *escriit*, *dete*, *devoir*. The reason alleged by the grammarians for thus meddling with the work which had been done ages before was, that the old forms did not show the etymology of the word. They interpolated, therefore, the missing letters, and thus, as they imagined, restored the fitness of things; at the same time, however, by directing that these intrusive consonants were not to be sounded, they ensured the subsequent undoing of their own work, scarcely a relic of which is to be found in modern French, though specimens still survive in our English words *faulx* and *assault*, which were in middle-age French *faute* and *assault*.

It is quite impossible to go over in detail all the instances quoted by MR. CHANCE. The word *doulx*, however, on which he lays much stress, requires a brief discussion. The Latin *dulcis* first appears in French as *dole*, which was, however, at once superseded by *dous*, where the *u* obviously represents the *l* of the original. Now *o*, both graphically and phonetically, is often found in early French (as in *amor*, *amur*, for instance) as the equivalent of long *u*, and as this became almost universally in the thirteenth century *ou*, a scribe not quite up to his business might take the *ou* in *dous* for a part of the diphthongal combination *ou*, and not unnaturally, though quite unnecessarily, add the etymological *l* to complete what he would consider the proper form of the word. But to assert that the organic *o* in *doulx* "was inserted before the *l* dropped" appears to me (pace MR. CHANCE) in the highest degree absurd. The *o* = *u* never was "inserted" at all. It has always remained as an organic element of the word, though, as I have shown, there is a certain ambiguity in the form *ou*, which might in this case represent either the *ul* of the original, or possibly the phonetic *ou* = *uu* = *oo* of our English *moon*. In either case the original *o* = *u* remained throughout.

Why does not MR. CHANCE, instead of talking vaguely about the "insertion" of *u*, boldly grapple with the question, and show us from etymological or phonetical considerations why *u* rather than *a*, *e*, *i*, *x*, *y*, or *z* should be inserted in the cases he adduces?

One point remains. MR. CHANCE very properly cites the plural forms *chevaux*, *oisiaux*, *travaux*, &c., which more recently appear as *chevaux*, *oisaux*, &c., to show that the conversion of *l* into *u* did not always take place before *s*. This is quite true; the fact being that the combination *ls* was so distasteful to French ears that it was avoided, not only by the conversion of *l* into *u*, but also by dropping the *l* altogether. Even when written it was evidently not pronounced, for we find *perils*, *gentils*, *filz*, &c., frequently rhyming with words

ending in *is*. The second method of avoiding the difficulty early prevailed amongst the authors of the "French of Paris," while that which afterwards became normal characterised those of Normandy and Picardy. The one, however, is not to be confounded with the other. Though Parisian authors wrote *chevals*, *perils*, *mals*, and *als* (mod. *aux*) as *chevaux*, *peris* (more properly *perix*), *mas*, *as*,* they did not "insert *u*." They merely adopted a different method of forming the plural from that adopted by Norman and Picard writers. Both are in accordance with rule.

The whole subject may be summed up thus:—

1. In the original formation of the French language, the Latin *al*, *el*, *ol*, &c., usually became *au*, *eu*, *ou*, &c.

2. The combinations *als*, *els*, *ols*, &c., admitted of two solutions—(a) the rejection of *l* altogether, or (b) the conversion of *l* into *u*.

3. The case of *douls*, *moult*, &c., is ambiguous. If the *u* stand for the original Latin *l*, the *l* in these words is intrusive; if, however, the *ou* = *uu* = long *u*, the *l* is organic.

4. All words of the class, not conforming to these rules, are to be considered as abnormal, whether the variation arises from carelessness, caprice, ignorance, or pedantry on the part of the writers.

J. PAYNE.

Kildare Gardens.

PROPHECIES OF NOSTRADAMUS ON THE FATE OF NAPOLEON III.

(4th S. vi. 370.)

THE CHEVALIER DE CHATELAIN'S PROPHECY RELATIVE TO THE FATE OF NAPOLEON III.

Permit me to intervene as the rightful *Deus ex machina*, re Nostradamus's prophecy, by telling you the whole truth.

Here is the text as it stands written at p. 181 of my work entitled *Ronces et Chardons*, published on June 18, 1869, after the Paris elections, which decided the fate of the ex-Emperor:—

"Quand le second Empire en Lutèce adviendra

(Ceci n'est pas las! une facétie!),

Dix-huit ans, moins un quart, pas plus, il ne vivra!"

Ainsi le dit dans son grimoire

En termes clairs le grand Nostradamus!

'Dix-huit ans moins un quart—et pas un jour de plus!'

Vive Nostradamus! Vive son Répertoire!

Vive Nostradamus! Le Grand Nostradamus!"

This prophecy, given verbatim at p. 181 of *Ronces et Chardons*, was inserted on Aug. 28 last in the *Berlinische Zeitung*, that journal observing at the same time that the prophecy would be due on September 2.

Now the late Nostradamus never wrote a word

* The *es* in "bachelier ès lettres" has been thought by some to be a variation of *as*. It is, however, much more probably a contraction of *en les* (see the new edition of Ampère's *Histoire de la formation de la langue française*, p. 48.)

of this prophecy. I borrowed his name for the nonce, as one might a mantle, to call attention to the fact I announced; and—shall I own it?—because I wanted a rhyme to the word *plus*.

There was no other prophet in the case than my humble self.

Nevertheless, my prophecy has been trumpeted all over the world, though very imperfectly quoted in all the journals that noticed it; especially by M. O'H., who, in the generally correct "N. & Q." made woful havoc with the lines written in imitation of the old style of mediæval chronicles—breaking one verse into two, in defiance of all rhyme or reason.

The prediction, such as it is, emanates entirely from the brain of your humble servant, being intended as a *mitrailleuse* to overthrow *l'homme de Sédan*.

Since the *coup d'état*, I have resided in England; and having constantly studied the political puppets who have "strutted and fretted their short hour" on the imperial stage of France, the result of my observations led to the prophecy in question. I should vote a *merle blanc* to whoever would be able to find any trace of the same in the real Nostradamus' work.

CHEVALIER DE CHATELAIN.

Castelnau Lodge.

MARTIN LUTHER: GRAND HÉRÉSIARQUE (4th S. vi. 276.)—HERMENTRUDE will find that the Roman Catholic Church has always given death-bed horrors, "plein de rage et de désespoir," to all those who have been a thorn in her side. The same was said of Gibbon and others. Even "N. & Q." has been made the medium for attributing the same repentance to Ford, who in his *Handbook* made such a fearful onslaught with the bigotry, ignorance, and superstitious fictions of Spain.

"It is, however, only just," says an orthodox ecclesiastic, "to the memory of Mr. Ford to state that before he died he expressed to a friend how much he regretted having spoken of religious subjects as he did connected with Spain."

The preacher at St. Roch will doubtless reply as the Rev. Canon did to me when I asked for evidence about St. Theresa:—

"As the evidence satisfies myself, I see no necessity of entering into details, especially as I consider the query is put in a way very offensive to a Catholic priest."

CLARRY.

"ENGLAND'S REFORMATION" (4th S. vi. 300.)—This work of Thomas Ward was first published abroad, and in 4to. It next appeared in 2 vols. 8vo; but this edition was not published till two years after Ward's death, which took place in 1708. It has a preface from the "Publisher to the Reader," explaining the motives of the author,

and stating his authorities. The same preface is prefixed to the edition in 2 vols., published in London in 1747, of which I possess a copy, which appears to have been published after the one described by MR. SHAW. My copy is in 2 vols. bound in one, but it has many very curious copper plates, and the words "Adorned with Copper Plates" appear on the title-page. It has also on the title "By Thomas Ward." The edition best known in the early part of this century was a very neat one in 2 vols. 12mo, published in London by Keating & Co. in 1804, prefaced by a "Brief Account of the Author," taken almost word for word from Dodd's *Church History*, where the following list is given of the works of Mr. Thomas Ward:—

1. Monomachia: or a Duel between Dr. Tenison, Pastor of St. Martin's, London, and a Catholick Soldier.
2. Speculum Ecclesiasticum.
3. The Tree of Life: taken from a large copper cut.
4. England's Reformation, in several cantoes, in the Hudibrastic style, 4to, abroad; also London, 2 vols. 8vo—a work much sought after.
5. Errata to the Protestant Bible, 4to, 1688.
6. The Controversy of Ordination truly stated, London, 8vo, 1719; which occasioned several treatises on both sides upon that subject, especially that of Le Courayer.
7. A Confutation of Dr. Burnet's Exposition of the Thirty-nine Articles. MS., in the English College at Downay.

Dodd mentions that Mr. Ward retired into Flanders upon the Revolution of 1688, and died there soon after. He left two children: a daughter, who became a nun, and a son, who was a priest when Dodd published his *History* in 1742.

F. C. H.

WORKS ON PERSPECTIVE (4th S. vi. 200.)—Your able correspondent will permit me to remind him of a treatise on perspective of a date one year anterior to that quoted by him—*Perspectiva Communis*, written by John Peckham, Arch. Cant. about 1240, and which, Watt says, was printed at Venice in 1504. The first writer on the subject, if we may credit Vitruvius, was Agatharcus, an Athenian, about 460 B.C.; long before which, it is believed, the ancients were acquainted with the principles. The Greek poet and grammarian John Tzetzes (b. 1120) speaks familiarly of it. The Arabian astronomer Albhazen treated of the subject as early as 1100; and our Friar Bacon and Peckham, Arch. Cant., as above mentioned, are said to have written on perspective with wonderful accuracy.

Oxford.

HARRY SANDARS.

"GALLANT GAY LOTHARIO" (4th S. vi. 314.)—It seems strange that Goethe should have introduced this hackneyed expression into his *Faust*. Where did he obtain it? I cannot suppose that he would condescend to pilfer from Rowe. The eagle would never rob a tom-tit!

STEPHEN JACKSON.

POPE'S "EASTERN PRIESTS" (4th S. ii. 608; iii. 204.)—GEORGE VERE IRVING referred me to Tournefort, *Voyage du Levant*, 1717. The passage in Tournefort (ii. 123) contains no mention of sunwise movement which constitutes the peculiarity of Pope's allusion:—

"As Eastern priests in giddy circles run,
And turn their heads to imitate the sun."

Mere descriptions of dancing dervishes, which are to be found in every book of Eastern travel, are not to the purpose.

M. P.

TEMPLE AT ATHENS (4th S. vi. 290.)—This little building, called the Octagon Tower of Andronicus Cyrrhestes, or Temple of the Winds, will be found fully illustrated in the first volume of Stuart and Revett's *Antiquities of Athens*, fol., London, 1762.

W. P.

"BUMPER SQUIRE JONES" (4th S. vi. 300, 377.) As one who knew intimately a daughter of the renowned Squire, and who possesses both words and music of the song, I shall be happy to lend it for the purpose of copying to E. V.

F. V.

REPRODUCTION OF OLD WITTICISMS (3rd S. *passim*; 4th S. vi. 329.)—Thomas de Quincey has an excellent *excursus* on anecdote in his "Essay on War" (*Works*, author's edition, iv. 265-270), which will interest those who set store by imitations and undesigned similarities. How difficult it sometimes is to decide between theft and re-invention! In the genealogy of a joke, we not seldom have literally "successors gone before, and ancestors that come after." "Pereant qui ante nos nostra dixerunt!"

JOHN ADDIS.

PROVERBS AND PHRASES (4th S. ii. 460.)—The "Penny for your thoughts," of which W. C. B. asks the age, is in Heywood's *Dialogue*, &c. (part II. chap. iv.), which takes it back some twenty years behind *Euphues*.

JOHN ADDIS.

SHARD (4th S. vi. 324.)—

Harrison = Harrison's "Description of Britain," prefixed to Holinshed's *Chronicle*.

North = Northern dialect.

Elyot = Sir Thomas Elyot's *Dictionary, Latin and English*, first edition, 1538.

JOHN ADDIS.

"ROCK OF AGES" (4th S. vi. 220, 302.)—With reference to this beautiful hymn (so well vindicated from criticism by MR. PICTON), may I ask how it comes to pass that in a collection of hymns so generally distinguished by poetical taste and judgment as *Hymns Ancient and Modern*, it appears in a sadly curtailed form, the second and third verses being there contracted into one? The mutilation of so precious a gem of devotional poetry is of itself a serious impairing of the value of the book for congregational use. This hymn and its companion—"Jesus, lover of my soul"—seem to me to place their author in a rank among English hymnologists which, until of very late

years, was approached by none but Charles Wesley. W. D. MACRAY.

[The Latin translation of this hymn, by MR. GLADSTONE, may be found in "N. & Q." 2^d S. ix. 387; xi. 319.—ED.]

TAP ROOM ETHICS (4th S. v. 30; vi. 264.)—I have a copy of the enigmatical lines given by your correspondent, but with a different division of the words and an additional verse. They are not new. I had mine upwards of ten years since, and believe them to be more than thirty years old. I give them here:—

"A FRIENDLY INVITATION.

"Heres to Pands pen Das oci Alh our,
Inh Arm Lessmi Rthli Veon;
Le Tfri Ends Hip reign, Beju Standki Nd,
An Devils Peak Ofn one.

"The Nfear no Tdeath Or kil Lingcare,
So take Acu Pofe of Feee Lear;
An Dma Ywel Ive Tos Ome go O Dend,
Bel Ov Edhym Enand Godo urfri End."

It reads thus:—

"Here stop and spend a social hour,
In harmless mirth live on;
Let friendship reign, be just and kind,
And evil speak of none.

"Then fear not death nor killing care,
So take a cup of coffee clear;
And may we live to some good end,
Beloved by men and God our friend."

Perhaps the wayside innkeeper did not appreciate the taste for coffee drinking.

J. P. BRISCOE.

Nottingham.

I met with the following last summer, inscribed upon an antique framed board, in the parlour-chamber of the Red Lion Inn, at Hollins Green, a wayside village situate midway betwixt Manchester and Warrington:—

"Call Freely,
Drink Merrily,
Pay Honestly,
Part Quietly.

These Rules, my Friends, will bring no sorrow;
You Pay To-day, I'll Trust To-morrow."

R. L.

Great Lever.

BANG-BEGGAR (4th S. vi. 278, 306.)—"Bang-beggar," or "bang-the-beggars," is a term formerly applied to old town or burgh officers in the West country. It is now applied to policemen. In Annan, when threatening boys with the police for misconduct, it is said "I'll send the bangie eftir ye." In the Minutes of the Town Council of Glasgow mention is made of both men and women being found guilty and in amercement for the offence of "bangsterrie" or "bangsterie."

WILL. M'ILURATHE.

Ayr, N. B.

GEOFFRY PLANTAGENET, COUNT OF ANJOU (4th S. vi. 209.)—A complete and reliable account of

the ancestors of Geoffry Count of Anjou is given in vol. ii., tables v. viii. and xiv., of David Blondell's *Genealogia Francicæ Plenior Assertio*, 2 vols. fol., Amsterdam, 1654. B. W. G.

Southampton.

PORCELAIN QUERY (4th S. vi. 324.)—The porcelain which J. C. J. inquires about is most probably that known to collectors as *Buen Retiro*, from having been manufactured at the Royal Palace of Buen Retiro, near Madrid. Charles III., king of Spain, set up porcelain works at his palace in the year 1759, importing workmen from the celebrated establishment at Capo di Monti, near Naples. The porcelain in question is very scarce, and is much esteemed by collectors.

C. F. TOOTAL.

A fleur-de-lis, strange to say, occurs very seldom on French porcelain. It is, however, on the pieces made at Sèvres from 1815 to 1824, under Louis XVIII., placed within two Ls, with the words "Sèvres" and a date underneath it. It may be also seen on pieces made under Charles X. in 1830, with the words "Sèvres" and the figures "30" to signify the date beneath it. But the "imperfectly made fleur-de-lis, apparently stippled in blue," seems to be the same as a cup in the collection of Mr. Reynolds, which Marryat sets down as an unknown mark; but M. Riocreux, curator of the *Musée céramique* at Sèvres, in his description of that museum, unwilling to multiply the number of manufactory marks, sets it down as merely one of a painter, Taillandier, previous to 1800. Taillandier was famous for painting bouquets and garlands. W. P.

"PIGS MAY FLY," ETC. (4th S. vi. 321.)—This has been familiar to me all my life as an English proverb; and I am surprised to find that it is claimed as Italian, and that it is absent from our English proverb-books. We have an English proverb, in both Ray and Hazlitt, which must be noted in conjunction with the above:—

"Pigs fly in the air with their tails forward."

JOHN ADDIS.

Rustington, near Littlehampton.

THE SIEGE OF METZ (4th S. vi. 296.)—History repeats itself. When Bismark received Jules Favre and others of the French republican leaders, to treat of peace, he, so report goes, insisted on the rendition of Strasburg, Toul, and Verdun, as preliminaries to negotiation. Now, substituting Metz for Strasburg, we have a remarkable parallel:—Metz he could not claim; for, to all appearance, the French provisional government have no influence there; so Strasburg came handy to fill up the trio. But Metz, Toul, and Verdun figured together in the Carolingian annals as "les trois évêchés"—integral parts of Lotharingia, and adjuncts of the great German empire. Jules Favre rightly divined that Bismark thus foreshadowed

a permanent occupation, at present disavowed by his principals.

MR. SKEAT brings King Arthur on the tapis in connection with Metz; but who was King Arthur? We say, a fabulous prince; but as no one invented him, there must have been a real person around whom romance has wound her fairy charms. It is futile to rank Arthur as merely King of Britain, or even of Armorican Gaul: the traditions connected with his exploits extend too far. He was a compound. It seems to me that the elder Theodosius, A.D. 367-376, forms the substratum of the real character. He was of Celtic extraction, born in Spain; that his son Theodosius the Great, A.D. 346-395, is the finished ideal; but that Aetius, A.D. 424-454, has supplied the name.

Arthur is Celtic: *Aruthr* = wonderful, in Welsh. Aetius was a Scythian.

The siege of Metz is, no doubt, its capture by Attila (A.D. 452), when Aetius afterwards opposed and defeated him at Chalons. A. HALL.

LEONARDO DA VINCI'S "LAST SUPPER" (4th S. iii. 287, 373; vi. 308.)—I saw the original of this celebrated painting on the wall of the Dominican convent at Milan many years ago, when it was still in tolerable preservation. I have now before me a very superior engraving from it, by Pietro Bonato of Rome. I cannot coincide with the conjectures of either the late lamented and widely known literary gentleman who wrote under the signature of BUSHY HEATH, or of CHIEF ERMINE. If our Saviour was supposed by the painter to have shared his glass with St. John, he would surely have placed it between them, whereas it stands on the other side, and near our Lord's left hand. It is quite possible that Judas—having both his arms on the table, and leaning forward before St. Peter, who is soliciting St. John to ask their divine Master who the traitor is—conceals two glasses, those of St. Peter and St. John, and thus the full number of thirteen glasses would be accounted for. F. C. H.

The engravings of this celebrated work are of no authority. They were not taken when the original was in its perfect state. They are "cookings" and "cobblers" from a mutilated and barbarously restored fresco, and with perhaps a few improvements by the engraver. We know not what the fresco was in its original state. As to the "number of glasses," I think that the French artist who did the last restoration may either have left out some of them, or inserted those only that mildew and damp had spared. In its present state the Milan fresco is hardly worthy of a visit; but enough of the original remains to show that in some of the minor details (such as the legs of the table) a deviation has been made in some engravings by the copyist

or by the engraver. The fine copy now before me in my apartment at the Hotel Mansfeld, is published by Tessari & Co., Rue du Cloître, Notre Dame, Paris.* In it the landscape behind the Saviour is very clear and distinct, but in the fresco it has quite perished. At Lugano, in the Swiss-Italian canton of Ticino, is a "Last Supper" by Bernardo Luini. It is in the church that adjoins the excellent Hotel du Parc—the same church that contains the celebrated and exquisitely beautiful Virgin and Child by the same artist. Luini treats his "Last Supper" in a very different manner to Da Vinci. Judas has a cat, an emblem, it is supposed, of treachery—no great compliment to poor puss.

JAMES HENRY DIXON.

Hotel Mansfeld, Lausanne.

OROBANCHUS (4th S. vi. 272.)—Sowerby's *English Botany* figures six species of broom-rape, or *orobanchus*. P. P.

"PATCHIN" (4th S. vi. 249.)—The writer of the article in the *American Educational Monthly* has favoured me with a letter, in which he says:

"The strange word *patchin* I think I have got track of. I have just seen this legend under a comic English sketch:—

"'We've got another little chap at 'ome as this one 'ere ain't even so much as a *patch* upon.'"

THOMAS STEWARDSON, JR.

Philadelphia.

KERNEL: COLONEL (4th S. vi. 323.)—I transcribe from your page: "From this word (*kernel*) no doubt originated the present military term *colonel*, the commander of a regiment."

Although there is "no doubt" of the derivation so offered, there may, I hope, be "doubters." If so, I would enrol myself as one. And this, first, on the ground that the organic development of *kernel* into *colonel* would imply a process of change without parallel, I believe, in the story of languages; secondly, that I, with many others, conceive the course of change to have been in the inverse direction. *Co-lo-nel*, the original pronunciation, on record in Butler's—

"Then did Sir Knight abandon dwelling,

And out he rode a *co-lo-nelling*,"—

by progressive abuse has dropped away and consumed into a wreck of articulation, which, seemingly, *kernel* may, better or worse, represent. Johnson, which is curious, notes the word in decline: "It is now (1755) generally sounded with only two distinct syllables, *col'nel*." And he puts me in mind of a more authentic voucher for the primitive "sounding," in Milton's sonnet—

"Captain, or *colonel*, or knight in arms."

If "doubt" and "doubters" shall be put to silence together, your correspondent may be made happy by learning that a further development of

* The engraver is Thouvenin. Who was he?

kernel long ago took effect across the Channel in both use and form. The *Dictionnaire de l'Académie* (1694) instructs me that not only "*colonel*" is he who commands a regiment of cavalry, of infantry, or of dragoons, but '*colonel-général de la cavalerie*' is 'he that commands *all* the cavalry'; '*colonel-général des dragons*,' 'he that commands *all* the dragoons,' and similarly for the infantry.

But, further, on the lively tongue of our neighbours, *colonel* becomes an adjective feminine in the phrase "*compagnie colonelle*"—that is to say, the first company of a regiment, that which has no other captain than the colonel. Could your correspondent desire more? UNDER THE ELMS.

The most probable derivation is the generally received one from Latin *columna*—i. e. the commander of a body or column of troops. The title of *colonel-general* was for the first time conferred by Francis I. (c. 1545) on officers commanding considerable divisions of French troops. Brantôme says, however, that it had been given to the chief of an Albanian corps at an earlier period. Louis XIV. suppressed the office of *colonel-general* of infantry in 1661, and then it was that commanders of regiments had the title of colonel. In England the term "*colonel-general*" was introduced in the reign of Elizabeth; and we seem to have had the title "*colonel*" before the French, for we find in the regulations made by the City of London for forming the militia in 1585 it was proposed to appoint colonels over ten captains, and colonels are distinctly mentioned in the account of the army here three years after. Ward, in his *Animadversions of Warre*, 1639, describes the duties of colonels. JOHN PIGGOT, JUN.

S. LUDOVICUS DE PISSIACO (4th S. vi. 330).—I never asked for information as to what the book was of which I wrote. I said in my query, which your correspondent says was "*meagre*"—though I think you will agree with me that it was rather, what all communications in your very valuable and much-taxed pages should be, put in as few and plain words as possible—that it was a Gradual and Occasional Offices. All I wanted to know was—(1) whether this particular religious book could be identified by the S. Ludovicus de Pissiac, which your correspondent has answered in the negative; and (2) whether in MS. service-books it was usual to put "*Ora pro eâ*" in the Litany. To this your learned correspondent said it was common enough. This I ventured to doubt because, though I have a very large acquaintance with MS. service-books of all countries, I had never seen it before, and because I knew that the greatest living collector of service-books, as well as myself, had found special service-books of Sisters decidedly rare. I think, therefore, by F. C. H.'s last communication that he was speaking

rather too off hand, and scarcely as courteously as usual, when he seemed to imply that my question was a foolish one, since his words appear to show that even in later copies the officiator usually changes the "*pro eo*" into "*pro eâ*." I should still be really obliged if any correspondent could point out any similar Litany. I rather want facts than what any particular writer "would not be surprised to find." My queries were really bibliographic, rather than liturgical. J. C. J.

A PREDICTION OF SPIELBAHN CONCERNING GERMANY (4th S. vi. 194).—The following note, which I extract from a local paper, ought to find a corner in "*N. & Q.*," together with the prophecy above referred to, and others which have already appeared in your pages:—

"A NUN'S PREDICTION IN 1808!

"The *Constitutionnel* publishes a document of a prophetic character which just at the present moment possesses a more than ordinary interest—a prediction well known in certain parts of France as 'the prophecy of Blois.' It was made in 1808 by an Ursuline nun of that city, and she foretold that troubles would come upon both Blois and France in 1848 and in 1870. The former part of her prediction has come true; and therefore there is a probability that the latter part of it also may be realised. While foretelling terrible troubles to France in the present year, the nun went on to predict *le sauveur accordé à la France*, and added that he should be a man whom the country did not expect. According to her prophecy, the *grands malheurs* were to begin after the middle of July—it will be remembered that the war dates from just before that time—and before the vintage. The troubles foretold were to affect the capital especially, in which there was to be a fearful fight and very great massacre. 'Both good and bad will fall in battle, for all the men will be called out and only the old men left in the place. The time,' adds the nun, 'will be short; for the women will prepare the vintages, though the men will return to complete the work. Meantime no news will be obtained, excepting through private letters. Presently, three couriers will arrive at Blois, of whom the first will bring tidings that all is lost, the second will be in too great a hurry to stop at all, and the third, who will come by fire and water'—probably, that is, by railway—'will be the bearer of good news. A *Te Deum* will then be sung, such as never has been heard before; but this *Te Deum* will not be in honour of him who reigned at the first, but for the saviour granted (*accordé*) to France.' The prophecy of Blois ends by a statement to the effect that 'the Prince will not be there: they will go and seek him elsewhere; and after the Prince has ascended the throne, France will enjoy peace and prosperity for twenty years.'

GEORGE W. MARSHALL.

FISHWICK (4th S. vi. 275, 356).—This is the name of a parish in Berwickshire, united to Hutton in 1614. The name is still retained in several farms, e. g. West Fishwick, Fishwick Manes, &c., and is always pronounced as if the *w* were omitted. The remains of the church and churchyard are on a bank close to the Tweed. The reporter on this parish, in the *New Statistical Account* (1841), conjectures that "it probably derives its name from having been a fishing village." P. E. N.

In 1825 Thomas Whillier published a *General Directory* of every parish, township, or district maintaining its own poor, comprising nearly fourteen thousand places. The Index alone occupies one hundred and thirteen octavo pages in triple columns. The only names appearing in it applicable to the query of T. T. T. are—Fisherwick (township), St. Michael's parish, Litchfield, Staffordshire; and Fishwick (township), Preston parish, Lancashire—no doubt the place referred to by T. T. T.

WM. SANDYS.

Fishwick, near Preston, vulgarly pronounced
Physic. P. P.

TROY FAIR (4th S. vi. 300.)—In this part of Devonshire a room with its furniture disarranged is said to be "like Troy Town." The same expression was common in East Cornwall thirty years ago, and probably is so still.

WM. PENGELLY.

Torquay.

WRITING IN CIPHER (4th S. vi. 320.)—In the *Encyc. Brit.* there is an article on cipher-writing, which gives several rules for deciphering, by observing which any one may soon learn to read a cipher written in English. In the diplomatic service figures are used, which of course must from time to time be changed, like a code of telegraph signals. The Freemasons' cipher, though ingenious, is too generally known to be of much use. The article in the *Encyclopædia* mentions that Trithemius, Baptista Porta, Vigenere, and P. Nicéron have written on the subject of ciphers.

If, however, a person wishes to carry on a correspondence in cipher, whether by the new postal cards or otherwise, it can hardly be safe for him to adopt any system already made known in books to which others have access like himself. He had better set to work and invent a cipher for himself, or else adapt one already invented to his own purpose; so altering it, or improving upon it, as to render discovery very unlikely. Many years ago I constructed a very simple and efficient cipher for myself in this manner, from a hint which I met with somewhere, but cannot now remember where. This I habitually use for all private memorandums.

For short messages, or postal cards, a very easy method may be adopted. Cut two cards to the exact size of the postal card. Keep one, and send the other to your correspondent. Cut out spaces at arbitrary distances from each other, in seven or eight lines, which will fill up the card; and let the spaces be exactly the same on your own card as on that sent to your friend. When you wish to write to him, lay your card upon the post card, and write only within the spaces cut out what you wish to say. Then take off your card, and fill up the post card with any other words, with which you must contrive that those

already written shall fit in. To give an example. In the following lines the real message is included within brackets, which represent the spaces cut out of the card; while the entire writing conveys exactly the opposite meaning to the one intended:—

"My dear friend, [can you] let me [come] soon [to] see you, for I have not seen you so long. Write to [me next Friday,] or the [week] after, when I can get your letter. I wish to [give] you with [my compliments,] and [to your] sister, each a present: [father] is quite well [and sister], both send love to you."

F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lothair. By the Right Honourable B. Disraeli. New Edition. (Longmans.)

If the accomplished author of *The Curiosities of Literature* had still been living, what a curious chapter he might have added to that amusing and instructive miscellany, on authors who have been Prime Ministers; and what abundant materials would he have found for it in our own time, and our own country. If forced to admit that the contributions to literature of Sir Robert Peel, Lord Aberdeen, and Lord Palmerston, were comparatively few, he could not have said the same of Lord Russell, Lord Derby, or Mr. Gladstone, and certainly not of his own distinguished son, the first volume of the collected and revised edition of whose novels is now before us; ushered in by a Preface which has gained the marked honour accorded but to few books, that of being made the subject of a special article in large print in *The Times*. And it well deserves such distinction. It is eminently characteristic; and if it does not do as suggested by a distinguished friend of the author—"give his own views of the purport of *Lothair*"—it throws much light on his political views, and the manner in which he arrived at them, and the manner in which he enunciated them. But with politics we have nothing to do; and we commend the Preface to the reader's attention, not only for its picture of Mr. Disraeli's literary career, but for his graceful and affectionate sketches of his early friends. What a contrast does his picture of Lord Lyndhurst—"with the tenderness of his disposition, the sweetness of his temper, his ripe scholarship, and his bright and airy spirit"—present to that distorted caricature which so shocked the public some two years since.

The Origin and Development of Religious Belief. By S. Baring-Gould, M.A., Author of "Curious Myths of the Middle Ages," "The Silver Store," &c. Part II. Christianity. (Rivingtons.)

This is the second part of a work intended, as has already been explained in these columns, as a contribution to Comparative Theology, and in which Christianity is subjected to the same rigorous test that was applied to Mosaicism in the previous volume. Mr. Baring-Gould represents Christianity as having hitherto been made to rest for support on the authority either of an infallible text or an unerring church; and that it is on account of the failure of these props that the writer, in no wise denying the inspiration of the Scriptures, endeavours to examine the evidence for the Incarnation from a thoroughly impartial point of view. That he arrives at the conclusion, contained in the following words, will not be a little reassuring to those who question the propriety of

subjecting the Bible and the books of Thucydides to the same inexorable and crucial ordeal:—"I admit, for argument's sake, every objection raised against that authority—objections not groundless nor necessarily hostile; and I show that, nevertheless, the evidence for the Incarnation is too strong to be overthrown." Amongst other subjects, the dogmas of Mediation, Grace, the Atonement, and Immortality are treated; and, in the final chapter on Development, our author argues that all the propositions of the Catholic faith were successively evolved, and affirms that development to be only legitimate which is drawn from the dogma of the Incarnation. From what has been said, it will be readily believed that the present volume is no unworthy follower of its precursor; and all who are interested in Comparative Theology, will look anxiously for the completion of a work that has evidently been a labour of love to its author.

Handbook of Shropshire, Cheshire, and Lancashire. With Map. (Murray.)

Mr. Murray's great scheme of placing in the hands of Tourists in every part of England an intelligent and trustworthy Guide to the antiquities, history, and objects of each locality, is rapidly approaching completion. A glance at the Map which accompanies the present volume will show how extensive is the district of which it treats. It extends indeed from the South Welsh Mountains to those of Cumberland—from the Severn almost to the Solway; and including as it does the large manufacturing centres of Lancashire, in which the spirit of enterprise is ever working great changes, the Editor may well invite additions and corrections. How much of varied information will be found in the four hundred well-filled pages of *The Handbook of Shropshire, Cheshire, and Lancashire*, will readily be understood by such of our readers as have been wont, in their summer wanderings through England, to seek in its predecessors the "guide, philosopher, and friend" on whom they might rely to make their journey pleasant and instructive. We must congratulate Mr. Murray on having hit upon a new and very effective binding to a book subjected like the present to a good deal of wear and tear.

Poems of Thomas Campbell. With a Memoir by the Rev. Charles Rogers, LL.D., F.S.A. Scot. &c. Illustrated. (Griffin & Co.)

This new edition of the Poetical Works of the author of *The Pleasures of Hope* forms a volume of what the publishers designate "Griffin's Emerald Gems." The book is handsomely printed, illustrated with a portrait of the poet, and some nice engravings; has a new Memoir by the Editor, who has been enabled to add to the collection some verses hitherto unpublished; and on these grounds may well hope to find favour with the numerous admirers of Thomas Campbell.

MR. ARBER'S ENGLISH REPRINTS.—We have to record the appearance of two more of Mr. Arber's well selected, carefully edited, and wondrously cheap series of popular editions of our early writers. The first is Roger Ascham, "The Scholemaster, written 1563-8, posthumously published; First Edition, 1570; collated with the Second Edition, 1571." The second is that rich storehouse of early poetry, "Tottel's Miscellany: Songs and Sonettes, by Henry Howard, Earl of Surrey, Thomas Wyatt the Elder, Nicholas Grimald, and Uncertain Authors; First Edition of 5th June; collated with the Second Edition of 31st July, 1557."

THE LIBRARY AT STRASSBURG.—It is gratifying to hear, from the *Pall Mall Gazette*, that, after all, it would seem we need not despair of the literary treasures of Strassburg yet. The rubbish in the new church, in which the two principal libraries were placed, still lies,

according to a recent correspondence in the *Allgemeine Zeitung*, some ten or fifteen feet high; and a good deal may yet be hidden underneath that. According to some local papers, the librarian had gone to the maire at the beginning of the siege and had asked for his permission and aid to have the books taken down into the cellars; but the maire is said to have replied that he had more important matters to think of. Whether this be true or not, it would be very strange indeed if the librarian had not himself taken the task in hand, and by the aid of some labourers removed the most precious at least of his treasures into a place of safety. Besides, the same correspondent avers that though his own efforts of unearthing prove fruitless at present, a good many people on the spot had unanimously assured him that heaps of books had been safely put away in different places of security. It is quite likely at the same time that the secret may be kept for a good long time yet, partly because some of the possessors of it may have been killed. But as long as the things themselves are in existence somewhere, it does not matter much.

Those who are anxiously dreading the irreparable loss which literature may sustain from the Prussian attack on Paris, will be glad to hear that as far back as August 29, the most precious pictures of the Salon Carré, of the Galeries des Sept Mètres et du Bord de l'Eau, and of the ex-Salle des États in the Louvre, were packed up and removed from Paris to a safe place. All the curiosities contained in the cases of the Galerie d'Apollon and other rooms of the Louvre were also removed. The contents of the Hôtel de Cluny were stored in the vaults of the Pantheon. The principal MSS., books, bronzes, and medals of the Bibliothèque, Rue de Richelieu, were also stowed away, as well as those in the Arsenal and Mazarine Libraries, either in the cellars of those buildings or in other safe places. It is also stated that all the pictures and art treasures at St. Cloud were removed by the French Government before the commencement of the siege.

ART RESTITUTION.—The Prussian Government has addressed the presiding magistrates of various German cities which had been despoiled by the French, in former wars, of valuable treasures of art, &c., requesting the authorities to give information of such spoliations with a view to their restoration. Frankfort, Aachen, &c., have already responded to the patriotic invitation, and will, no doubt, be followed by other cities and localities. There is one manuscript in particular which the Germans are most anxious to have restored to them, containing most of the poems of their Minnesingers, and unsurpassed for the interest and beauty of its embellishments. Many portraits of the poets are also contained in it, some of which are probably unique. Tilly brought away the MS. from Heidelberg in 1623, together with the library, and since that time it has made many migrations to Spain and Rome, and is now in Paris, to which it was transferred by that arch-robber, Napoleon I. This MS. is held by the Germans in as much esteem as that bestowed by an old family on the Bible of their ancient race.

GUILDHALL LIBRARY.—On Thursday, October 27, the foundation-stone of the New Library and Museum was laid by Dr. Wm. Sedgwick Saunders, assisted by the Members of the Committee, in the presence of a distinguished company of ladies and gentlemen. The building has made rapid progress, and the outline can be easily traced. It bids fair when finished, not only to be useful, but also an ornamental addition to the Guildhall. Owing to the ground being much wider at the southern side than at the northern, it has been necessary to arrange the plan of the building in three divisions, or blocks of

varying lengths, from the southern or Bankruptcy Court end. The first, or principal block, next Guildhall, from which it will be separated by a passage 20 feet wide, contains the library and public reading-room, with the museum and muniment-rooms below. Advancing nearer to the street is the block containing the committee-room and hall. This block only extends to about two-thirds the length of the library building. The third block abuts directly on Basinghall Street, and extends to about half the length of the second. This arrangement will produce an irregular but picturesque elevation. The porch and staircase, with its bay-window and gable, will be, from their position, the most prominent, and contrast with the steep roof of the committee-room, and this again with a portion of the high wall of the library, of which three bays, marked externally by buttresses, will be directly open to Basinghall Street. High up in the wall will be three of the aisle windows; the wall space between them and the museum windows will be decorated with three niches for statues; above the whole, running behind the entire length of the committee-room, will be the clerestory with its row of windows; the elevation on the east side will be unbroken by any projections except buttresses. The arrangement will be similar to that just described for the three bays, but without niches; the elevation to the north will have for its principal feature the large projecting window, and owing to the proximity of the adjoining houses it will not for some time be seen. The style adopted has been Gothic, to accord with the architecture of the Guildhall, and the work is being carried out from the designs of Mr. Horace Jones, architect to the corporation. In about eighteen months' time it is expected to be completed.

A CATALOGUE has been published containing the Art Library of the well-known critic Dr. Waagen, which is to be sold by auction at Leipzig on the 14th inst. Many of the volumes are enriched with Dr. Waagen's MS. notes.

SOCIETY OF HEBREW LITERATURE.—Under this title a Society has been established for the purpose of bringing before English readers a series of translations from the Hebrew, German, &c. of books calculated to illustrate the literature of the Jews during the last two thousand years, which, to use the language of the Prospectus, "reflects the thoughts and vicissitudes of the people amongst whom it originated," "sheds light on the varying culture of different ages," and which, "beyond the information it affords to the Theologian, to the student of Comparative Jurisprudence and Medicine, to the Philosopher, the Philologist, the Historian, and the Antiquary," embraces a variety of subjects which cannot fail to interest the general reader. The President is Sir David Salomons, Bart., M.P., and on the Council are many of his co-religionists, eminent alike for their position and acquirements.

THE REV. E. H. Knowles has issued the Prospectus of a Handbook to the Castle of Kenilworth, which will give in detail the results of very careful study of the ruins, contain Laneham's letter with copious annotations, and be illustrated by twenty-four photographs of excellent quality, three maps, and vignettes.

THE **ATHENÆUM** announces the discovery of a volume, among the Hopkinson MSS. at Eshton Hall, of manuscript poetical pieces of the times of Elizabeth and James I., many of them satirical, and directed against the Puritans; and suggests that one of our printing Societies, the Early English Text, Camden, Chetham, or Surtees, should see after this volume and print it. The suggestion is a very good one, but special care should be taken in the selection of an editor who knows how many similar productions have already been printed.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

J. G. SCHLHORN. AMENITATES LITERARIE, FRANCOFURTI, 1730. Vols. I. and XIII.
P. J. YESSERI HISTORIA POSTARUM ET FORMARUM MEDIÆ ÆVI. 8vo. Halle, Magdeburg, 1721.

Wanted by the Rev. A. J. Irvine, Brookville, Bray.

L'ETRURIA PITTRICE DAL SMOLO X. fino al presente. Nic. Pagni. Firenze. All or part. 1791.
JAMES I.'S WORKS.
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Notices to Correspondents.

THE PRINCESS SOPHIA OF GLOUCESTER (née, p. 372) was daughter of William Henry Duke of Gloucester, brother of George III., by Maria, Countess Dravog of Waldegrave, and died Nov. 28, 1844. How, having first correctly described, we could afterwards confirm her with the Princess Sophia, daughter of George III., we can neither imagine nor explain; but we heartily thank the correspondent who called our attention to the error.

G. RICH.—The Almanach de Gotha may be procured at Williams and Norgate's, Henrietta Street, Covent Garden.

R. W. H. NARR (Dublin). Apply to the Secretary of the Numismatic Society, Manchester.

ANON. A. BERNALIN. We have received many interesting communications on this subject, but must adhere to our rule of confining ourselves entirely to subjects of literary interest.

BISHOP OF SODOR AND MAN. C. C. C. will find the information he requires in our 2nd S. III. 120. He may also consult "N. & Q." 2nd S. v. 314.

STEPHEN JACKSON. D. G.—the editor of Cumberland's British Theatre, 1833-31, was undoubtedly the late George Daniel, the celebrated book-collector. See the sale Catalogue of his Library, lot 341; Bohn's Lowndes, p. 2659; and The Era newspaper of April 3, 1864.

R. L. (Great Lever). The Government of the Tongue is by the author of The Whole Duty of Man, a work attributed to several eminent individuals. Consult "N. & Q." 3rd S. vi. 52, et passim.

W. T. M. There seems to be an error in the statement made in the Memoir of the Rev. R. H. Barham, prefixed to the Third Series of the Ingoldsby Legends, "that he passed his examination at Oxford with sufficient credit to entitle him to a place in the second class." The statement was given on the authority of a contemporary of Mr. Barham, and will no doubt be corrected by the Rev. R. H. D. Barham in the forthcoming Life of his Father.

DEXTER. Most hymnologists attribute the hymn, "Lord, cause Thy face on us to shine," to Doddridge. Has our correspondent consulted an edition of Doddridge's Hymns, published by his great-grandson, John Doddridge Humphreys, Esq., 1819?

GEORGE BOASE. Observations on a Tour through England and a part of Scotland, 2 vols. 4to, 1801-3, is by Charles Dibdin, the elder, dramatist and song writer.

G. V. E. The reformation of the English Calendar took place in 1753, which may account for the difference between the length of that year and the following.

ERRATUM.—4th S. vi. p. 311, col. i. line 13 from the bottom, for "Forthgate" read "Portugal."

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VIII. **APPENDIX**.

IX. **COPIOUS INDEX**.

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In an elaborate and eloquent disquisition on the '*Venus and Adonis*,' which, a propos of this edition, appeared in *Aris's Birmingham Gazette*, June 11, the accomplished writer and critic

thus sums up his notice of the present reprint:—

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Notes.

THE GUALTERIO PAPERS AT THE BRITISH MUSEUM: THREE AUTOGRAPH LETTERS OF THE PRETENDER (JAMES III.)

Amongst the literary and historical treasures accumulated at the British Museum there is a series of MSS. which, so far as I know, have never yet been thoroughly examined, and which, nevertheless, would amply repay the student for any trouble bestowed upon them. I am alluding to the Gualterio MSS.; and as I happen to have looked a little into them, I purpose giving a brief account of their origin and contents to the readers of "N. & Q."

By referring to the *Biographie universelle* it will be seen that the Abbé Philippe-Antoine Gualterio (1680-1728) filled from 1700 to 1706 the important post of nuncio at the court of Versailles. In this difficult situation he displayed not only a great deal of diplomatic skill, but an amount of energy and uprightness which gave him a prominent place on the roll of the politicians whose names remain associated with the war of the Spanish succession. Recalled to Italy under the pressure of influence hostile to French politics, Gualterio, created a cardinal (1706), never ceased to manifest openly and unmistakably his sympathies for the country where he had spent the chief part of his public career. His scientific and liter-

ary tastes, quite as much as his official position, had thrown him into the society of the most distinguished amongst his contemporaries. Hence an immense correspondence, which has fortunately been handed down to us, and which was purchased in 1854 from the Marquis Gualterio by the trustees of the British Museum. Two hundred volumes, both quartos and folios, testify to the activity of the worthy cardinal; and they contain, mixed up of course with much that is uninteresting, a number of curious details on the courts of Europe during the last years of the reign of Louis XIV. and the regency of the Duke d'Orléans.

I shall, on the present occasion, select three characteristic letters from the volume of the "Gualterio collection" bearing the indication, *Letters of James III. the Pretender, 1707-1728*. Addit. MSS. 20,292. The first is addressed to the cardinal; the two others, to the Duke de Saint-Simon, whose memoirs are so well known. They are all in the Pretender's own handwriting.

"À Albano, ce 18 aoust 1721.

"Je profite de mon premier loisir après le départ de la poste, pour vous rendre un million de remerciements bien sincères pour vos soins et vos peines dans la grande affaire en question. Vous l'avez mise en bon train, et j'espère que vous y mettrez la dernière main avant la fin de la semaine; je le souhaite, car les moments mêmes sont précieux à présent. Je n'ai point encore eu mes lettres, et je me rapporterai à M. Hay, pour répondre vendredi de bouche à ce qu'il vient de recevoir ce matin de vous. Il vous informera aussi des nouvelles que je pourrai recevoir, mais il ne pourra jamais vous faire connaître l'étendue de ma reconnaissance et de mon amitié. Bien des compliments, s'il vous plaît, au C. de R.* et au C. de Bissy† aussi, quand vous le verrez. Je suis dans l'impatience de vous voir; mais vous êtes mieux occupé où vous êtes, et je n'aimerais pas vous voir venir les mains vides. Je vous embrasse de tout mon cœur en vous disant adieu.

"JACQUES R.

"À mon cousin le Card. Gualterio."

"D'Albano, ce 14 oct. 1721.

"Je vous fais mes compliments de bien bon cœur sur l'honorable et agréable emploi dont vous venez d'être revêtu;‡ vous allez mettre la dernière main à ce qui doit servir plus que jamais une union que tous les honnêtes gens doivent souhaiter devoir durer à jamais. Vous jugerez aisément combien cet événement m'a causé de joie; elle est sincère, mais je vous avoue qu'elle n'est pas entièrement désintéressée, non plus que la satisfaction que je ressens de votre mission. Je suis si persuadé de la sincérité de votre amitié, que je ne doute nullement que vous ne laissiez échapper les occasions de me la témoigner; et je rends trop de justice à votre pénétration et à vos lumières pour vous proposer rien en par-

* The Cardinal de Rohan (Armand Gaston), born in 1674, died in 1749. On him see Saint-Simon, edit. Hachette, x. 885 and foll.

† On him see Barbler's *Journal*, edit. Charpentier, iii. 88, 89. Bissy died in 1737, at the age of eighty-four.

‡ The Duke de Saint-Simon had been named French ambassador to the court of Spain. He started for Madrid on the 28th of October, 1721.

ticulier à cet égard ; mais j'espère que des conjonctures pourront naître qui vous faciliteront les moyens de me servir essentiellement.

"Vous devez connoître mieux que moi les dispositions de votre cour ; elle ne paroît plus si éloignée qu'autrefois de mes intérêts, et l'alliance qu'elle vient de faire est une preuve manifeste qu'elle a changé de système.* Celle où vous allez est certainement toute portée en ma faveur de cœur et d'inclination ; mais elle ne sauroit faire certaines démarches sans s'être auparavant assurée d'un appui certain en cas de besoin. Vous y trouverez le Duc d'Ormonde, qui y est beaucoup considéré ;† et son attachement singulier à moi, sa probité reconnue, et son mérite personnel, vous doivent répondre pour lui qu'il n'abusera jamais d'aucune confiance que vous lui ferez, et vous pouvez certainement vous y fier en toute sûreté.

"Je souhaite que vous trouviez dans ce voyage tous les agréments que vous pourriez désirer, et que vous ayez des occasions pour montrer avec éclat votre zèle pour les deux couronnes. Il me semble qu'il ne manque plus qu'une seule chose pour rendre leur union assurée et durable, et c'est à quoi je suis bien sûr que vous travaillerez de bon cœur si vous y trouvez jour, car l'Angleterre gouvernée par des Allemands en sera toujours jalouse, mais étant une fois soumise à moi, elle y trouvera la gloire et la sûreté.

"Soyez, je vous prie, persuadé que l'étendue de ma confiance et de mon amitié pour vous répond à la haute et juste estime que je conserve pour votre personne, et à l'envie que vous avez bien voulu témoigner de contribuer à l'avancement de mes intérêts, et que la gratitude dont je suis pénétré à votre égard n'aura jamais de fin.

"JACQUES R.

"À mon cousin le Duc de St.-Simon."

A Rome, ce 7 février 1724.

"Ce ne fut pas sans une satisfaction bien sensible que je reçus par M. Hay votre lettre du 2 janvier, et que j'appris par les détails des conversations qu'il eut avec vous combien je vous dois d'estime et d'amitié ; ces réflexions que vous m'avez communiquées étant également une marque de votre pénétration et de votre bon cœur à mon endroit ; et la bonne opinion que vous avez conçue de M. Hay augmentera certainement encore celle que j'ai de lui depuis longtemps. Notre digne ami le Cardinal Gualterio vous écrit toujours si amplement, et nos sentiments sont si conformes, que je ne pourrais rien ajouter à ce qu'il vous mande de temps en temps ; je ne puis cependant me dispenser de dire ici que vous ne faites que me rendre justice en unissant mes intérêts à ceux du Roi Très-Christien et de son état, car j'ai le cœur français en tout et partout, et je n'aurois pas les sentiments qui conviennent à un roi légitime d'Angleterre, si je pouvois songer à autre chose qu'à une liaison intime avec la France pour l'avantage réciproque des deux nations. Je crois que nous pensons un peu tous deux en ancien Romain, et peut-être n'en pensons nous pas moins juste. Je connois parfaitement le fond de probité et d'honneur dont vous êtes rempli, et je le reconnois comme le solide fondement de votre amitié pour moi, en laquelle j'aurai toujours la plus grande confiance. J'y mets le prix que je dois, et je puis vous assurer que j'y répondrai toujours avec les sentiments que mérite de moi un ami aussi estimable.

"JACQUES R.

"À mon cousin le Duc de St.-Simon."

* Allusion to the "quadruple alliance."

† See the curious account of Saint-Simon's interview with the Duke of Ormonde, in the *Memoirs*, xix. 17.

The Gualterio papers contain a still more curious letter from James III. to Saint-Simon, but as I have already published it in M. Aubry's *Bulletin du Bouquiniste* (1869, pp. 483-5) I shall not reproduce it here. I intend to give in another article a few specimens of Maria of Modena's correspondence with the cardinal. Saint-Simon never entertained much hope about the restoration of the Stuarts to the throne of England ; but Gualterio seems to have been more sanguine, and he continued to the last a faithful friend of the Pretender, his family, and his *entourage*.

GUSTAVE MASSON.

Harrow-on-the-Hill.

THE DEATH OF THE RED KING.

A LEGEND.

The accompanying legend (an amplification of one I wrote when a boy) is founded on the following passage in a chap-book entitled *The Tragical History of the Death of K. Rufus or William the Second* :—

"Now in those days there was great fear in the forest, on account of rumours about a stranger monk who had often crossed the path of the charcoal burners, and had even dared to accost K. Rufus and prophecy of his death. Who he was, none knew. Some said he was a monk from the Abbey of Croyland ; others believed he was the D—l. When the king met his death, many thought upon these things, and believed it was not an accident, but planned by the monks of Croyland, of whom the fore-said being was one : for William had destroyed many churches, and wasted sacred lands to serve all the better for his sports and venery. Certain it is, that the mysterious monk was never seen after the king's death."

"Who is he that rides where the woodlands o'er shade,
Where glance the fleet deer thro' the dim forest glade ?
The gay-prancing war-horse—that helmeted head,
Proclaim England's monarch, stern William the Red.

"Why starts the proud courser ? what vision is there ?

The trees are scarce stirred by the soft breathing air ;
All is hushed save the lark's merry carol on high,
And the brooklet that ripples where reedy beds sigh.

"He starts ! a gaunt form o'er the pathway hath leaned,
The Druid of Malwood, the dread forest fiend,
The terror of youth, of the aged the fear,
The prophet of Cadenham, the death-boding seer.

"Dark, dark were his robes as the night-raven's plume,
And the cowl of a monk hid those features of gloom ;
One lean arm in menace was raised, while he said—
'Well met, Norman tyrant, stern William the Red !

"Desolation and ruin,—the mighty shall fall !
Lamentation and woe be in yonder proud hall.
The brown leaves shall fall 'neath the autumn's rude blast,

And thou wilt be with them ere winter be past."

"False boder ! the wizard I sought in his cell,
And thus ran the runes, as he conned the dark spell :
'Be fearless, and dread not or danger or doom,
'Till Cadenham's oak in the winter shall bloom !"

- "But say what art thou, strange unsearchable thing,
That dares to speak treason and waylay a king?"
'Proud monarch! I dwelt in the asphodel bowers
Of Eden, and poison I strewed o'er the flowers.
- "Mid darkness and storm o'er the ocean I sail,
I ride on the tempest when Death wings the gale;
Undying the worm is, unquenched is the flame!
Unriddle my riddle, and tell me my name!"
- "Pale, pale grew the monarch, and smote on his breast,
For who was the prophet he wittingly guest.
'O Jesu-Maria!' he faltered and said—
'Holy Virgin!'—he gazed, but the vision had fled.
- "Winter's crystals are glittering the verdureless trees,
Kæon blows thro' the forest the chilly night breeze,
The moonbeams gleam faintly on hard-frozen flood,
And William rides fearless thro' Cadenham's wood.
- "Why looks he with dread at the fated oak-tree,
That flings its broad shade o'er the rime-sprinkled lee?
Prophetic sight, 'mid the desolate scene,
The oak was arrayed in the freshest of green.
- "He thought of the runes—'dread not danger or doom,
Till Cadenham's oak in the winter shall bloom.'
He thought of the Druid—'the mighty shall fall;
Lamentation and woe be in yonder proud hall.'
- "Loud, loud twangs the bow-string—the snow hath a
stain;
The steed hath no rider, the tyrant is slain.
A demon's hoarse laughter is echoed around,
And the foresters tremble aghast at the sound.
- "In Malwood is silent the light-hearted glee,
The dance and the wassail, the wild revelries.
Its chambers are dreary, deserted, and lone;
The day of its greatness for ever hath flown.
- "A wailing is heard in St. Swithin's huge pile,
Mournful melody floats through the sable-dight aisle;
The dirge for the mighty, the mass for the dead,
The deep solemn requiem for William the Red."
- The chap-book from which the above extract was made has been already described in "N. & Q." The legend of the winter-blooming oak was in the same book, but unfortunately I neglected to make an extract. The demon-monk is alluded to by William of Malmsbury and other old chroniclers; but doubts are entertained by them as to the supernatural part of the story. The death of William did not occur in winter, but in summer, if the best authorities are to be credited.

JAMES HENRY DIXON.

GERMAN-ENGLISH.

The neat little volumes which emanate from the press of "Bernhard Tauchnitz, Leipzig," are in general worthy of all commendation, for their cheapness, their handy size, and careful editing. The Christian world owes the baron (for such I believe he is) a debt of gratitude for the one thousandth volume of his series, being the Tischendorf edition of the New Testament in English. The Latin proverb is, nevertheless, true: "Ani- quando dormitat bonus Homerus." On one of

these accidental slips I wish to make a few remarks, not at all in the spirit of cavil, but by calling attention to the ludicrous side to suggest better care in future.

I have before me "*A New Pocket Dictionary of the English and German Languages*, Leipzig, Bernhard Tauchnitz, 1868." The title is double, in English and German; and from the directions as to pronunciation, and the "*Tabelle der Aussprache*," the English-German portion is evidently intended for Continental students. On the dictionary itself I will make no remarks; my strictures applying exclusively to the "*Table of the irregular Verbs and their Inflections*," given at the close. These are apparently taken from an old edition of Johnson, many of them obsolete even at that time, and are put forward in all good faith as representative *pro tanto* of the current English of the present day. Imagine a zealous German student of English arriving in England, dictionary in hand, and inditing such an epistle as the following, which would be couched in perfectly grammatical and colloquial language according to the authority:—

"Dear Max,—I arrived in London yesterday. It *snow* (snowed) so heavily that I *fraught* (freighted) a cab, but I was *overraught* (overreached) by the driver. When I offered him a shilling, he *lough* (laughed) at me, and *pight* (pitched) it on the ground; but I *straught* (stretched) out my hand, and picked it up. He then *wox* (waxed) angry, but I *unpaid* (did not pay) him any more. I then walked until I *het* (heated) myself, but still I *unswent* (did not sweat). Then I *raught* (reached) a restaurant, where I *lit* (lighted) on good fare. The meat I got was *backen* (baked). I here met with an accident. I *lent* (leaned) on the table and ran a fork into my finger. My hand *smart* (smarted) with the pain. I asked what I *ought* (owed), and found the charge reasonable. On my way to my lodgings I *forescen* (foresaw) some difficulty in finding my way, and *beseeched* (besought) information. I had nearly been *lorn* (lost), but I *catched* (caught) the names at the corners of the streets, and *updrew* (drew up) at last at the proper place.

"I *forethink* (intend) to *uprise* early to-morrow, and to *fleet* (pass) the day at Richmond, unless the rain should *spot* (pour). I shall *forespeak* a cab to-night. I must *upwind* this letter, or it will *upgrow* to too great a length.

"Thine ever,

"LUDWIG DOFFELADLER."

Every expression here quoted is English of the olden time, and is given in the list of verbs in the dictionary, without the least intimation that it is not *comme il faut* at the present day. When the next edition is published, I would recommend the compiler to cull his phraseology from a source somewhat more modern.

J. A. PICTON.

Sandyknowe, Wavertree, Liverpool.

UNPUBLISHED ANECDOTES OF EDMUND KEAN,

ALSO OF MRS. HATTON, SISTER OF J. P. KEMBLE.

During a recent visit to South Wales I had the pleasure of making the acquaintance of a gentleman whose retentive memory was well stored with personal reminiscences of the last half century. He related many anecdotes of celebrities of bygone days, of which the two following are so interesting that, for the benefit of the readers of "N. & Q." I took the liberty of asking him to give them to me in writing for publication. This he most obligingly did, and the following is an extract from his letter:—

"Edmund Kean, during the period of his wanderings in early life, made a short sojourn in Swansea, where an inducement was held out to him of taking up his abode permanently as a dancing-master and teacher of fencing—a proposal he consented to adopt, provided twelve dancing pupils could be insured to commence with; the writer's sister, then a little girl, being one of those promised; but the stipulated number not being forthcoming, the design was abandoned, and Kean departed on that onward career which soon afterwards led him to fame. The following adventure, characteristic of the man, occurred at this time. A fine old ruin—the Oystermouth Castle—was reputed, like many similar places, to be enlivened by the periodical visits of a ghost. A conversation one day on this subject led to a wager, the conditions being that Kean should occupy on an appointed night, from 10 o'clock P.M. to 2 A.M., the chamber generally supposed to be the favoured haunt of the phantom—Kean to have the benefit of a fire and the inevitable bottle of wine. Towards midnight the apparition presented itself in the true orthodox attire of a white wrapper, &c., accompanied by the sound of clanking chains and a gong. Kean bounded forward, drawing a rapier hitherto concealed, upon which the ghost prudently took to his heels, but not without a delicate touch of the weapon, producing a roar unmistakably of this world, the supernatural part of the business ending with a rush to the rescue by the ghost's accomplices. The whole party next day enjoyed the proceeds of the bet in the shape of a dinner, which, as may be supposed, was a joyous affair."

"Mrs. Hatton, the sister of J. P. Kemble and Mrs. Siddons, resided for many years and died in Swansea. For a considerable period of her later life she had been confined to her house by an accident which disabled her from the future exercise of her profession on the stage, and she received an annuity jointly contributed by her brother and sister, Mr. John Kemble and Mrs. Siddons. This annuity was at one period withdrawn under the following circumstances:—Mrs. Hatton wrote a work in three volumes entitled *Chronicles of Gosselake*,* in other words, *Annals of Swansea*; also some brochures, in which several of the leading residents of that day, believing themselves, whether justly or not, to be the objects of satirical allusion, addressed to Mr. Kemble a request that he would use his influence to induce his sister to desist from further proceedings of this kind. His letter of expostulation had the effect of arousing the Kemble blood in this high spirited lady, eliciting from her the reply that she would not continue to accept the annuity sub-

ject to any conditions or interference with her free action; the correspondence resulting, as stated before, in the annuity being withdrawn. During its suspension Mrs. Hatton was reduced to considerable straits, earning an inadequate livelihood from the precarious results of authorship. On one occasion, being so occupied while confined to her bed by illness, an acquaintance called, and was so affected by the scene presented that he at once and unknown to Mrs. Hatton represented her case to Mr. Kemble, who, to his honour, immediately and unconditionally caused the annuity to be restored. For many years she was in the habit of periodically receiving a circle of friends, whom she entertained by readings of uncommon power and pathos from various dramatic and other works, together with an almost endless repertoire of anecdotes, principally derived from her own acquaintance and observation of scenes and persons eminent and interesting in their day. I was often one of her guests on those occasions. The only memento in Swansea of this lady that I am aware of is contained in the collection of the Swansea Museum—a cast of her head."

J. P.

GOVERNOR WALKER'S SWORD.

The following letter published in the *Belfast News Letter* of Nov. 1, 1870, deserves preservation in the columns of "N. & Q."

W. H. PATTERSON.

"Sir,—I have had an opportunity of examining a sword which was worn by Governor Walker during the siege of Derry, and as this interesting relique is now in private hands, it occurred to me that a notice of it might be of interest to your readers, particularly as I think there can be no doubt regarding its genuineness. The history of the sword is briefly this:—Down to the end of last century it remained in the hands of members of the Walker family, relatives of Governor Walker, and by them it was always known as 'The Governor's little dagger,' the surname naturally being omitted by a family of the same name. The story which accompanied it was that it was Governor Walker's constant companion during the whole of the siege. About seventy years ago the sword was given by a Miss Walker to Mr. Basil Gray, a gentleman to whom she was engaged, and who was residing at that time in the county of Derry. Mr. Gray possessed the sword for many years, and, on his deathbed, gave it as a most valuable keepsake to his friend Mr. O'Donnell, an officer of constabulary, then stationed in the county of Derry. Mr. Gray died at Coleraine, and so great was the friendship between him and Mr. O'Donnell, that Mr. O'Donnell had him buried in his own family burying-ground. The sword is at present in the possession of the writer, but belongs to a member of Mr. O'Donnell's family. The sword is small, straight, and light. Its length is exactly 21 inches; the blade is 19½ inches long, and 1 inch broad, double-edged for five inches. The hilt is covered with leather, and is lapped spirally with fine twisted silver wire. There is an S-shaped steel guard 3½ inches long between the blade and hilt. The scabbard is of leather, bound with iron in the usual way, but having, like a bayonet scabbard, a stud for attaching it to a belt. The most interesting thing about the sword itself is the motto, or inscription on the blade. This has become rather faint from the effect of cleaning, &c., but as it is repeated on both sides of the blade, it can be made out easily. The inscription, which is in fine Roman capitals and in two lines, reads thus:—

× WHO × LOVES × ME × LET × HIM × WEARE × ME
× FOR × MY × CHRIST × RESOLVED × TO × DY

* A number of Mrs. Hatton's works are in the British Museum Library, to be found under her *nom de plume*, "Anne of Swansea," but this *Chronicle of Gosselake* is not among them.

"The blade is fluted, and the inscription is placed in two of the flutes. The smith has left the 'o' out of 'resolved' in both places. I am not sure that the sense is continued from the first line to the second, and that, therefore, the inscription should be regarded as one motto, or as two distinct mottoes. Sword-blade mottoes were much used in former times, and some antiquaries and others have collected large numbers of them.

"If the foregoing inscription has been noticed before, I should much like to know if it occurs in precisely the same form. Perhaps some of your correspondents could throw light on the subject.—I am yours, &c. W. H. P.
"Belfast, Oct. 31, 1870."

BARBARA HOOLE.—Nineteen poems by this lady were originally printed in the *Hull Advertiser*, between July 26, 1794, and March 24, 1798. Some are signed "Nemorina," the others "Penseroso," and all are written from Sheffield save the last, which is from Bristol. On pp. 63-68 of *Poems by Barbara Hoole, Sheffield, 1805*, is an "Ode on the Death of the Rev. Thomas Browne, late of Hull." This had previously been printed (with some variations) in *Poems on several Occasions*, by the late Rev. Thomas Browne, of Kingston-upon-Hull, 1800, pp. 171-5, and is there signed "Nemorina"; and p. 169 has a sonnet to the memory of Mr. Browne, bearing the same signature, which was printed in the *Hull Advertiser* March 24, 1798. One of Mr. Browne's poems (p. 66) is "addressed to a young lady, who wrote many beautiful poetical pieces, which appeared in the *Hull Advertiser*, signed 'Nemorina.'"^h The list of subscribers to Mr. Browne's *Poems* contains "Mrs. B. Hoole, Sheffield, two copies." Mr. Browne had been the editor of the *Hull Advertiser* (see "N. & Q." 3rd S. viii. 94), and many of his own poems first appeared in that paper signed "Alexis" or "A." Only eleven of the nineteen poems by Barbara Hoole are reprinted in her volume of *Poems*, 1805. One of the seven omitted is addressed to "Alexis." W. C. B.
Hull.

CRUCIFIX FOUND IN WOMERSLEY CHURCH.—When the fine church of Womersley, near Pontefract, was undergoing restoration, a large crucifix was discovered, once apparently richly set with jewels. It is now carefully preserved at the hall, and I was told, that the circumstance of the feet of the Saviour's figure being placed side by side and pierced each by a nail, afforded strong evidence for assigning an earlier date to it than the thirteenth century. About and after that period the feet were crossed and transfixed by a single nail. No doubt your learned and accurate correspondent F. C. H. will be able to tell me whether this statement is accurate or not. At the back of the crucifix was another representation of the Saviour, incised in the metal covering, proving it to have been used in processions—so that those who followed after might gaze on the suffering Lord.

The cross was a Greek one in form, and, as far as I recollect, about a foot in length.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

APRIL FOOL.—I see two allusions in "N. & Q." to April Fool's Day, but neither has reference to its origin. It would appear that this lies with the Jews; my authority being Whitaker's *Almanack* for the current year, where the following extract is given from the *Public Advertiser* of April 13, 1789:—

"*Humorous Jewish Origin of the Custom of making Fools on the First of April.*—This is said to have begun from the mistake of Noah, in sending the dove out of the ark before the water had abated, on the first day of the month among the Hebrews, which answers to the first of April; and to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some aimless errand similar to that ineffectual message upon which the bird was sent by the patriarch. The custom appears to be of great antiquity, and to have been derived by the Romans from some of the Eastern nations."

The last paragraph is a little obscure; for if "from some of the Eastern nations," why not from the Jews themselves direct? W. T. M.

COINCIDENCES.—The reviewer in *The Athenæum* of the Rev. Thomas Corser's *Collectanea Anglo-Poetica*, remarking on the similarity of thoughts in different authors, says:—

"When we meet with the passage—

'Nor God alone in the still calm we find,
He mounts the storm and walks upon the wind'—

it is impossible not to be reminded of Addison's line in the 'Campaign'—

'Rides on the whirlwind and directs the storm.'"

But are we not also reminded of two passages in the Psalms, which were doubtless in the memory of both the poets, as also in Cowper's and other bards who have used the same imagery? Thus Ps. xviii. 10:—

"He rode upon the cherubims and did fly: he came flying upon the wings of the wind."

and Ps. civ. 3:—

"..... and maketh the clouds his chariot, and walketh upon the wings of the wind."

J. A. G.

Carisbrooke.

GREEK ON INN SIGNS.—In *A Sketch of the History of Kirkstall Abbey*, by S. S. Hilton (12mo, pp. 44, Leeds, 1806), I read (on p. 44) concerning the Star and Garter Inn at Kirkstall Bridge, that it is "probably the only one in the kingdom whose sign is adorned with a Greek motto: τὸ πρῶτον. I can, however, name another: the Hildyard Arms at Patrington, East Yorkshire, which bears, of course, the motto of that family (already discussed in your pages, 4th S. iv. 297, 371; v. 24): πᾶσι ἡμῖν πατρίσι.
Hull.

A HANDFUL OF LIGHTED STRAW, AS A DECLARATION OF WAR.—In *Le Foyer Breton*, by E. Souvestre (Paris, 1853), is the following allusion to this singular form of declaration of war:

"Alors le plus vieux des envoyés alluma une poignée de paille, qu'il jeta au vent, en disant que la colère de Comorre passerait ainsi sur le pays," &c.

A foot-note adds:—

"Cette forme de déclaration de guerre, conservée par la tradition, est curieuse: nous ne l'avons vue nulle part ailleurs."

The readers of "N. & Q." read everything: perhaps some one of them has been more fortunate than M. Souvestre, and can throw some light on this tradition. H. FISHWICK.

BALLOON POST.—I have just received a letter from Paris written on paper supplied by the government. The paper consists of a single sheet, post 8vo, and when folded up presents the following inscriptions on the front and back of the letter. On the front, above the lines for the address, is a vignette, which represents two hands joined in fess, above them a tablet inscribed "Liberté, Égalité, Fraternité"; over which is a dexter hand erect, the first and second fingers elevated towards the words "République Française," which are surrounded by rays of light; the whole flanked by banners and oak and laurel branches, and from beneath depends an anchor. In the left-hand corner is printed "Par Ballon monté—Décret du 26 septembre 1870." A thirty centime stamp of the late empire is in the usual place. Beneath the address is "Art. 2. Le poids des lettres expédiées par les aérostats ne devra pas dépasser 4 grammes." On the back:—

"Peuples insensés, nous égorgerons-nous toujours pour le plaisir et l'orgueil des rois? . . . Gloire et conquêtes signifient crimes; défaite signifie haine et désir de vengeance. . . Une seule guerre est juste et sainte: celle de l'Indépendance. . . Paris défie l'ennemi. France, précipite-toi toute entière. Mort aux envahisseurs!"

Beneath these sentences is a translation in outrageous German—*e. g.* *Gloire* is translated *Frevel*; the War of Independence is rendered *das Unhabhängige*, and the last sentence commences "Paris trotzt dem Feind." The letter bears the Paris post-mark, "31 octobre," and the London stamp, November 5. J. E. CUSSANS.

MADAME DE SÉVIGNÉ.—For the last few years I have read everything which came to hand regarding this estimable lady, without being able to discover that the writers had read through the whole of the letters to her daughter on which her fame is founded. If they had done so, I think much may have been discovered to qualify the unlimited praise usually bestowed on the letters in their occasional grossness, as we now understand the expression. Or may this reticence be held as another proof of the ultra-refinement in literature which is now becoming so fashionable? I do not

wish to say a word against the letters, which are most valuable as a picture of the court society of the time, and may be read with advantage in connection with such books as St. Simon's *Mémoires*; but the letters, as a whole, form a volume which would be amongst the last a decent person would recommend to the perusal of a young lady. F. Inverness.

WRONG DATES IN CERTAIN BIOGRAPHIES.—In continuation of a recent note by one of your correspondents (4th S. vi. 341), permit me to state that I have found the majority of memoir writers most inaccurate as to dates. Popular books of biography are especially at fault in this respect; the writers not consulting even readily available sources of information. For example, in 1856 I published a memoir of James Hogg, the Ettrick Shepherd, in the second volume of the *Modern Scottish Minstrel*—in which by a reference to the baptismal record of the parish of Ettrick I corrected the date of the Shepherd's birth, as previously set forth by his biographers. I showed that he could not have been born on January 25, 1772, since he was baptized on December 9, 1770! Yet the Rev. Thomas Thomson in a memoir of the poet prefixed to the octavo edition of his works, published by Messrs. Blackie of Glasgow in 1865, has repeated the original error.

In the *Scottish Nation* the late Mr. William Anderson states that John Gibson Lockhart "was born in Glasgow in 1793." From a member of his family I received a narrative, setting forth that he was born in the Manse of Cambusnethan on June 14, 1794; but on examining the parish register of Cambusnethan, I found that he first saw the light on June 12 of that year.

Another friend of Sir Walter Scott, Archibald Constable, the distinguished publisher, is represented in all his memoirs as having been born in the parish of Carnbee, Fifeshire, on February 24, 1775. From the baptismal register of Carnbee parish, a few days ago, I made the following extract. "1773, Feb. 24. Thomas Constable and Elizabeth Myles had a child born, and baptized on the 27th, named Archibald." In the various memoirs of Lady Anne Bernard nee Lindsay, authoress of "Auld Robin Gray," December 8, 1750, is assigned as the date of her birth. From the baptismal register of Kilconquhar, her native parish, I have transcribed what follows:—

"December 1, 1750. The Right Hon. James, Earl of Balcarres, and his Lady, Anne Dalrymple, had a child baptized, named Anne. Witnesses, Mr. James Dalrymple and Robert Hamilton of Kilbrackmont, Esq., and Doctor James Smith in Pearth, and born on the 27th of November, 1750."

To this subject I shall probably return.

CHARLES ROGERS.
Snowdon Villa, Lewisham, S.E.

Queries.

MOULSON OF WHELOCK AND KENSINGTON,
WEST DERBY, AND ASHBURNER.

Perhaps the following curious letter* may, at a time like the present, not be uninteresting. I have recently discovered it among some last-century papers that came to me some years ago, and am desirous of some information respecting the descendants of the writer and his correspondent's family. The letter is interesting as being from a Frenchman, the head of a French branch (of two or three generations) of an English family, and written about a year before the commencement of the French revolution, and five years before the murder of the king (Louis XVI.), mentioned in the letter. The writer was a commodore in the French navy, and at the date of this letter was Commandant of Dunkirk, receiving that appointment, as appears from other letters, from the king in consideration of the bad health of his wife, and when he was about to join his division of the French fleet at Toulon. This speaks well for Louis XVI. :—

“Dunkerque, Janry. 26, 1788.

“Dear Cousin,

“I received with the greatest pleasure in life your kind favour of y^e 23rd of last month, and am happy to hear that you and family are well; but since my last to you I have had the unhappy misfortune to undergo the cruel fate of providence in being bereaved of my bosom friend, who, after a cruel and long fit of sickness, departed this life on the 4th of June last, much regretted by all that knew her, but the greatest loss on me. She was only come to the age of twenty-one, and all that she left to console me in this life are two fine boys: one five years of age, and the other eighteen months. They amuse me in the evening with their little chattering notes, which helps to pass away my weary time; but all their little enchantments can't make me forget the many sociable hours passed in company with their dear Mamma, who, without flattery, was allowed by all that were acquainted with her to be one of the finest of women, in person and quality—with whom I was happy for the small space of six years, and then obliged to part with her in the flower of her age and height of our happiness. The long sickness of my dear wife kept me from going to Toulon to join my Division; and, before all my family affairs are settled, his Majesty hath honored me with the command of this port, where I hope to stay for some time, a place of honor and ease; as there come but few ships of his Majesty here, I have but little trouble on me.

“I wrote to your brother for an abstract from the College of Arms of our family, but he did not understand what I would have, or he could not find an account of the family; but since that time, I made it my business to go to London on that purpose, where I find that our forefathers hath (*sic*) been very neglectful in their entries, for I only find a list so low as Mr. Thomas Moulson, son and heir. I think that he must have been your father's grandfather; and as I mean to bring up the list of my family, if you and your brother will be so good as to send me a list of all our family on your side the water, I will have them inregistered also; for it will cost me no

more to inregister fifty in a generation than one person, and it is extremely necessary for our family to be kept up in the College of Arms. I find that we are truly descended from the co-heirs of Rosengrave, Orbs, and Hargrave; which, for my children's sake, I intend to revive in the College of Heraldry at Paris, by which they become noble of France, although I find that the family hath lost all claims of that nature in England. I hope to hear from you oftener than what I have heretofore; for I shall ever be happy to hear from any of my family, although I am an open enemy to the country in which my grandfather first drew the breath of life. Give me leave to acknowledge to you that the ties of relations shall never be forgotten in me, and I declare to you that had not it been for the press, that broke out at the time I was at London, I should have come to Liverpool, although I could not have been good company at that time, as my late misfortune lay heavy upon me after so short a date; but, thanks be to him that is all supreme, I find myself greatly reconciled in my unhappy state by the help of a natural philosophy, which every man should make use of on such occasions.

“Be so kind as to give my greatest and most respectful compliments to your good husband and children, your brother and family, wishing that you may all live to see many happy years like this in peace and tranquillity. If my place doth not keep me too much employed the next spring, I intend to call over and see you; but it is uncertain; for, in case of a movement in the navy, I shall find work sufficient to keep me here.

“I hear by a captain from your port, that Miss Moulson, your brother's daughter, is going to take upon herself a married life; and as I hear that she is very handsome, I hope her fortune will be equivalent to her beauty.

“I see, often, persons that inform me of your brother and family; but not one that knows you, which I suppose must be occasioned by his living so much nearer the harbour than what you do.

“Adieu! for this time. I leave you here to judge by this evening's pen [*'peen, sic original*] how my case is at present, and still remain,

“Dear Cousin,

“Your most obedient and affectionate Cousin,

“MOULSON.”

“This for Mrs. Mary Ashburner of the Lowe Hill, West Darby, by Liverpool, England.”

It is impossible to read this letter without feeling a strong regard for the love and patriotism of the writer. His and his father's birthplace was France: they were both bred Frenchmen, but in the midst of war the son appears not to have forgotten that he was an Englishman by the male and chief blood; his mother, and perhaps grandmother also, being French women. There is a charm in the way this English-Frenchman speaks of his youthful wife and their offspring, that is not altogether French nor perhaps much English, in the present day. Marriages in those times were early in France, and Madame Moulson appears to have been of the age of fifteen on her marriage to Monsieur; whilst the latter was about forty—which may account for the depth of his affection, and be some sort of a warranty that she was perfectly worthy of it. The letter itself (though the handwriting is refined and full of

* On two sheets, one having a German water-mark—
“Seville van Ketel and Wassenaar.”

character) shows just the position, in point of literary attainments, of the military and naval man of the period—when he was a vigorous soldier, and infinitely less a scholar than a gentleman. But it must not be forgotten that this is from the pen of a Frenchman; and even at the present, but particularly at such a period as nearly a hundred years ago, the letter, notwithstanding an alarming array of misplaced capitals in the original, grammatical deficiencies, and much bad spelling, would be a most creditable production for a foreigner; discovering a command of a difficult alien language, to which few naval or military men are equal.

To show the terms upon which we then stood with France, although only eighteen months previously a commercial treaty had been signed, Commodore Moulson speaks of himself as an "open enemy" to the country in which his grandfather had first drawn the breath of life. We were not then at war, nor until Feb. 1, 1793 (ten days after the republican cut-throats had finished their king), when war was declared between England and the French Republic; and on Aug. 28 following, Toulon surrendered to Lord Hood. No doubt the king had the utmost difficulty with his subjects to keep the peace between the two countries; and this French officer, whose command was sufficiently high to enable him to take something approaching a "bird's-eye" view of the position of affairs in France, speaks of himself as an "open enemy," feeling that war might again break out any minute, which, considering the state of that country and subsequent events, tends to show the pressure at that time of public opinion (if so fickle an article could be characterised "public opinion") against the Tuileries. The "press" in London referred to must have meant the gangs who picked up in a barbarous manner all upon whom they could lay their hands—many gentlemen, among others, being seized to supply the navy, and who had to ransom themselves heavily, the principal part of the booty going to the captors. But, even in the teeth of certificates of exemption or safe conduct (some were influential enough to obtain from a secretary of state), these press-gangs—I have been often assured by some of their victims—frequently forced wealthy as well as poor on board a man-of-war.

Touching upon the ancient nobility of France, he writes like a Frenchman when he refers to "the loss of all claims of that nature in England," instead of a mere change of title, brought about by the gradual extinction, in estate, of the territorial or minor nobility, the remnant of which during the past two or three centuries acquired the name of "gentry." But indeed, as to the Moulsons, they never could have been entitled to much; except perhaps from the Rosengreaves, Orbs, and Hargreaves (which, being from the female

side, could not amount to anything very considerable); for on the male and principal side the name betokens the popular origin of the family, which seems to have taken its rise in London (when certainly trade was conducted on honest principles, and competition did not even lead to *slow poisoning*), and to be of a modern antiquity of some two or three hundred years. In view of these facts, therefore, they would only be entitled as French or German nobles to a fourth or fifth rank, as they would virtually in England.

A portrait in oil of Commodore Moulson shows him to have been a handsome man of about forty, dressed in a naval uniform. I possess his sword, an ivory-handled weapon (a sort of fine cutlass in a leathern scabbard), which, with various papers, came to me by a very circuitous descent—M. Moulson being a second cousin, once removed, of my once removed first cousin's grandmother. There is a distance in relationship, as well as most other things, that lends enchantment to the view; but having a much more prosy object in the present, I would feel particularly obliged for any information your readers may kindly give me relating to this family. With the eye of a prudent man to any heirless property that might in after generations be left on either side, M. Moulson wished to settle the descent of himself and children, and thus intimated his intention of bringing down the descents in the College of Heralds, and entering them all in the French College. Whether this was or was not done, I cannot say; but perhaps, should the conservative policy of the Germans save France by battering Paris about the ears of the gentlemen of the *paré*, there may be some chance of my obtaining a satisfactory reply to my inquiry; otherwise I fear there will be little, even if the records of the French College survived the first revolution. An excellently oil-painted coat of arms, about a hundred years old (descended from the Kensington branch), gives six quarterings:—1. and 6. Gu. a chev. ar. (chequy?) between three mullets or. 2. Or, a fess wavy, in chief three martlets sa. 3. Gu. two lions passant (in pale), a label of three points or. 4. Ar. a griffin segreant, party per fesse gu. and sa. *Crest*: A griffin of the last, passant, the dexter paw resting on a mullet or. *Motto*: "Actio virtutis laus." These are the same quarterings as those emblazoned on a monument to one of the family in, I think, Wheelock church, near Sandbach. It seems that the first ancestor was a Lord Mayor of London about the days of Elizabeth; and that the late Thomas Moulson, the last on the English College register, and M. Moulson's grandfather, were brothers. The lady to whom the letter was addressed was a daughter of Jonathan Moulson, of Kensington, gent., whose father came from Wheelock, having acquired by marriage with the heiress a large estate in West

Derby, which became reduced by speculations to the still very valuable Kensington remnant; to which she and her sister eventually became co-heirs, by the death of her brother Peter and his sole child, *s. p.* The sister married Mr. Clutton of, I believe, Thelwall; and the lady, about 1760 (according to the entries in an old Bible I have seen of that date), was married to Francis Ashburner, of Kensington, in West Derby, gent. (whose oil-portrait makes him an intellectual but plain-looking carpenter-like man, attired in the wig and immense pocketed and bebuttoned coat of the period), by whom she had —

Jonathan Moulson Ashburner, of Kensington, gentleman, eldest surviving son and heir, born 1769, who was father of — 1. Richard Ashburner; 2. George Ashburner of Kensington and Netherton, gentleman; and 3. Francis, all *ob. s. p.*

Matthew Bell, of Cumberland, gentleman, a volunteer R. N. time of American War of Independence, married Dorothy Pennington, of Lancaster, and had issue — Sarah; George, sole son and heir, had a daughter, and *ob. s. p. m.*; Elizabeth, uxor. George or Samuel Littler, of Wallerscote, co. Chester, gentleman; Anne, uxor. Richard Barnes, of London, gentleman, *renup.* William Horton, Esq., of Cheshire and Warwickshire.

I am desirous of knowing — 1. Who were the Rosengraves, Orbs, and Hargraves? 2. The earliest known ancestor of Moulson? 3. The families to whom the quarterings of Moulson belong? 4. Whether the entries in the English and French colleges were made and brought down to Commodore Moulson's time? 5. What persons named Moulson reside in France? 6. Where are the descendants (if any) of Mr. Clutton, husband of the second coheir?

With regard to Ashburner, I have further to observe that Francis was younger brother of Captain Robert Ashburner, heir of his father to considerable estates at Dalton and Lindall in Furness, one of whose sons was Robert, born 1754, a very wealthy attorney in Blackburn, who married a daughter of a vicar of Milnthorpe and Tockholes; and brother of William, born 1719, and Thomas, born 1720, both of Dublin, merchants, who died bachelors, leaving great wealth, and whose papers, plate, and a few other effects, came into the possession of Jonathan M. Ashburner. The father of Francis was also Francis Ashburner, of Paddock Hall in Dalton, gent., born 1697, whose younger brother, Robert Ashburner of Preston, gent., left a sole daughter and heir, first married to Richard Pedder of Preston, gent., and secondly to Thomas Crosse of Crosse Hall and Shawe Hill, co. Lancashire, Esq., *A.D.* 1750, and became maternal ancestor of Legh of Adlington, co. Chester, and Bright-Crosse of Shawe Hill). The second brother of Francis of Paddock was William Ashburner, whose wife Dorothy died 1705, aged 57, according to a mourning ring in possession of her descendant, Dr. John Ash-

burner, of Hyde Park Place, Cumberland Gate. This William was ancestor of an Indian branch of the family, his fourth son William, born 1737, being in the East India Company's service as chief of the factory of Tillichery, Malabar, 1760, who left a son Luke, of Stockbridge, U. S. America, and an eldest son William, born 1760, by whose wife, a daughter of Colonel Cotgrave, remarried to Sir Charles Forbes, Bart., of Castle Newe, near Strathdon, ancestor by her of the present baronet, he had William Page Ashburner, who by his wife, Hester Maria Elliot, left Colonel William Ashburner, 1st Lancers, Major Ashburner, and others in India.

The father of Francis of Paddock was Thomas Ashburner, of Paddock Hall, gent., 1667, whose brother Francis was of Frith in Cartmel, and who descended of the Asheburnes, Aserbournes or Ashburners of Ashburner in Westmoreland or Cumberland, according to a pedigree roll I saw many years ago, but now missing.

I have set forth these particulars the better to assist any correspondents who may be able to answer the following queries:—

1. The property of William and Thomas Ashburner of Dublin (both of whom died about the commencement of this century), being thrown into the Irish Chancery, and since none of the Ashburners ever attempted to recover it, what has become of it?

2. Did William and Thomas leave wills, or were letters of administration granted, when and to whom, and by what Court?

3. What extent of estate had Francis, the son of Thomas of Paddock?

4. Whether or not Robert of Preston was the fourth or sixth in an entail of lands in Dalton, Furness, Cartmel, Ulverston, Ramside, and Newton, and what his interest in the advowson of Urswick?

5. The precise relationship of the Rev. William Ashburner, vicar of Urswick 1788, resigned 1800?

6. The date of baptism of William, brother of Francis Ashburner of Paddock Hall, and the maiden name of Dorothy his wife (died 1765); and any information as to the earlier descendants of this William?

7. In what northern parish is the township, or I think hamlet, of Ashburner, Aserburne, or Ashburne? The arms are:—Ar. a fesse between three crescents gules, said to commemorate the prowess of a knight of the family in the Holy Land.

T. HELSBY.

ARISTOTLE QUOTED. — Will any reader of "N. & Q." give me a reference to the following passage, which is quoted from Aristotle by Sir William Hamilton?—"The philosopher should end with medicine, the physician commence with philosophy."

J. D.

SIR GREGORY BERNERS.—I want to know who Sir "Gregory" (?) Berners was. I think he lived about the beginning of the last century. I should like to know whether he belonged to the family of "Berners of Woolberstone Park": if not, to what family he did belong. Also, whether he was a baronet or a knight; whether he had any children, and if so, who they married; also, who he married. F. W. D.

COBDEN'S FIRST PAMPHLET.—Mr. McGilchrist, in his biography of Richard Cobden (Lond. 1865), says: "In connection with the movement for the extension of municipal institutions of a modern and liberal character to Manchester, he published a terse pamphlet, entitled *Incorporate your Borough*, in which the vices and jobbery of the existing system were vigorously exposed." Can any correspondent give any further information as to this tract? All memory of it appears to have faded away in the cotton metropolis, and no copy is to be found in any of the numerous public libraries of that city. Any information as to where a copy may be seen would be acceptable. W. E. A. A.

Joynson Street, Strangeways.

THE CROWN ON COINS.—Can any one inform me why the crown on the head of the sovereign was omitted in the reign of Charles II., and why it was only revived in the recent coinage of the Victoria florin? H. O. Surbiton.

ENGLISH AND IRISH COUNTIES.—Why is it that, in referring to an English county, we are accustomed to speak of it as (*e. g.*) the "county of York," while we adopt a different practice in the case of an Irish county, since (omitting the preposition) we say "County Cork" or "County Limerick," as the case may be? WM. UNDERHILL.

ROBERT FITZ-HARNEYS OR HARVEIS.—Will any correspondent of "N. & Q." oblige me with the genealogy of Robert Fitz-Harneys or Harveis, Duc d'Orléans, A.D. 1066? He is mentioned by Stow (*Annals*, p. 104), by Leland (*Collectanea*, vol. i. p. 203), in Foxe's Roll of Battle Abbey, and in Wace's *Roman de Rou*, as "le filz Erneis, by Hawise or Hackwise, and nephew of Raoul de Tesson," but I find no mention in French history of a Harneys, Heruis, or Erneis, Duke of Orleans. Orleans formed part of the Duchy of France from A.D. 987, but I have not met with any Count or Duke of Orleans after Eudes, A.D. 888, until the fourteenth century. In 1065 Prince Eudes (brother of Henry, king of France), was bishop of Auxerre. Was this Eudes the same as the Erneis of Wace and the Heruis or Herveis of Leland? As Robert is called a "younger son," who were his brothers, and what were the names of his children, as he is said to have had "several sons"? NIMROD.

GLOVER'S "MEMOIRS."—Can any of your readers say where is now the MS. from which R. Duppa printed his selections in 1814 under the title of *Memoirs of a Celebrated Literary and Political Character*? MAMERTUS.

"GRASTONS," mentioned amongst the German of the seventh century, &c., afterwards dukes and counts. Who were they? What corresponding word have we in English? O. C.

HALBERTS AND RABBIT POLES.—How long is it since the sergeants of the three regiments of Foot Guards ceased to carry halberts? I might perhaps have said sergeants of line regiments, but as a Londoner I am more familiar with the Guards; and I have lately been surprised at hearing from individuals who are no longer children, that they have no recollection of having seen halberts carried by sergeants.

May I add another query illustrative of the change of manners? An old friend who had been a sergeant in the old volunteers (of the commencement of the present century), used to say when asked if he had been an officer, "No, I only carried a rabbit-pole." In my early days the hawkers who sold rabbits carried them along on long poles. Is not this practice altogether disused? H. A. R.

HOLOSTERIC.—What is the exact meaning of this word? It has appeared, of late years, as the distinguishing name of a particular form of barometer, resembling an aneroid. C. W. M.

"JACK OF LENT'S TESTAMENT."—Can any contributor to, or reader of, "N. & Q." inform me where a ballad with this title is to be found? It was put forth in the reign of Edward VI., and in it Gardiner, Bishop of Winchester, is lampooned under the name of "Stephen Stockfish." Gardiner wrote a long complaint of it to the Protector Somerset.* EDMUND TEW, M.A.

BISHOP JEWEL ON STONEHENGE.—In the letter of Herman Folkerzheimer to Josiah Simler, dated August 13, 1562, at Salisbury (*Zurich Letters*, Parker Soc., second series), he ascribes to the great bishop this very curious opinion, "that the Romans formerly exacted them (the stones) here as trophies, and that the very disposition of the stones bears some resemblance to a yoke." Such crudities are worth preserving. E. H. KNOWLES.

Kenilworth.

THE DIDACTIC POETRY OF ITALY.—In the appendix to *Memoirs connected with the Life and Writings of Coltelluccio*" (p. 318) there is printed, from a MS. in the Vatican, a poem entitled "Re-

[* We doubt whether this ballad is extant. It is noticed by Foxe, *Acts and Monuments*, edit. 1846, vi. 34, 85, 89; and by Strype, *Life of Cranmer*, edit. 1812, p. 295.—Ed.]

gola da piantare e conservare Melaranci," which is said to be the first didactic poem written in Italian. Is this the fact? Ginguen  (vol. ix. ch. 35) mentions the "Magistro delle api" of Rucellai as the earliest, but the "Regola" must have preceded it by nearly half a century, though still in MS.; and Tiraboschi does not refer to any original poem of this description of earlier date. Does any exist? I have never appealed to "N. & Q." for information without obtaining it.

W. M. T.

PARIS IN 1631 COMPARED WITH LONDON.—

"What stranger, or home-bred country-man, would not ardently long to see our rich, powerfull, and imperial Citie of London; when hee reads or heares how spacious, how populous, how plenteous, and how faire builded it is? And who would not couet to see Paris, hearing that it is the capitall Citie of France; and as some will have it, of all Europe, farre greater, fairer built, and better scituate then London."—John Weever, in his *Ancient Funerall Monuments*, fol. 1681, p. 40.

If this estimate was correct in 1631, to what date may we assign the period when London at length rivalled Paris in size, and became "farre greater," if not fairer built or better situate?

J. G. N.

POEMA.—Will any reader of "N. & Q." inform me where I can find the remainder of the two following pieces of poetry? The poem containing the lines first quoted appeared, previous to 1834, in one of the annuals:—

"Leon's stately halls are deserted and bare,
No noble kinsmen are wassailing there,
No banquet board with the feast is spread," &c.

The following is the commencement of some verses entitled "The Banks of the Lea." They appeared in a pocket selection of poetry, published previous to the year 1834:—

"'Twas at eve when I strayed on the banks of the Lea,
And the sheen of the twilight yet gleamed in the west,

And the breeze lightly ruffled the stream and the tree,
And the grove softly hushed all its songsters to rest."

UNCAS.

"THE POOR MAN."—I wish to know the author of the following poem:—

"Tell me not he is a poor man,
That his dress is coarse and bare;
Tell me not his daily pittance
Is a workman's scanty fare," &c.

G. H.

PORTERFIELD: NUGENT: POLE.—1. Where is a pedigree of the family of Porterfield to be found? Alexander Porterfield of that ilk married Lady Catherine Boyd, granddaughter of the ninth Earl of Glencairn.

2. Where are the authorities to be found for the statement (Burke's *Peerage*, voce "Westmeath") that Hugh de Nogent or Nugent, who

emigrated to Ireland in the twelfth (?) century, was lineally descended from the Counts of Perche? Who was Matilda de Domfront, married to Wm. de Bellesme, Count of Perche, founder of the Abbey of Lonley in Normandy, and where is the chartulary of that abbey specially noticed? These questions I ask in reference to other questions broached by Sir F. Palgrave in commenting on *Ordericus Vitalis*. From the third to the eighth Baron (inclusive) of Delvin the patronymic of the family was Le Tuit.

3. Are there any veritable male branches existing of the family of the celebrated Cardinal Pole, or De la Pole? Is not the Duke of Buckingham the sole representative in the female line of Charles Brandon, Duke of Suffolk? Is the present family of Chandos-Pole akin to that of the ducal house of Buckingham?

S.

EDWIN RUTHVEN.—Can any of your correspondents inform me whether the Edwin Ruthven of Miss Porter's *Scottish Chiefs* ever actually existed, or whether he is only a creature of romance?

B.

SAUNDER OR SANDERS OF CHARLWOOD.—In Berry's *County Genealogies for Surrey* (in the British Museum) I find mention of a Thomas Whitus Saunder (Sanders). This Thomas Whitus Saunder was the third son of Sir Thomas Saunder of Charlwood, Surrey (who was knighted 4th Edward VI., and was Remembrancer of the Court of Exchequer under that king), by Alice, daughter of Sir Edmund Walsingham, Knt. T. W. S. is described as having married — Haynes, and having issue (*inter alia*) Thomas Saunder of Hookwood in Charlwood, co. Surrey. From an old pedigree of the Sanders family it appears that this last-mentioned Thomas Saunder married in 1603 Elizabeth, daughter of Launcelot Bathurst, and widow of John Browne of Horton, Esq. I should be glad if any correspondent of "N. & Q." could give me further information about the above-mentioned Thomas Whitus Saunder, who was the — Haynes" whom he married, where he resided (I fancy in London), with the date of his death, &c.

GEORGE WALKER.

SCHOOLBOY WORDS.—London schoolboys—and, as I have just learnt, boys in other parts, *e.g.* Cheshire—commonly use the following expressions:—

1. "Bags," or "Bags I," which asserts a claim to some article or privilege.

2. "Fains," or "Fain it."—A term demanding a "truce" during the progress of any game, which is always granted by the opposing party.

What is the origin of them?

JAMES BRITTON.

SNUFF GRATERS.—On what ground has it been settled that those carved ivory graters, with

a box at the end, are snuff-graters? That rappee was an early name given to snuff, is hardly a sufficient reason for this conclusion, unless there is further evidence. The reason I ask the question is, that I have just received a tin grater of exactly the same shape as the ivory ones, with a little box at the end to keep a store of the article to be ground. This was bought between forty and fifty years ago, on the birth of a relation of mine, and was bought to grind Turkey rhubarb with for the baby—that being the favourite medicine; and I am told by her mother that such graters were commonly sold for the purpose.

Founded on this certain fact, would not a rhubarb theory for the more ancient examples be at least as probably correct as the "snuff" one?

My own opinion is, that these graters were simply graters of anything, whether spice, rhubarb, or possibly tobacco.

J. C. J.

SOUTHEY AND BELL-TOLLING.—I am reminded by the paragraph of W. H. S. (p. 277) of the following lines, which I extracted many years ago from the *Carlisle Journal*. Southey was living at Keswick when the poem appeared, and he never denied the authorship. He must have seen the journal:—

"Lines written by Robert Southey, P. L., and published by him in a Bristol Magazine when he was Sixteen Years of Age:—

"In days of old, when Superstition's sway
Bound blinded Europe in her iron spell,
The wizard priest enjoined the parting knell
To fright the hovering demon from his prey;
But if some peasant died, and none would pay,
Still slept the priest, and silent hung the bell!
Then if a yeoman died, his fellows paid
One bell to save his rustic soul from hell;
But if a bishop the dread call obeyed,
Through all the diocese was heard the toll,
For much his ghostly brethren were afraid
Lest Satan should receive the good man's soul.
But when Death's levelling hand laid low a king
(Some kings in nether worlds right well are known),
Through all his kingdoms every bell must ring,
For Satan comes with legions for his own.—R. S."

What is the name of the Bristol magazine wherein the above lines appeared? Have they been inserted in any edition of Southey's poems. I am inclined to believe that they are genuine. Information is requested. The poem is quite in character with the spirit that pervades the *Complaints of the Poor*, *Wat Tyler*, &c.

STEPHEN JACKSON.

STREET BALLADS BY POETS AND EDUCATED MEN.—Swift, it is well known, indulged in this sort of fun, and we have a specimen in "Our Johnny has come from the Wars." Hogg wrote a ballad for the streets that was very popular. It began—

"O shepherd, the weather is misty and changing,
Can you show me over the hills to Traquair?"

Can a copy be obtained? It is not in Hogg's *Poetical Works*.

Moore is said to have written at least two street ballads—viz. "One Bottle more!" and "The Boys of Kilkenny." Kirke White wrote a street ballad—

"One cold winter morn when the snow fast was falling,
A child of misfortune so loudly was calling;
Sweep oh! he cried, for the snow is very deep,
I pray have compassion on a poor little sweep."

Can a complete copy be obtained?

The "Durham Wags" wrote several street ballads, as is stated in Richardson's *Table-Book*. I know positively that *three* if not more of the Haynau ballads were the effusions of some of the present learned contributors to "N. & Q.," but I do not consider myself at liberty to give the names.

N.

"THAT" AND "WHICH."—In what English grammar do we find the best rules for the proper use of these relative pronouns? It has been said that they may be indiscriminately employed to prevent ungraceful repetitions, and this is often necessary. Take, as an instance, the following passage from a popular writer:—

"Upon the shoulder of the goatherd was a beast *which* he told me was a lontra, or otter, *which* he had lately caught in the neighbouring brook; it had a string round its neck, *which* was attached to his arm. At his left side was a bag from the top of *which* peered the heads of two or three singular-looking animals, and at his right was squatted the sullen cub of a wolf *which* he was endeavouring to tame."—*Borrow's Bible in Spain*.

For at least two of these ungraceful repetitions the word *that* might have been substituted; but they seem both of them to be "chartered liberties." The only *stringent* rule that I am aware of is that (although we may apply them to things animate and inanimate, singular and plural, as we please) the word *which* cannot be applied to *man* or *woman*. We may say "the horse *which* won the cup," but not "the jockey *which* rode him." There must be something more, however, than such obvious distinctions as these; and Archbishop Whately, in the first page of his *Synonyms*, refers to a case in point: "'*which*' (he says) is used in speaking of a *class generally*, and '*that*' when we mean to designate any particular *individual* of that class," and he illustrates it, with his usual clearness, in passages which I need not copy from a work so easily accessible. His observations seem to show that we require more intelligent rules than are usually given in our grammars. Are they to be found?

W. M. T.

VESTMENT QUERY.—In the rubric relating to the vestments worn by the priest at Holy Communion, in Edward VI.'s first Prayer-book, white albs plain were specially ordered. Why was this? Have embroidered albs any particular symbol?

W. MARSH.

7, Red Lion Square, W.C.

WOLVERTON: WOLVERHAMPTON.—In Brookes's *Gazetteer*, by Findlay (1865), I read:—

"WOLVERTON, a new village for the works of the London and North Western Railway Company."

"WOLVERHAMPTON, a town of considerable antiquity."

As Wolverton is between Rugby and London, and modern, and Wolver(hampton) is in Staffordshire, and ancient, have the localities common characteristics? J. BEALE.

MR. WYNNDHAM AND THE REPORTERS.—*Blackwood's Magazine* for Oct. 1870, has an interesting article, "Strangers in the House," but there is no allusion in it to what is said to have been the fact, viz. that to punish Mr. Wyndham for his coarse and unprovoked attack on them, the reporters for a considerable time ceased to give any speech of his, however important the subject. On the contrary, while giving fully what was said by the other members who spoke on these occasions, they confined themselves, as to him, to merely "Mr. Wyndham spoke." This, it was said, galled him so much that at last it made him cry *peccavi*, and they forgave him. Is there any confirmation of this to be found in the newspapers of the time or other authorities? G.

Edinburgh.

Queries with Answers.

GUN.—Can any of your readers tell me the derivation of the word *gun*, and at what time the word first came to be used in our language? A. B.

[Wedgwood, in his *Dictionary of English Etymology*, informs us that "much difficulty is thrown on the derivation of the word *gun* by the double uncertainty as to the period at which gunpowder was first used in European warfare, and the original meaning of the word itself. No doubt *gun* is frequently Latinised by the names of the old instruments of the catapult kind. . . . It is certain that Chaucer uses the word in the modern sense in *The House of Fame*:—

"Swift as a pellet out of a *gunne*,

When fire is in the powder runne."—Book iii.

And the specific meaning of the term is distinctly pointed out by Arderne, a surgeon of the time of Edward III., cited by Way, who, in describing different kinds of *sewe volant*, after a receipt for the composition of gunpowder (with the exception of the corning) proceeds: 'Ceat poudre vault a gettere pelottes de fer, ou de plom, ou d'areyne, one un instrument qe l'em appelle *gonne*' (*Promptorium Parvulorum*, notes). I have little doubt, then, that the term *gun* was originally applied to a fire tube, or to the missile which it discharged, as in 'The Avowing of King Arthur':—

'There came flind a *gunne*,

And lemet as the leuyn.'"

The entire article is quoted in Dr. Latham's edition of Johnson's *Dictionary*, s. v.]

FOOLSCAP PAPER.—What is the origin of the term "foolscap" as applied to paper; and when was it first used? I have some old ruled account books, of the time 1688, made of laid paper: the sheet, when doubled as our foolscap, twelve inches long by eight wide; on one side of a leaf there is the watermark of a fool's cap and bells, and on the other the word BUREAU. Was the term derived from paper of such a size and kind, bearing that watermark? OCTAVIUS MORGAN.

[A singular statement as to the origin of this cognomen appeared in "N. & Q." 2nd S. i. 251. It is there stated that, when Charles I. found his revenues short, he granted certain privileges, amounting to monopolies, and among these was the manufacture of paper, the exclusive right of which was sold to certain parties. At this time all English paper bore in watermarks the royal arms. The Parliament under Cromwell ordered that the royal arms be removed from the paper, and the fool's cap and bell to be substituted. This statement requires authentication. The foolscap paper was originally marked with a fool's head, wearing the cap and bells, such as the privileged jesters of the old nobility and gentry appear to have worn from the thirteenth to the seventeenth century. This curious mark distinguished the paper until the middle of the seventeenth century, when the English paper-makers adopted the figure of Britannia, and the Continental makers other devices. See the *Archæologia*, xii. 117, and Chambers's *Book of Days*, i. 588.]

CHARLES II.—In his flight from Worcester field to the south coast, Charles II. lay concealed for some days at the house of Col. Wyndham at Trent, Somerset. Can any of your readers inform me whether Wincanton, in the same county, was one of the places which the king visited on his route? I have it impressed on my mind that it was so, but I cannot remember on what authority. W. M. H. C.

[In *The Boscobel Tracts*, edited by J. Hughes, edit. 1857, is a chart of Charles II.'s journey from Worcester, but Wincanton is unnoticed. It appears that Charles, on leaving Trent on October 8, "began his journey with Colonel Philips, and personating a tenant's son of his, towards Hele, attended by Henry Peters, and riding before Mrs. Cunningsby. The travellers passed by Wincanton, and near the midst of that day's journey arrived at Mere, a little market-town of Wiltshire, and dined at the George Inn."—Blount's *Boscobel*, Part II.]

LARDNER'S "CYCLOPÆDIA."—1. Who was the continuator of Sir James Mackintosh's "History of England," in Dr. Lardner's *Cyclopædia*? 2. Who was the author of "Europe during the Middle Ages"? 3. "Eminent Foreign Statesmen"? 4. "The History of Switzerland"? 5. "The History of Spain and Portugal"? 6. "Arts of the Greeks and Romans"? 7. "Manufactures in Metal"? ULLAGH.

[1. Wallace and Bell. 2. Dunham. 3. James. 4. A. Vieusseux? 5. Dunham. 6. Fosbrooke. 7. Holland.]

Replies.

DR. JOHNSON.

(4th S. vi. 342.)

MR. CHARLES WYLIE should have stated by and to whom this caricatured description of Dr. Johnson was written. As the quotation stands it would seem as if it were in one of the letters from the first Earl of Malmesbury. The writer, however, is his mother, the wife of James Harris of Salisbury, the well-known author of *Hermes* and other works. She appears to have been a constant letter-writer and a very ardent politician, and Dr. Johnson's opinions might not in all respects be to her taste. She would probably have heard that he had formed no high estimate of her husband's *Hermes*, in the dedication to which he had said that six grammatical errors had been committed in the compass of fourteen lines, and that he thought its author a literary coxcomb, who did not even understand his own system. These influences may have concurred in the production of the depreciating picture she has drawn of the great moralist. But so far from serving, to use MR. WYLIE's words, "as an antidote to the many fulsome panegyrics that have been recorded," it only, bating its extreme and coarse exaggeration, tells us what all the world were familiar with before. The Doctor's slovenly dress, his voracity at dinner, the loudness of his voice, and his want of amenity in conversation, have been chronicled for nearly a century; they are part and parcel of the man, and without them most assuredly the figure would not be Samuel Johnson. Should we like him better if he were exhibited to us as a smooth, refined, well-dressed, and courteous gentleman, like many of those whom Mrs. Harris was accustomed to meet at table, and no doubt infinitely preferred to him, but who have gone and left no trace behind? We think not. Smoothness may become the poplar, but the sturdy oak is all the better for its roughnesses and protuberances. Had Mrs. Harris given us any specimen of his conversation, however brief, we should have been truly indebted to her for an addition to our Johnsonian materials. As it is, we owe her nothing. It is curious that the noble editor of the Malmesbury Correspondence passes this letter over without any illustrative note, and does not even inform us where the meeting took place. For this information we have to turn to Boswell. The dinner at which Mrs. Harris along with her husband met Dr. Johnson and his travelling companion occurred on April 11, 1775, at Richard Owen Cambridge's beautiful villa on the banks of the Thames. Boswell has recorded the occurrence with his customary felicity, and it is one of those occasions which stand out amongst the many pleasant Johnsonian

dinners immortalized by that incomparable reporter. It seems to have been one of the Doctor's great days. Boswell had some difficulty in getting him off to Twickenham in Sir Joshua Reynolds's carriage; and I entertain no doubt that the Doctor, not expecting to meet so sharp a critic of dress as Mrs. Harris, made it a condition that he should, to use a common expression, go as he was, and not in his best bib and tucker. But, whatever the condition of his outward man might be, Boswell tells us that everything seemed to please him as they drove along. It was then that, after discussing and rejecting, one by one, the claims of many of his friends to be considered as good-humoured men, "shaking his head and stretching himself at ease in the coach, and smiling with much complacency, he turned to his companion and said, 'I look upon myself as a good-humoured fellow.'"

But it is unnecessary further to pursue the conversation of that day, which every true reader of Boswell has already stereotyped in his mind. Can we then be too grateful to that "low-bred kind of being," as Mrs. Harris superciliously styles the admirable biographer, for all he has done for us, or too thankful to him that we are not dependent for our means of forming an estimate of Johnson in his social hour on the finical and fastidious fine ladies that fluttered around him, and particularly on such superficial and unappreciating observers as Lord Malmesbury's gossiping great-grandmother? JAS. CROSSLEY.

THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE-NAMES.

(4th S. v. 559; vi. 81, 120, 303.)

MR. CHARNOCK may be right in supposing the syllable *-ing*, found in many British place-names, to possess no special significance; but when he derives the first syllable of the names Colborne and Culborne from "*ol, ul* = water, with *c* prefixed," I must be permitted to take exception. Colborne and Culborne are merely accidental English forms of the Danish personal name *Kolbiörn*, and are not to be washed in Celtic waters, J. CK. R.

I am sorry not to be able to accept MR. CHARNOCK's *ipse dixit* as in itself sufficient to convince me of error in assuming that "*-ing* suffixed to a name unquestionably or demonstrably personal is in ninety-nine cases per cent. patronymic"; and I am the less disposed, in deference to his authority, to think myself in error, particularly to the grave extent now stated by him—"five per cent. would be nearer the mark;" inasmuch as in opening this discussion he more moderately remarked that "*-ing* is not always a patronymic"; that it is

"sometimes the Saxon *ing*, a meadow"; "more frequently, has no meaning whatever"; albeit now he somewhat sweepingly states that "the remaining ninety-five per cent. are, without doubt, chiefly derived from geographical names." I do not pause to put my finger more definitely upon the several and, to say the least, singular inconsistencies of the two statements here indicated, and still less to enter into a discussion with MR. CHARNOCK as to the importance of the patronymic "*-ing*"—and MR. TAYLOR speaks of it as "the most important element entering into Anglo-Saxon names"—in English place-names. That is a subject which has been sufficiently and, I think, conclusively, dealt with by a host of abler pens than mine. I pass on to observe that the name under discussion (Newington) turns out to be, as I expected, one furnishing a case of what I meant when I wrote "corruption" (p. 121)—corruption, that is, more or less modern or recent; the "genuine" name appearing to be from MR. CHARNOCK's quotation, (and assuming that quotation to convey a direct historical statement, which it does not) Newton.* What I ask for proof of is that in the original or genuine forms of the name Newton, Newton or Newington were interchangeable with it. Of strange, almost unaccountable, fantastic changes or "corruptions" of place-names in mediæval or still more recent times I can furnish MR. CHARNOCK with any number, and with by no means a few "errors," simply due to the scribe. One such error—the only instance among sixty-eight entries of the name in the Northern Counties Domesday—occurs in this very name Newton. It is once written "Neuuenton." May I add that my ideas of "proof" are not consistent with the use of such expressions as "I think," "it seems probable," "without doubt," "doubtless," "perhaps originally," and so forth, in that which is put forward as evidence or the grounds of argument. If MR. CHARNOCK will kindly prove me to be in the wrong as to my assumptions or conclusions, or put me in the way of finding out my errors for myself, I shall be deeply indebted to him; for I have not spent nearly two years in steady labour

* I may give passing notice to the fact, familiar to all readers of ancient documents, that the stroke over the vowel denoting the omission of *u* is often omitted by the old scribes or copyists; and not the least infrequently in names involving the element *-ing* both *u* and *g* (or *c*, which constantly does duty for *g*) are omitted. Thus the most cursory inspection of my note-book gives me at once (and all but one or two from Yorkshire Domesday only), Crachitorp, Lullitune, Siniton, Sendriton, Suavitone or Suavetone, Walestone, as well as Himeligston, Helpericham, Patricitune, Pennigetune, Seuenicton, Wentrigham, &c. &c. In the Abbot's Book (Whitby) now in my possession, and containing mediæval copies of over 400 documents, these errors of omission are sufficiently frequent. Is it absolutely certain that this Newton is not another case of the kind?

on the subject of North-English place-names without being brought face to face with hosts of difficulties. But I think a greater than I have ever met with yet would be to find that *-ing* (I might almost say any other definite syllable) in genuine ancient place-names had or "has no meaning whatever." J. C. ATKINSON.

Danby-in-Cleveland.

Agreeing with the above title, *Hadinton* and *Clercheton* becoming *Haddington* and *Clerkington* seem to afford evidence for one view or the other expressed in this discussion. (See 4th S. vi. 157 *et antè*, re "*Lascelles Family*.") J. BEALE.

WILBERFORCE'S SPEECH ON THE IRISH POTATO.

(4th S. vi. 345.)

The incident which gives rise to MR. BOUCHIER's inquiry on this subject will, I think, be found narrated in Grant's *Random Recollections of the Lords and Commons*, published about 1836. I have not the book at hand, but I remember reading it when the work was published. The speech was really not made by Mr. Wilberforce, and had birth only in the imagination of a Mr. O'Dwyer, a reporter on the staff of the *Morning Chronicle*, who was an inveterate practical joker, and of whom several amusing anecdotes are related by Mr. Grant. It may interest some of your younger readers briefly to repeat the story of Wilberforce's alleged speech on the Irish potato. At the time referred to, parliamentary reporting was in a comparatively primitive state, and very different to what it is now. It was not at all an unusual arrangement for the "House" reporters to meet at a tavern, depute two of their number to attend the House while the rest enjoyed themselves, the two returning to their fellows on the rising of the House, and furnishing them with the brief epitome of the proceedings with which the public were then satisfied. On a certain night it fell to the lot of O'Dwyer and another Irishman to do the work. After being in the House some time, O'Dwyer's companion, being sleepy, quietly arranged himself for a nap, previously giving strict injunctions to O'Dwyer that he should be awake in case of anything particular taking place. After indulging in a good long snooze, he awoke; and on inquiring what had been going on, O'Dwyer detailed to him a speech which he (O'Dwyer) pretended had been made by Mr. Wilberforce on Ireland, with especial reference to the virtues of the Irish potato. The sleepy brother was wroth with O'Dwyer for not having awoke him; when the latter, always equal to the occasion, pretended to give from his note-book the speech in question. When they left the House, O'Dwyer excused himself from going

to the tavern, and left his companion to give to the others the requisite information. The consequence was that next day every morning paper in London, except the *Morning Chronicle*, had this extraordinary speech. The paper just mentioned being the exceptional one, no one outside the House doubted that the speech had really been made; until, if I remember rightly, Mr. Wilberforce proclaimed the fact next night that not only had he not made the speech attributed to him, but that he had not addressed the House at all on the previous evening. The consternation and amusement which the incident created may well be imagined.

J. P. HODGSON.

Park Square, Leeds.

MR. JONATHAN BOUCHIER (p. 345) recalls memory to an amusing anecdote, but he has only partially heard it, and that not in the best way. He will be glad to have the statement of it corrected and completed. The real anecdote is this. At the time in question debates in Parliament were given only in a sketchy sort of manner. The reporter for the *Morning Herald* on duty at the time dozed off during a very prosy speech, and, on awakening, asked his next neighbour, the reporter for the *Morning Chronicle*, whether anything worth noticing had occurred. The spirit of mischievousness arose in the mind of the latter, and he answered, "Why surely you have not missed that speech of Wilberforce's?" The newly awakened said that he had, and expressed, of course, an earnest wish to know what it was. The wicked wag, finding that his joke had taken effect, pretended that he had not time to give a note of it to the querist, whose curiosity he thus doubly stimulated. After a pretended resistance he gave way, and represented Wilberforce as having denied the accusation, then frequently made (and of which Cobbett became the loudest asserter), that the potato was injurious to the country which cultivated it as a favourite and general article of food, and maintained, on the contrary, that the Irish peasantry, by their size and strength, exemplified its excellence, expressing his own regret that he had not been fed upon potatoes, for that if he had, he should probably have been a larger, a stronger, and a healthier man. The poor querist was thoroughly duped, and wrote out this hasty sketch of the speech, which duly appeared in the next morning's paper. It did not "appear in several of the morning papers." In the afternoon Wilberforce rose, and, amidst shouts of laughter, denied that he had ever made any such speech, contenting himself with the contradiction, and not asking for the exercise of the powers of the House. On the day following, the editor of the *Morning Herald*, intending to do all that was good and graceful to Mr. Wilberforce, published a full denial of the report, but, most awkwardly for some

one else, added that the reporter had gone to sleep during the speech of Mr. —, and had so been imposed upon by an unscrupulous colleague. Of course Mr. — was highly offended, but, of course also, he had no hope of redress for the slur on his oratory. The wicked wag was a very clever man, and afterwards held an official appointment in one of our colonies.

"IMP."

(4th S. vi. 328.)

The epitaph W. E. B. asks for is on an altar-tomb in the Beauchamp Chapel at Warwick. I think the following, taken by me last year, may be relied on as correct:—

"Heere resteth the body of the noble Impe Robert of Dvddley Bar' of Denbigh sonne of Robert Erle of Leycester, nephew and heire vnto Ambrose Erle of Warwike bretherne, both son'es of the mightie prince Iohn late Dyke of Northumberland, that was covsin and heire to Sr John Grey Viscont Lysle, covsin and heire to Sr Thomas Talbot Viscont Lysle, nephew and heire vnto the Lady Margaret Countess of Shrewsbury, the eldest daughter and coheire of the noble Erle of Warwike Sr Richard Beauchamp heere enterrid; a childe of greate parentage, bvt of farre greater hope and towardnes, taken from this transitory vnto the everlastinge life, in his tender age, at Wansted in Essex, on Sondaye the 19 of Ivly, in the yere of ovr Lorde God 1584. Beinge the xxviith yere of the happy reigne of the most vertuous, and godly Princis Queen Elizabeth: And in this place layed vp emonge his noble avncestors, in assvred hope of the generall resvrection."

If I remember rightly, the honourable use of the word *imp* has been discussed within the last few years in the "Table-Talk" of *The Guardian* newspaper, but I am unable to give any reference.

W. D. SWEETING.

Peterborough.

Your correspondent will find in "N. & Q." 1st S. 443, 623, examples of the use of *imp* in epitaphs, &c. On a tomb in St. Mary's, Aylesbury, 1534, is an inscription to a "worthie dame," which states that she "bare three *impes*." It evidently is derived from A.-S. *impan*, to graft or plant. Mr. Stevens says "an *imp* is a shoot in its primitive sense, but means a son in Shakespeare." The last words of Lord Cromwell were—"and after him that his sonne Prince Edward, that goodlie *impe*, may long reign over you." (Holinshed, p. 951.) But the word has been used for a child more recently, for in *Moral and Sacred Poetry*, by Rev. T. Willcocks and T. Horton (Devonport, Byers, 1834), there is a piece by Baillie addressed to a child containing this line—

"Whose *imp* art thou, with dimpled cheek?"

Bacon in his *Pathway unto Prayer* (Early Writings, Parker Society, 187), says—

"Let us pray for the preservation of the king's most

excellent majesty, and for the prosperous success of his entirely beloved son Edward our prince, that most *angelic imp*."

The Earl of Shrewsbury in 1585 writes of "my wife and her *imps*." Bishop Hall, in his *Contemplations*, says—

"Worthy Jonathan, which sprang from Saul, as some sweet *imp* grows out of a crabstick."

JOHN PIGGOT, JUN.

The word *imp* is used in the sense to which W. E. B. refers in the following extract from the *Translation of the Paraphrase of Erasmus on the New Testament*, London, 1548. In the preface to St. Luke, speaking of the approaching death of Henry VIII., the translator says—

"... shall call hym to receive a crowne of immortallie, and he for desire thereof shall willingly surrendre and geue vp the emperiall crowne of worldly dignitie to the moste regal *Impe* his soonne our noble Prince Edwarde."

DE MORAVIA.

Hastings.

COUNT GONDOMAR'S "TRANSACTIONS" (4th S. vi. 368.)—There can, I imagine, be no doubt that the author of the pamphlet mentioned by Mr. COSENS was Thomas Scot. Writing just after its publication, on Feb. 3, 1620-21, Chamberlain says (*State Papers*, Dom. cxix. 64), "The author of *Vox Populi* is discovered to be one Scot, a minister." On the 18th, Locke, writing to Carleton (*State Papers*, Dom. cxix. 99), says that Scot had fled, it was thought to Holland, on account of his book. When the pamphlet was republished in 1659 Sir R. Cotton's name may have occurred to any one who knew of his connection with Gondomar as a likely one to sell the book. The pamphlet itself is an imaginary report of a scene in the Spanish council of state upon Gondomar's return to Madrid in 1618. It is a valuable illustration of the sort of thing which Englishmen supposed that Spanish statesmen were likely to say, but is of no further use, as it is simply a production of Scot's own imagination.

SAMUEL R. GARDINER.

VESE: FEESE (4th S. vi. 195.)—There is another meaning belonging to the latter word, which G. M. E. CAMPBELL can see by turning to an expression uttered by Ricardo, in Beaumont and Fletcher's play, *The Coxcomb*, Act I. Sc. 6.

W. J. BERNHARD SMITH.

Temple.

THORNTON AS A LOCAL NAME (4th S. v. 467, 521, 588; vi. 119, 309.)—It may interest the correspondents of "N. & Q." who have written on this subject to describe a magnificent slab which is in existence at the west end of the south aisle of Middleham Church in Wensleydale. It is placed in an upright position, and most likely

once was one of the fine slabs in the chapter-house at Jervaulx Abbey, about four miles from Middleham—an abbey, it may be observed, second to none in the kingdom in its collection of sepulchral slabs. In old English characters round its edge is inscribed—

ORATE . PRO . A'I'A . DOMPNI ROBERTI . THORNTON . ABBAT' . HUI' . DOMI . JOKEVAULIS . VICESIMI . SC'DI .

Between each word in the inscription are *thorn* leaves, and the diapering of the centre is formed of them also, which, with a pastoral staff springing from a *tun*, are a rebus on the name.

The presence of this slab in Middleham Church has scarcely been satisfactorily accounted for, though it is surmised that from some connection of Robert Thornton with that town it was removed from Jervaulx at the dissolution in 1536. He was the last but one of the abbots of that monastery, his successor being Adam Sedbergh, who surrendered it, and was executed for the active share he took in the Pilgrimage of Grace. Thornton most probably was born at Thornton Steward on the opposite side of the river Eure to that on which Jervaulx is situated.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

WATTS: FAMILY NAME (4th S. v. 318, 410; vi. 312.)—Wachter (*Gloss.*) gives as one of the meanings of *walt*, "potens." It comes from *validus*.

R. S. CHARNOCK.

Gray's Inn.

In the barony of Cambusnethan in Scotland are the lands of *Watson*, rendering it improbable that the name Watts is from the German *Walther*.

E. C. D.

I suspect the name Watts or Watt is the northern name *Hvate*, with the aspirate dropped. There is the Scotch name of *Roy*, from the Norse *Hrói*.

P. D. T.

JOHN BRADFORD THE MARTYR (4th S. vi. 214, 308.)—I never could make out Bradford's direct connection with Derbyshire, but still he has always been considered a Derbyshire man and worthy Fox has a long account of him in his *Book of Martyrs*. In a rare old manuscript by "Phillyp Kynder," date 1663 (a copy of which I possess), the author speaks of him as "Bradford y^e crowned martyr y^e cuft y^e triple crown and rent y^e Roman pale asunder." The meaning of the passage, however, is rather obscure. I possess a rare portrait of him.

JOHN JOSEPH BRIGGS.

King's Newton, Swarkeston, Derby.

SIR WALTER RALEIGH (4th S. vi. 278, 354.)—It will be most agreeable to be able to accept the latter part of the account given at the first reference. The former part contains the account which has been received as true. If Sir Walter

Raleigh really was the husband of Elizabeth Throgmorton, there is an end of all scandal. Can any proof be given of the "secret marriage, time and place unknown, and probably came off in the year 1592"? I take these words to imply that no proof exists. That being so, upon what is the presumption based? No one doubts a subsequent marriage. The following distinct and painful allegation is in Prince's *Worthies of Devon*, in the Life of Sir Walter (p. 670, ed. 1810:—

"Sir Walter having new [no year mentioned] deserted his naval employ and become again a courtier, was not long after seized with the idle court disease of love: the unfortunate occasion of the worst action of his whole life, his devirginating one of the maids of honour—Elizabeth, daughter of Sir Nicholas Throgmorton, whom he afterwards married; for which he fell under a cloud, was banish'd the court and his mistress's favour [that is to say, Queen Elizabeth's], and for some months committed to prison."

Every one would be cordially glad if the statement which I have copied could be contradicted upon satisfactory evidence or presumption.

D. P.

Stuarts Lodge, Malvern Wells.

ANCIENT CHURCH INVENTORY AND ACCOUNTS (4th S. vi. 132, 310).—*Tenacles* are, of course, *tumblers*. W. surely means *ferinaculum* as the morse of the cope: for the word *tenacula* is unknown in mediæval ornaments. *Vystyme* is a contraction of vesper time; *pêsch*, of parish. The mitre was possibly for a boy bishop, and *seynuary* a reliquary.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

"SAPIENS EST FILIUS QUI NOVIT PATREM" (4th S. vi. 324).—DR. RAMAGE, quoting Homer (*Odyss.* l. 215-216), asks, "Is this idea to be found in any subsequent Greek or Latin writer?" I call to mind the converse in the last words of the following observation of Aristotle (*Eth. Nic.*, ix. 7, 7):—

Διὰ ταῦτα δὲ καὶ αἱ μητέρες φιλοτεκνότεραι ἐπινοοῦνται γὰρ ἡ γέννησις, καὶ μᾶλλον ἴσασιν ὅτι αὐτῶν.

JOHN HOSKYNs-ABRAHAM.

Combe Vicarage, near Woodstock.

The idea has been traced to Suidas, the lexicographer. *Vide* Schotti *Proverbia*, p. 549:—

"Ἡς μητὴρ ὡς αἷς καλεῖται. A matre tamquam hædus nomen habet. Erasm. vertit, Matris ut capra dicitur; et explicat, in spurios dictum videri, quorum pater incertus est, ideoque a matre nomen sortiantur. Vel si quis per lusum neget se patrem agnoscere, matrem scire."

BIBLIOTHECAR. CHETHAM.

SIR ISAAC NEWTON AND JUSTUS LIPSIUS (4th S. vi. 321).—I have always thought that probably Sir Isaac Newton, consciously or unconsciously, borrowed the similitude from John Milton, it being highly probable that John Milton, consciously or unconsciously, borrowed it from Justus Lipsius.

Newton "uttered" the "memorable sentiment a short time before his death:" he died on March 20, 1724. In *Paradise Regained*, bk. iv. 322-330, a poem published in 1671, Milton had written thus:—

"—— who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior
(And what he brings what needs he elsewhere seek?),
Uncertain and unsettled still remains,
Deep-versed in books, and shallow in himself,
Crude or intoxicate, collecting toys
And trifles for choice matters, worth a sponge,—
As children gathering pebbles on the shore."

The previous words of Christ should be read before those I quote from the poem. I have often wondered at never finding Newton's "memorable sentiment" quoted or alluded to, with mention of the fact that Milton had used the same similitude at least fifty-five years before.

JOHN HOSKYNs-ABRAHAM.

Combe Vicarage, near Woodstock.

"SKUNNER" (4th S. vi. 249, 330).—This word is certainly used in Scotland as a noun, and, according to my experience, oftener as a noun than as a verb; to *take a skunner* at one, is to take an irrepressible dislike to one. I could give a good anecdote of its use as a noun, but must respect your space.

W. T. M.

JAMES VI.'S NATURAL SON (4th S. vi. 287, 332.) The Prior of Coldinghame was not a son but the uncle of James VI. He was one of four illegitimate sons of James V.—all handsomely provided for out of church lands. In the *Letters of Protection and Maintenance* by the Prior and Convent of St. Andrews to the Prior and Convent of Pittenweem, dated August 5, 1550—

"James, the Commandator of St. Andrews [the future Regent Murray], exhorts the noble and venerable Lords, James, Commandator of Mellross and Kelso, Robert, Commandator of Halerudhous [afterwards Earl of Orkney], and John, Commandator, of Coldingham, his brother-german,"

to join him in his undertaking (*Records of the Isle of May*, p. cii. edited by Dr. John Stuart for the Scottish Antiquaries, 1868).

The Commandator of Coldinghame married Jean Hepburn, sister and heiress of the notorious Bothwell, and seems to have died before 1568, in which year his son Francis Stewart exchanged the priory of Coldinghame for the abbacy of Kelso (*Crawford's Lives*). He was created Earl of Bothwell in 1587 by James VI., and forfeited by the same king before 1593 for various misdemeanours. His male line became extinct in the person of his grandson, the "Bothwell" of *Old Mortality*; but in the female line it is understood that he is represented by the Stirlings of Glorat, Nova Scotia baronets.

I was not aware that the Prior of Coldinghame had a younger son Hercules; and it is very unlikely

that a man who died before 1566 could have a grandson engaged in Monmouth's rebellion. But the following will perhaps interest O. C.:—

"Jan^y 9th, 1593-4. Apud Edinburgh.

"*Hercules Scott*, bruthir germane to Francis, sumtyme Erll Bothwell [and others named], are severally ordained to be denounced rebels, for not appearing to answer concerning certain treasonable practices and conspiracies, devised and enterprised against His Majesty's person and estate."—*Pitcairn's Crim. Trials*, ii. 805.

How the brother *german* of Francis Stewart, Earl of Bothwell, comes to be Hercules Scott may be perhaps explained by some reader. It may be an error in the original record, for it does not appear as an erratum, or he may have changed his surname after his brother's forfeiture.

ANGLO-SCOTUS.

FRENCH CONVIVIAL SONG (4th S. vi. 104, 308.)

DR. DIXON is heartily thanked for his kind words for the communicated song, but much more so for those so friendly to the sender. He regrets that the song cannot be transferred to our tongue, and so do I. But if this cannot be done very exactly, I think the song may be at least attempted in English; and with this persuasion I send a translation, or imitation, to suit the tune, just made:—

"The public-house is my abode,
When I'm there I'm in my centre,
Never till twelve I take the road,
At the peep of day I re-enter,
At the peep of day (*twice*),
At the peep of day I re-enter.

"Gregory has a rare wide throat,
Drinks and swallows all, clean or dirty;
He has but one button on his coat,
But upon his nose he has thirty,
But upon his nose," &c.

"Be the places dear to our latest breath,
Where we drink with no misgiving,
Life without drinking is but death,
Dying while we drink is living,
Dying while we drink, &c.

(*His wife, who comes in.*)

"O you eternal pothouse sot!
Sack of wine, vile drunkard in it;
My broomstick soon shall be your lot,
If you don't come home this minute,
If you don't come home," &c.

In the French, in the third line of the last verse, *chabalet* was printed for *cher balai*, but it was no fault of the printer.

As DR. DIXON appears to relish these old French songs, and may have a collection of them, he could perhaps supply the remainder of one, of which I can only remember the following commencement:—

"J'aime à boire moi,
C'est là ma folie,
J'en conviens de bonne foi,
Chacun a sa manie." (*Catera devant.*)

F. C. H.

CHANGES IN NAMES: CUNNEEN, HEENAHAN, FAHY (3rd S. *passim*; 4th S. vi. 310.)—In some parts of Connaught the old Irish patronymic Cunneen has been changed into the English name Rabbit, even where the population all speak the Irish language; and in the same province the old Irish patronymic Heenahan has been changed by the same Irish-speaking population into, it is also thought, the more genteel English word Bird. Cunneen means Rabbit. Heenahan or Haineen means Bird. Fahy, too, has been changed into the more aristocratic-sounding Ó Fay.

MAURICE LENIHAN, M.R.I.A.

Limerick.

"MUNDUS UNIVERsus AGIT HISTRIONEM" (4th S. vi. 93, 143, 258, 329.)—The following passage from Erasmus *Moria Encomium* (edit. Becker, 1780, p. 98) may be added as another parallel:—

"Porro mortalium vita omnis quid aliud est, quam fabula quæpiam, in quâ alii aliis obiecti personis procedunt, aguntque suas quisque partes, donec choragus educat e proscenio?" &c.

C. W. BINGHAM.

MARMALADE (4th S. vi. 234, 307.)—I have often entered a protest with my grocer against his calling orange and other conserves by the name of *marmalade*, of which they are only imitations, and ought to be called *orange marmalade*, &c.; just as the hundred and one imitations of wine are called ginger wine, elder wine, &c. I am glad to find from the communication of HERMENTRUDE that the real, true, old marmalade can be traced back so far as the time of Henry VIII. Marmalade was originally made of quinces; and in my childhood, which reaches farther back than the present century, no other was known but that made of quinces. It is only of late years that an imitation has come into use, made with oranges—and too often adulterated with boiled or roasted apples—which I can never bear to hear called by the sole name of *marmalade*.

F. C. H.

Marmalade really means "quince jam," from Sp. *marmela*, a quince.

W. L. B.

EARLY LONDON THEATRES: "THE DEVIL IS AN ASS" (4th S. vi. 216, 306.)—The version I heard differs from that of MR. GEORGE RANKIN. The performance of this play is too learned a suggestion.

At the time in question impious persons were in the habit of going to the play on a Sunday, and this we know to have been an old practice. Such was the height of profanity, that they were not afraid on a Sunday to introduce a dance of nine devils [my devils were nine]. These nine actors were masked. All went on well for some time, until the dance was thrown into a confusion, and it was found there was a tenth dancer like

the others. The spectators and manager were indignant; and the latter, to settle the trouble, called on the artists to unmask. Nine did so, but the tenth showed himself as the real devil, and went off in a flash of flame, carrying off the roof. I did not understand that the playhouse was burnt, but that the people took the kindly warning given them, and abandoned the playhouse and Sunday performances.

The legend applies to Golden Lane, but, like the legends of Olympus, to other Playhouse Yards also.

HYDE CLARKE.

MALTESE CROSS: BADGE OF THE 60TH RIFLES (4th S. v. 295, 476, 548; vi. 36, 164, 256, 332).—OLD GREEN JACKET is quite right, inasmuch as the connection with Hompesch is rather discreditable. The 60th does not require such an historic patron, having by its own gallantry raised itself from being the "American" regiment to be styled as at present "The King's Royal," &c.

Apropos, it seems a great blot on the glowing annals of distinguished corps, that it is precisely the individuals that inscribe them who are most ignored in the connection, and who, on the return of regiments from service, are at once, as regards the officers, replaced by the aristocracy of wealth which buys the fame of the other. Hence that absorption of the individual in the body corporate which is called *esprit de corps*—a good feeling, no doubt, but an inversion of the original relations between the two.

S. seems to be favourable to neither claimants, and evidently means covertly "similia similibus curantur."

CHANTICLEER.

BREWISS (4th S. vi. 230, 290, 355).—I am unable to give your correspondent "a reference to any early printed account of this dish"; but in the north of Fifeshire, towards the end of the last century, a dish of oatmeal cakes fried in butter was the dainty provided for friends and visitors on the occasion of the birth of a child, and it was known by the name of "butter-saps." To say that you had been at "the butter-saps" was equivalent to saying that you had been present at the rejoicing on the occasion of the birth of a child. This name (butter-saps) does not occur in Jamieson's *Scot. Dict.*; but under *Brughtins* and *Brughten-cake* there is an account of an exactly similar dish. He refers the origin of the term to Teutonic *bruwet*, equivalent to pottage. L.

In this district *brevis* is made by boiling a blackpudding and some suet together. Broken oatcakes are then steeped in the broth. There is a popular couplet on the dish:—

"Owdum * breawis, weet un' warm,
A great blackpuddin' us thick us my arm."

W. R. DRENNAN.

Athenæum, Manchester.

* i. e. Oldham.

THE WORD "PONY" (3rd S. ix. 59; 4th S. vi. 309).—Probably the same as *piny*, *puaine*, from *puiné*, *puinée*, i. e. *puis-né -née*.

R. S. CHARNOCK.

Gray's Inn.

An earlier edition of Bailey's *Dictionary* has escaped DR. DIXON's research. It is in my possession, described thus in the title-page: "The Second Edition, with numerous Additions and Improvements." It is printed in London, "M, DCC, XXXVI." It gives—"Pony, a little Scotch horse."

CHARLES THIRIOLD.

Cambridge.

I quote the following from the "*Dictionnaire Royal, Anglois-François et François-Anglois*. . . par Mr. Boyer, 1727":—

"† PONT, subet. (a little Scotch horse), un Bidet, un petit Cheval d'Écosse."

The †, we are told, indicates "a mean or vulgar word or expression."

In the *Gentleman's Magazine* for 1778: "*Poney*, by which we mean a small horse, is derived from the French *puisé*."

When Robert the Bruce slew Sir Henry de Bohun, the king was riding on a pony. What word do the earlier Scottish writers use here? *Pony*, if I am not mistaken. I have, however, no means at hand of settling the question. K. P. D. E.

"STILL WATERS RUN DEEP" (4th S. iv. and v. *passim*; vi. 185, 257).—I cannot agree with MR. TEW as to this proverb deriving its origin from the quoted sentence, "*Altissima queque flumina minimo sono labuntur*." I have not the context; but I take the meaning to be, that the *highest* = the most renowned = the most celebrated rivers make the least sound. Such a remark is true with respect to several of the great Continental rivers with which Quintus Curtius would be acquainted, as the Danube, the Po, the Brenta, &c. The idea of Quintus Curtius seems to be, that individuals who, from rank or talent, fill exalted stations, often resemble *altissima flumina*, and pass through life in a quiet unobtrusive manner. Our proverb has a different meaning, and can be best explained by another proverb, "He's not such a fool as he looks." Both these last-named proverbs are applied to persons whose quiet demeanours and sheepish looks often mask cunning or something worse. Modesty and diffidence seem to be hinted at in the line of Quintus Curtius. The German proverb is often quoted "*Stille Wasser gründen tief*," i. e. are grounded deep, or have a deep foundation. I will make one remark in conclusion: Though "N. & Q." is a medium of intercommunication for learned men, it must not be taken for granted that all its readers are classical scholars. I would therefore suggest to MR. TEW that whenever he deems it necessary to translate a Greek or Latin sentence he should be as literal as pos-

sible. The paraphrase or amplification can follow the *verbatim et literatim*. MR. TEW cannot have forgotten how a respected clerical correspondent of "N. & Q." was blamed for giving a too paraphrastic rendering of a sentence in Martin Luther's writings.

STEPHEN JACKSON.

["The deepest rivers *always* flow with the least sound" is a literal translation of the passage in question.—Ed.]

NAVY (4th S. v. 554; vi. 182, 264, 312.)—In Skipton-in-Craven the canal is vulgarly called "the navy." The horse-path, or towing-path, is always "the navy bank;" a bridge in Mill-hill Street is "the navy brig;" and a garden on one of the slopes of the canal was always called "the navy garden." An old maiden lady (long since departed), a Miss S——, and who had a great reputation as a Malaprop, thought *navy* was very vulgar, and so she always spoke of the canal as the *navy*. Poor Miss S——, she had in her little garden a hedge of *Ligustrum vulgare*, and the polite way that she used to speak of it will never be forgotten. The English name had an *improved* pronunciation.

STEPHEN JACKSON.

"THY WISH WAS FATHER," ETC. (4th S. iv. 435; v. 106, 609; vi. 101, 312.)—I am obliged to MR. CHANDLER for some passages to illustrate this commonplace. It is necessary, however, for my purpose that the references should be accurate, and I am sorry to find that there is a mistake in two of them. Arrian, *Anab.* vii. 1, 3, he will find, if he refer to my note ("N. & Q." 4th S. vi. 101, not v. 101), ought to be 1, 7. As to the quotation from Quintilian (vi. 2, 5), I cannot discover it. Can he assist me? My edition is by Rollin, Par. 1809. These quotations are for a literary purpose, and I have to thank many of your learned correspondents for their valuable suggestions.

CRAUFORD TAIT RAMAGE.

THE LAND OF CAKES (4th S. vi. 301.)—The meaning is, the land of oat cakes.

P. P.

THE IRISH REFORMATION (4th S. vi. 343.)—Let me inform MR. LLOYD that the article in the *British Critic* (January, 1828) was by the late George Miller, D.D., Vicar-general of Armagh. A list of Dr. Miller's writings, supplied by me, appeared in "N. & Q." (4th S. iii. 187, 188); and the article in question was not omitted. It has not been reprinted. Your correspondent may be glad to be referred likewise to the memoir prefixed to the fourth volume of the third edition of Dr. Miller's *History, Philosophically Illustrated, from the Fall of the Roman Empire to the French Revolution*. Lond. 1848-49.

ABHBA.

THE LUCK OF EDENHALL: PHILIP DUKE OF WHARTON (4th S. vi. 278, 332.)—Where can a poem with reference to the "Luck of Edenhall," said to be written by this nobleman, be found,

which I remember to have read many years ago? * He was, as is well known, one of the most talented and unfortunately one of the most dissipated men of his time. He died at a convent in Spain, at the early age of thirty-two years, in 1731, and by his death one of the most ancient families in the North of England became extinct. Pope has given an unenviable immortality to his character in the following lines:—

"Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise;
Born with what'er could win it from the wise,
Women or fools must like him or he die."

Moral Essays, l. line 180 et seq.

The poem sought for is unquestionably alluded to in the Latin sapphics of Antony Alsop in a scarce book in my possession. They are addressed by Alsop to his friend Sir John Dolben of Finedon, in the county of Northampton, and from them I quote two or three stanzas:—

"Canticum quod Dux † animante Bacchi
Numine inflatus cecinit, relegi;
Canticum pulchræ sobolem parentis
Non inhonestam.

"Chivis campos, procerumque in armis
Grande par, quis non Britonum recenset?
Quæ Withringtonum reticebit ætas
Crure minore?

"En novi heroes! nova lis! nec alter
Deficit vates: Comitem † Ducemque
Cumbriæ cantant pueri, additosque
Haustibus haustus.

"Quis struem illius spoliisque noctis
Narret? hic fuses calices, vitrique
Fragmina: hinc vulgi procerumque mixtim
Corpora, fundo," &c.

Alsop, the author, died in 1726 at Brightwell, in Berkshire, of which parish he was rector, and his Latin odes were edited and published by Sir Francis Bernard in 1752. (See *Alumni Westmonasterienses*, edit. 1852, p. 215.)

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

B. W. G. will find a version of the interesting ballad in Mr. Walter White's *Northumberland and the Border*, pp. 25-28. In this version it is a little foot-page who carries off the cup, and with remarkable consequences.

X. P. D.

"BUMPER SQUIRE JONES" (4th S. vi. 300, 307.) Perhaps it may be worth noting, as an indication of the once popular nature of this song, that Smollett in his *Peregrine Pickle* mentions it. This occurs in the humorous description of the "Banquet after the manner of the Ancients," when

[* The poem is printed in Burke's *Patrician*, iv. 358; Ritson's *Select Collection of English Songs*, and the *Gent. Mag.* lxi. (ii.) 721.—Ed.]

† "Dux," the Duke of Wharton.

‡ "Comitem," the Earl of Harrold, eldest son of the Duke of Kent—a dukedom at that time held by the De Grey family.

Mr. Pallet the painter favours the company with the song of "Bumper Squire Jones." *Peregrine Pickle* was originally published in 1751.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

"GOD MADE MAN," ETC. (4th S. vi. 345.)—The lines which F. S. heard at Lower Gornal (not Gomal), near Dudley, are, I suspect, to be heard in most parts of England, though in varied forms, as is usual in these old sayings. The lines as proclaimed by the caravan jester are incorrect, and in fact nonsense; for it is nothing less to talk of money making bees, and honey making the devil. The form which the lines take in the East of England is this:—

"God made man, and man made money;
God made bees, and bees made honey;
God made Satan, and Satan made sin;
God made a hole, and put Satan in."

But in Dorsetshire and the Western Counties the last two lines are very different; *e. g.*—

"God made man, &c.
God made bees, &c.
God made a little man to plough and to sow;
God made a little boy to keep away the crow;
God made a woman to brew and to bake;
God made a little maid to eat a plum cake."

F. C. H.

GEORGE CRUIKSHANK (4th S. vi. 343.)—Of the nineteen volumes of which that admirable set of books "Roscoe's Novelists' Library" consists, seventeen were illustrated by George Cruikshank. The two in which he was not concerned are *The Life and Adventures of Robinson Crusoe*, which have illustrations on india-paper by Strutt and others.

It is worthy of remark that in this series the numbering of volumes 1 and 2 is repeated—that is, after *Robinson Crusoe* appeared as volumes 1 and 2 of the "Novelists' Library," the two succeeding works (*Humphrey Clinker* and *Roderick Random*) were also issued as volumes 1 and 2 of the set.

There can be no doubt that Defoe's story was the first published, as an advertisement in the duplicated No. 1 volume refers to it as already out. *Humphrey Clinker* (the second No. 1 volume) was illustrated by George Cruikshank, as were all the subsequent issues. As a matter of fact, therefore, George Cruikshank never discontinued his connection with the work, but two volumes were published before he commenced it. It would appear that the publishers made a change in their original plan, for the advertisement prefixed to *Robinson Crusoe* states that the "Novelists' Library," edited by Thomas Roscoe, will be illustrated "from designs, original and selected," by "Jacob George Strutt," who, as I have already said, was concerned in the first two volumes. The advertisement to *Humphrey Clinker* is iden-

tically the same as that to *Robinson Crusoe*, except that the name of George Cruikshank appears in place of J. G. Strutt; and a paragraph is added stating that he, G. Cruikshank, "is engaged to illustrate the whole series of the 'Novelists' Library,'" which, with the exception mentioned, he did.

Owing probably to the duplicate numbering, it is not uncommon to see seventeen volumes announced as a "complete set," but no collection can be properly so called without the now rather scarce volumes of *Robinson Crusoe*. The volumes appeared monthly, the first issue being in May 1831.

CHARLES WYLLIE.

Earl's Terrace, Kensington, W.

VICTOR HUGO (3rd S. ix. 510.)—The following lines, written by Victor Hugo in August 1832, forcibly depict the state of his feelings in reflecting on the aspect of the political world in France at that time, and are doubly interesting now when viewed in connection with his recent reappearance in public life at Paris. The translator has aimed at giving the spirit, if not the very letter, of the original verses:—

"O God, if France be still thy guardian care,
Oh! spare these combats, never ceasing, spare!
The thrones that now are reared, anon now broke;
The rights we render, and anon revoke;
The muddy stream of laws, ideas, needs,
Flooding our social life as it proceeds;
Opposing tribunals, even when seeming one—
Soft, yielding plaster, put in place of stone;
Wave chasing wave in endless ebb and flow;
War darker still and deeper in its woe;
One party out, another hardly in,
And straight new views their evil feuds begin;
The great man's pressure on the poor for gold,
Rumours uncertain, conflicts, cries untold;
Dark systems hatched in secret and in fear,
Telling of hate and strife to every ear,
That even to midnight's sleep no peace is given,
While murderous cannon through our streets are driven."

J. MACRAY.

Oxford.

P.S. I ought to have commenced this "notelet" by replying to your correspondent F. G. W., but had not observed his query till this moment, such is the *embarras de richesse* in "N. & Q." There is a copy in the library of the Taylor Institution here of a French work descriptive of Victor Hugo's house (Hauteville House) in Guernsey. The following is the title of the work, which is a thin volume in 8vo of sixty-eight pages, beautifully printed, with twelve engravings in *eau-forte*—"*Chez Victor Hugo, par un Passant, avec 12 Eau-fortes, par M. Maxime Lalanne, Paris, 1864.*" One of the engravings represents the poet in his garden, and the others are views of his house, various parts of its interior, and of St. Peter-Port. From the plates, Hauteville House appears to be meublée quite in the style of the *moyen âge*.

LYSIENSIS (4th S. vi. 344.)—May not this have been intended to mean a native of Lisi, a town in France near Meaux? It was common when this author wrote to Latinise proper names. The surname was perhaps Jumeau, and the author a native of Lisi, and so he might call himself *Geminus Lysiensis*. Of course this is all conjecture, but it is often by such conjectures that we arrive finally at truth. F. C. H.

Whilst reading a few days ago some of the works of Livy, I came across the word "Lysis" (bk. xxxviii. ch. xv.), which I think must be identical with the word that has so perplexed your correspondent. It is a river in hither Asia.

T. THISELTON DYER.

MEDAL OF GEORGE III. (4th S. vi. 344.)—E. V. is informed that the above so called is only a counter of no value. GILBERT.

THE MISTLETOE: BROOMRAPE (4th S. vi. 272.) It is hardly likely that, were there any specific difference between the mistletoe of the oak and that of the *acacia* and *Pinus sylvestris*, it would have hitherto escaped the attention of botanists. So much extra-botanical interest attaches to the growth of the mistletoe on the oak that it may be worth while noting in "N. & Q." the following instances of its occurrence which have been recorded by Dr. Bull in the *Journal of Botany*:—

- "1. The oak at Eastnor, near Malvern; several branches.
2. The oak at Tedstone Delamere.
3. Oak at Badams Court, Sedbury Park, near Chipping.
4. Oak at Burningfold Farm, Dunsfold, Surrey.
5. Oak in Hackwood Park, near Basingstoke.
6. Oak not far from Plymouth, by the side of the South Devon Railway.
7. The Frampton Seven Oak.
8. Oak at Haven, in Deerfold Forest, Herefordshire."

JAMES BRITTEN, F.L.S.

Herbarium, Kew.

STOCK WORDS AND PHRASES: "THE BITTER END" (4th S. vi. 340.)—I greatly sympathise with JAYDEE in almost all he says; but he is engaged in a vain attempt. Usage will be too strong for him or for any one, and all the phrases he notices are getting more and more into vogue.

"The bitter end," to my mind a very silly and unmeaning phrase, is of American origin, and I think dates from the civil war.

"Supreme" is an ignorant Gallicism.

But I do not see why "hide his time" is in any way affected or peculiar. See Johnson.

In conclusion, in Walpole's *Letters* is a list of new fangled words in his time, most of which, including the verb "to notice," have long since become established.

"Usus,

Quem penes arbitrium est, et jus, et norma loquendi."

LYTTELTON.

Hagley, Stourbridge.

Some years ago an onslaught was made on an epidemic of Latin phrases; and as, in natural history, the suppression of one race leads to the increase of another, so the decay of the dead languages in popular literature led to a swarm of French and German words lighting on the broad-sheets of our periodicals. Then came the so-called Anglo-Saxon style, the monosyllabic purity of which was corrected by the Johnsonian, a variation of which latter, again (originally popularised, I believe, by the Wizard of the North—not Sir Walter—who used to advertise his "prestigious palimpsestia"), appeared in the use, on every ordinary occasion, of such words as "vaticination," "reticence," "proclivity," &c. Then came the reaction of idiomatic English, and the use of "dodge," "shirk," "chum," &c. But public opinion again veered round to the "sadly profound style," where everything is "large," "bland," "truthful," "loving"; where "great honest eyes," "big sorrows," "loving hearts," &c. are abounding.

Shakespeare—or, I should rather say, "the bard of Avon"—somewhere tells us of those who, at a "feast of learning," had stolen the scraps. In our patchwork language such scraps are often very convenient. *Periods* must have their characteristics; and therefore, while, so to speak, "we are in Rome"—or ought I not to say the "*Leonine* city"?—let us do as the *Leonines*. S.

"GUP" (4th S. vi. 343.)—The meaning of *gup* is "chatting," or "common report." In India it is the custom for Europeans at stations to meet at the "chota haziire," *Anglice* "early breakfast table, and there learn any items of news. "Let us go and hear the *gup* at the 19th mess," for instance, would mean "Let us go and hear at the 19th mess what is going on." So the "*gup* at Bombay" would mean the common report at Bombay. JAMES KNOX.

Southsea.

DAM, WIFE, OR MOTHER (4th S. vi. 356.)—Referring to MR. ADDIS's paper, I think that the derivation of this word clearly bespeaks its meaning. $\Delta\mu\alpha\rho$ à $\delta\alpha\upsilon\delta\alpha$ = *one tamed*, or like the Latin conjux = *under the yoke*. Liddell and Scott give $\Delta\mu\alpha\mu$, $\delta\mu\alpha\mu$, $\delta\mu\alpha\mu\alpha\iota$, $\delta\mu\alpha\iota$, &c.; Sanskrit, *damyāmi*; Lat. *domo*; Goth. *gatanjan* (to tame); Old H. G. *zamōn* (zähmen). To which possibly may be traced the Latin *dama* and our English *dame*. As opposed to $\delta\mu\alpha\mu$, a *married*, we have $\delta\delta\mu\alpha\mu$, $\delta\delta\mu\alpha\mu\alpha\iota$, a *single* woman. Thus by Sophocles (*Elect.* 1239) Diana is styled $\delta\delta\mu\alpha\mu\alpha\iota$ αἰὲν Ἀφροδίτην. Looking to the etymology, I cannot help thinking that the true meaning is *wife*, not *mother*. Yet our translators always take it as the latter. Thus in Exod. xxii. 30, and Lev. xxii. 27, $\tau\alpha\upsilon\tau\alpha$ $\kappa\upsilon\phi\alpha\varsigma$ $\tau\epsilon\tau\alpha\iota$ $\kappa\alpha\iota$ $\tau\eta\eta$ $\mu\eta\tau\epsilon\rho\alpha$, they give for the rendering *dam*; so also in Deut. xxii. 6. Old Thomas Fuller, too,

takes it in this sense. In his character of "The true Gentleman" (*The Holy State*), he says,—

"When a pippin is planted on a pippin-stock, the fruit growing thence is called a 'renate' (rennet), a most delicious apple, as both by sire and dam well-descended."

Milton (*Par. Lost*, bk. II. 762-767) makes Sin the wife of Satan, but much after this fashion:—

"Lucretia nomine, sed re
Thais. Alexandri filia, sponsa, nurus."

EDMUND TEW, M.A.

"WING AND IVINGHOE" (4th S. vi. 277, 331.)
My version differed a little from MR. PICKFORD'S.
It was:—

"Tring, Wing, and Ivinghoe,
All for striking of a blow,
These Hampden did forego,
And glad he could escape so."

The story further ran that the blow was given at tennis by Hampden to Henry Prince of Wales, son to James I. LYDIARD.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Lives of the Lord Chancellors and Keepers of the Great Seal of Ireland, from the earliest Times to the Reign of Queen Victoria. By J. Roderick O'Flanagan, M.R.I.A., Author of "Recollections of the Irish Bar"; "The Bar Life of O'Connell," &c. In two Volumes. (Longmans.)

This work, which is appropriately dedicated to Lord O'Hagan, the present Lord High Chancellor of Ireland, was commenced some quarter of a century since, when the author, encouraged by the success which had attended Lord Campbell's *Lives of the English Chancellors*, determined to compile a similar work in reference to the Lord Chancellors and Keepers of the Great Seal in Ireland. When, however, he had made considerable progress in his book, he was startled by the report that a rival work was in preparation by a rival with whom he could not hope to compete successfully—Lord Campbell, to whom, therefore, he at once offered the free use of his collections. Lord Campbell declined to avail himself of them; and it now appears, never wrote a line of the projected biographies. Mr. O'Flanagan, finding the field open to him, has applied himself with great industry to the completion of his task, in which he has been encouraged by the liberality of many of the representatives of the distinguished men who have held the Great Seal in the sister country. The first volume, containing the lives of the Chancellors from the earliest he could trace, down to Sir Constantine Phipps, like the earlier volumes of Lord Campbell's work, is from obvious reasons the least interesting; and as, from the absence of legal reports, the lives of the early Chancellors are necessarily meagre, Mr. O'Flanagan has very wisely endeavoured to give interest to these memoirs by narrating some of the stirring historic events in which they took part. The second volume, which commences with the life of Lord Chancellor Brodrick, Viscount Midleton, and ends with that of Lord Plunket, will be read with great interest. Surely the cup of Ireland's satisfaction ought now to fall. The Church question is settled, the Land question is settled; and now she has the Lives of her Chancellors

written by an Irishman and a Roman Catholic in a way to make the book a fit pendant to the highly popular work on which it has been modelled.

Ancient Spanish Ballads, Historical and Romantic. Translated by J. G. Lockhart. New Edition. With Portrait and Illustrations. (Murray.)

Nearly half a century has elapsed since the accomplished son-in-law and biographer of Sir Walter Scott first gave to the world his spirited translations from the Early Spanish Ballads, and the popularity which they at once achieved is not diminished one jot. It would be difficult to do anything to increase the favour in which the book stands with the public; but if it were possible, Mr. Murray has certainly hit upon the right method in issuing a new and cheap edition like the present, profusely illustrated, and with a striking portrait of Lockhart.

The Poems of Thomas Carew, Sewer in Ordinary to Charles I. and a Gentleman of his Privy Chamber. Now first collected and edited, with Notes and Memoir, by W. Carew Hazlitt. The text formed from a Collection of all the old printed Copies and many Early MSS. (Roxburghe Library.)

If Mr. Hazlitt had been anxious to think of a volume calculated to give popularity to the Roxburghe Library, he would have experienced considerable difficulty in hitting upon one more likely to effect his object than that which he has so happily chosen. The Poems of Thomas Carew will be read and admired as long as a taste for English poetry remains among us; and though these poems have gone through some seven editions, with more or less attempts at careful superintendence on the part of editors and publishers, Mr. Hazlitt is fully justified in saying that "a new edition, with such improvements as could be introduced, is a want and desideratum in our early literature." Mr. Hazlitt has obviously taken great pains to make the book before us supply that want. He has collated the seven editions and seventeen MSS. for new readings and new poems. He has given us the bibliography of the works, and collected from various sources the somewhat scanty materials for the poet's biography, and so has produced the most complete edition of Carew which has yet appeared, and as such he deserves our thanks. But the book bears signs of haste or oversight, which we regret. One instance is so marked that we cannot understand how it escaped Mr. Hazlitt's attention. He was disappointed when searching at St. James's, Piccadilly, for the register of Carew's death (which is presumed to have taken place in 1638), to find that the register commenced only in 1685. But it was only at that time that the parish of St. James's was formed out of St. Martin's-in-the-Fields. We wonder that this did not show him that he was altogether on a wrong scent, and that the King Street where Carew lived and probably died, was not King Street, St. James's (which was not built till long after Carew's death), but King Street, Westminster—the street leading to the Houses of Parliament—as Davenant's lines clearly show: "There will be seen in King Street (where thou ly'st)

More triumphs then in days of Parliament";—the street in which a greater poet even than Carew had lived and died—Edmund Spenser. Still we thank Mr. Hazlitt for a very interesting volume.

THE family of the late Rev. H. V. Elliott have given to the town of Brighton his valuable theological library of between three and four thousand volumes. In addition to Mr. Elliott's library there are hundreds of other volumes stored away in the Pavilion, and the *Brighton Gazette* is assured that there are many libraries ready for presentation, if the townspeople will only accept,

properly store, and give the public the benefit of them, by the adoption of the Public Libraries Act. We trust Brighton will not lay itself open to the reproach which Staffordshire has brought upon itself, by its rejection of Mr. Salt's magnificent bequest.

PALESTINE EXPLORATION FUND.—*The Times* of Monday contains a long and interesting Report, from Mr. E. H. Palmer, M.A., of St. John's College, Cambridge, who has recently returned from an investigation of the "Desert of the Wanderings" and the country of Moab, in which he was materially assisted by a grant from the Palestine Exploration Fund. Mr. Palmer thinks that a general survey of Palestine is much needed, and that even a reconnaissance undertaken by experienced engineer officers would be invaluable in its results. At present, he says, the inhabited portion of the Holy Land, containing so many important and well-authenticated sites of Scripture history, is less known than the desert itself. Mr. Palmer has obtained copies of some inscriptions found at Hamât, the ancient Hamath, and urges the propriety of sending out some one to secure accurate copies of the numerous similar inscriptions to be found scattered through the country.

A very limited impression of the scarce Scotch play, called *Marciano; or, the Discovery*, referred to by our able correspondent J. M. (4th S. vi. Sep. 17, 1870), is about to be reprinted, with an Introductory notice by Mr. W. H. Logan of Berwick-on-Tweed.

On Wednesday, Nov. 2, Mr. John Henry Parker, Hon. M.A. and F.S.A., &c., gave an Inaugural Lecture on the History, the Present State, and the Future Prospects of the Ashmolean Museum, as now proposed to be used for the assistance of the students of History and Archaeology. It was addressed to the Members of the Oxford Architectural and Historical Society. He said that he hoped to give new life to the museum and to the society, by combining them together. The contents of the museum, with the addition of the large collection of 2000 historical photographs now being arranged in it, would afford an ample supply of subjects for study, and illustrations of them. The different members of the society could study them, each taking up and following out his own branch, and when he had mastered it, giving a lecture or a paper upon it, for the benefit of the other members who had not had the same opportunity of studying it. The collection of objects of interest now in the museum, although not a large one, is well selected, and affords a great deal of information. The photographs supply what was wanting, and illustrate the History of Architecture, Sculpture, and Painting, for the first thousand years of the Christian era, in a manner that could be done nowhere but in Rome. The idea is mainly taken from the valuable work of D'Agincourt, *The History of Art, from Existing Remains*; but the value of that excellent work is much depreciated by the bad engravings of the last century: this series of photographs will take their place, and illustrate the subjects in a far better manner.

STRASBURG.—It is fortunate, so far, for the history of Strasburg, that the first volume of an edition of its ancient chronicles, from the fourteenth to the sixteenth centuries, was published early in the present year before the destruction of the libraries of that unfortunate city. It is to be hoped that the learned editor, Dr. Hegel, has completed his laborious task, to which he devoted part of the years 1866, 1867, and 1868, before the burning of the library, and the total loss of other sources of research and information deprived him of the means of continuing his valuable work, which forms part of a series of the "Chronicles of German Cities," now in course of publication.

ANNUAL INTERNATIONAL EXHIBITIONS.—Her Majesty's Commissioners for the Exhibition of 1861, notify that an Act intitled "The Protection of Inventions Act, 1870," 83 & 84 Vic. cap. 27, has been passed for the protection, amongst other things, of the Exhibitors at the Annual International Exhibitions, and contains provisions similar in character to those which were effectual for the protection of inventors at the Exhibition of 1862 in pursuance of "The Protection of Inventions and Designs Amendment Act, 1862."

MR. BENJAMIN BENSLEY.—We have to chronicle this week the death of a member of a family intimately connected for the last century with the London press. Mr. Benjamin Bensley, who died in the Charterhouse on Nov. 2, 1870, was the son of Thomas Bensley (obit. Sept. 11, 1835), who, as his contemporary, Mr. Nichols, observes in his *Literary Anecdotes*, "demonstrated to foreigners that the English press can rival, and even excel, the finest works that have graced the continental annals of typography." Mr. Thomas Bensley, sen., in 1783, became the next door neighbour in Bolt Court, Fleet Street, to Dr. Johnson, whom of course he often saw, and whose funeral he witnessed. In 1814 Mr. Thomas Bensley appropriated both Dr. Johnson's residence and his own for printing purposes, which were destroyed by fire in 1819. In Feb. 1857, the circumstances of his son, Mr. Benjamin Bensley being much reduced, Earl Russell (then Lord John), nominated him to a vacancy in his gift to the Charterhouse, where in its chapel his funeral obsequies were observed on Monday last (Nov. 7), and his remains conveyed into the country for interment.

Two Essays by Dr. Newman, "On the Miracles of Scripture," and "On the Ecclesiastical Miracles," have just been published, uniform with the recent edition of his Sermons.

SUPPOSED SHAKESPEAREAN DISCOVERY.—We have received the following from a correspondent:—"A copy of North's translations of Plutarch's Lives, the work from which it is generally supposed that Shakespeare derived the materials for his three Roman Plays, *Julius Caesar*, *Coriolanus*, and *Antony and Cleopatra*, has lately come into possession of the Greenock Library, Watt Monument, and, from certain internal indications, the librarian, Mr. Paton, is led to believe that it is the very volume which Shakespeare used in the compilation of his plays. The book contains an autograph motto, 'Vive ut vivas,' the initials 'W. S.,' and the price of the book, 'Pretiu-8s,' written across the head of the title-page. It is stated that Shakespeare's crest was a falcon holding a spear, but that his motto has never been ascertained, whilst at least three families with the falcon for a crest adopt this motto. Mr. Paton states that the lives (Brutus, &c.) bearing on the above plays appear to have been studied almost to the exclusion of the others. It has been remarked that Shakespeare's adherence to North's translation of Plutarch is almost literal in the assassination scene except in one instance—the use of the words 'Et tu Brute.' Exactly at this very part of the volume appear in the margin, apparently in the handwriting of the autograph, the words 'Brute—Brutus' enclosed in brackets. We shall be glad to hear that this book has been placed in competent hands for the purpose of investigation."—We must remind our good friends at Glasgow of two facts—first, that Shakespeare had a motto, for Dethick's grant of arms to William Shakespeare shows the motto "Non sanz droict," and secondly, that *Julius Caesar* is supposed by Malone to have been written in 1607, and by Collier as early as 1608—years before this edition of North's Plutarch issued from the press.

THE Trustees of the British Museum have appointed Mr. R. S. Poole, assistant-keeper of the department of coins and medals, to the keepership of that department, vacant by the resignation of Mr. W. S. W. Vaux. Mr. Poole entered the British Museum in 1862.

It is proposed to elect Mr. W. Spottiswoode, F.R.S., President for the ensuing year of the London Mathematical Society, and Professors Cayley, F.R.S., Henrici, and H. J. S. Smith, F.R.S., Vice-Presidents. Messrs C. W. Merrifield and Moulton are proposed as the new members of the council.

THE Provost and Fellows of Queen's College, Oxford, have elected the Rev. Professor J. J. S. Brewer an Honorary Fellow of their society.

GLASGOW UNIVERSITY.—On Monday last the new buildings of this University, on Gilmore Hill, were opened by the Chancellor, the Duke of Montrose, in the presence of a distinguished company, and about 1300 students. The old buildings were situated in one of the worst and most inaccessible parts of the town, and the present pile owes its existence to their having been taken by a railway company. At the opening it was stated that from subscriptions and from government 254,000*l.* had been obtained, and 117,000*l.* had been received for the ground upon which the old college stood. The new hospitals, in connection with the University, will cost at least 30,000*l.*, and the college-hall 60,000*l.* We regret to add that, owing to severe illness which still confines him to the deanery at Chester, Mr. George Gilbert Scott was unable to be present at the inauguration of the building, which is one of the products of his masterly hand.

MESSRS. POWELL, the eminent glass manufacturers of Whitefriars, have set an example well worthy of being followed by similar firms—viz. by having offered to execute, free of expense, and as their contribution to the decoration of St. Paul's, a portion of the panel-work of the wall beneath the Cotton Memorial Window just put up in the south aisle of the Cathedral. We need hardly add that this most liberal offer has been accepted unanimously by the committee, and that the gentlemen in question have been thanked for their liberal donation.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE ARITHMETIC OF ANNUITIES AND LIFE ASSURANCE, by Edw. Baylis. London, 1844.

JARDIN'S NATURALISTS' LIBRARY. Complete set.

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MEMOIRS OF THE COURT OF ENGLAND DURING THE REIGN OF THE STUARTS, by John Henslow Jones. In boards. Original Edition.

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PIRE'S HORACE. 2 Vols.

Wanted by Mr. Thomas Scott, Bookbinder, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

NELL GWYN will form the subject of a very interesting article in our next number.

R. W. D. W. are very grateful for the compliment. But if we printed the proposal, would it not be suggested, and very naturally, that the vera effigies should be executed in brass?

F. C. CLAYTON. The documents relative to *Hannah Lightfoot* have already been printed by us. See "N. & Q." 3rd S. xii. 87.

NEW SUBSCRIBERS. There have been several conjectures as to the origin of the letters *M* and *N* in the church service; e. g. (1.) That they are alphabetical signs to represent indefinite and variable names. (2.) That *M* may stand for Mary, and *N* for nuptia. (3.) That they are the middle letters of the alphabet, and are adopted like *A. B.* in our Acts of Parliament. See "N. & Q." 1st S. i. 476; ii. 611, iii. 388, 487.

J. N. (Melbourne). George Pine's fabulous island has been exploded in "N. & Q." 3rd S. ii. 471.

T. T. DYER. The origin of the *Sin-cater* is supposed to have been taken from the escape-post in *Lectures*, xvi. 31, 32. *Cosmopolitani* Antiquities, ii. 247, edit. 1849; *Gent. Mag.* xii. (1.) 122; and "N. & Q." 1st S. iv. 211; ii. 380, 541.

AN OLD SUBSCRIBER. The oft-quoted line, "*Clarum et venerabile nomen*," &c., will be found in *Lucan*, *Pharsalia*, lib. ix. 288.

"JESUS LOVER OF MY SOUL."—HERMEXTER is correct, according to Dean Aylmer's "*The Year of Fraunce*," in assigning this hymn to Chertsey, and not to Tyngham, as was recently done by our friend MR. MACRAE.

"DUMB WIFE," &c.—We are much obliged to MR. PERCY for another version of this ballad, but he will find that we referred to it at the end of our note.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Bookellers and Newsmen, price 1*s.* 6*d.*; or, free by post, direct from the Publisher, for 1*s.* 6*d.*

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Notes.

LETTERS OF NELL GWYN.

Of the famous Nell Gwyn, one of the most interesting characters of the court of Charles II., it may be said that we know next to nothing from her own personal information. Private correspondence, the principal means that posterity has for judging of the characters of its predecessors, here fails us. Of her letters only one has been printed by Mr. Cunningham in his *Story of Nell Gwyn*, which he states to be the only one known to exist, and this is of a trivial nature. The fact of her being unable to write anything more than her initials, and those in a very clumsy fashion, is sufficient to account for the scarcity of her letters. She would always have had to employ an amanuensis, and the inconvenience of this must naturally have deterred her from letter-writing as a general means of communication. It may be presumed, then, that even her dictated letters are scarce, and that she did not sign many of these, the very few existing specimens of her autograph initials sufficiently demonstrating the difficulty she had in using her pen even so far. The identification of her letters must, therefore, rest simply on internal evidence, handwriting being out of the question; and doubtless many escape identification altogether. We have hitherto had to depend upon the evidence of others for an estimate of her character; but it is to be remarked that this

evidence is in her favour, and that she alone of all the dubious characters of Charles's court has won her way in the affections of the people so far as to become a traditional favourite.

Under these circumstances, I think that the two following letters, addressed to James II., will hardly fail to be interesting, as there can be very little doubt that they are really specimens of Nelly's own composition. What makes them of special interest is, that they are written after Charles's death, at a time when she was in distress, and at the moment of receiving relief—circumstances which would combine to make her speak from her heart, and not in mere conventional terms. The originals are preserved in the British Museum (Add. MS. 21,483, ff. 27, 28), having been purchased by the trustees in the year 1856. They originally formed part of the Melfort collection of papers. Both letters are anonymous, and are written by a lady's hand in a large free character.

It will be observed that the writer acknowledges a present through "Mr. Grahams," and that she refers to the kindness of the late king to her, and his promise to do something for her. Now we have the satisfaction of knowing that James did not "let poor Nelly starve," and what is more, we find from the Secret Service Accounts of Charles II. and James II., published by the Camden Society in 1851, that money was actually paid in her favour, through the hands of Mr. Richard Graham, who is apparently identical with the Colonel Graham attached to James's household. Moreover, it has been ascertained that Charles intended raising Nelly to the dignity of Countess of Greenwich. These coincidences seem sufficient to prove the authorship of the letters; though, as further evidence, it may be conjectured that the demand for a secret interview, which appears in the first letter, was necessitated by the outlawry for debt which had been passed against Nell Gwyn after the death of Charles.

E. M. T.

Nov. 8, 1870.

L

"Had I suferd for my God as I have don for y^r brother and yⁿ I shuld not have needed ether of y^r kindnes or justia to me. I beseech you not to doe any thing to the settling of my buisines till I speake wth you, and apoynt me by M^r. Grahams wher I may speake with you privetly. God make you as happy as my soule prayes you may be, Y^{rs}."

II.

"S^r

"This world is not capable of giving me a greater joy and happynes then y^r Ma^{ty} favour, not as you are King and soe have it in y^r power to doe me good, having never loued y^r brother and y^r selfe upon that account, but as to y^r per-

sons. Had hee lived hee tould me before hee dyed that the world shuld see by what hee did for me that hee had both love and value for me and that hee did not doe for me, as my mad lady Woster. Hee was my frind and allowed me to tell him all my grifes and did like a frind advise me and tould me whb was my frind and who was not. S^r the honour y^r Ma^{ty} has don me by M^r Grahams has given me great comfort, not by the present you sent me to releev me out of the last extremety, but by the kind expresions hee made me from you, of y^r kindnes to me, w^{ch} to me is above al things in this world, having, God knows, never loved y^r brother or y^r selfe interestedly. All you doe for me shall be yours, it being my resolution never to have any interest but y^r, and as long as I live to serve you and when I dye to dye praying for y^r."

HAGBUSH LANE.

I have forwarded the enclosed extract from the *Islington Gazette* for Feb. 1828, a monthly publication in octavo, full of interesting local matter (of which I have three numbers, I presume all that were published), in which there is a very different description of Hagbush Lane* to that given by Mr. Hone in his *Every-Day Book* and *Table Book*, thinking they may be of some interest to your readers:—

"COTTAGE IN HAGBUSH LANE.

"Mr. Hone, with his usual philanthropic and benevolent feelings, has, in several numbers of his *Table Book*, indulged in severe reprehension of the conduct of a certain great landholder of Islington, by whose servants, and under whose direction, as it is presumed, the well-known cottage or hovel erected by a poor man named Corral in Hagbush Lane, for his dwelling place, has been forcibly pulled down and utterly destroyed.

"The public are certainly indebted to Mr. Hone for the entertaining topographical description which he has given of the above spot; but with respect to the cottage and its inhabitants, and more particularly in regard to the character of the company frequenting this 'rural retreat,' he appears to have received very insufficient information, and has been led to treat of the place and the circumstances connected with it as a scene altogether Arcadian, rather than according to its true character. We have no doubt that Mr. H. has related the case according to the information he received; but had he extended his inquiries to the respectable inhabitants of Cornwall Place, the Grove, and other houses in the vicinity of Corral's cottage, he would have received a very different account from the one he has given.

"It might fairly be contended that this hovel was a nuisance, *per se*, inasmuch as it was built on a site which is asserted to be part of an ancient public way, which was by means of this building so much obstructed and stopped up, that there was scarcely room for more than one person to pass. We shall not, however, enter into a discussion as to the right which Corral had to erect this cottage, or the authority vested in the persons by whom

it was destroyed, but shall merely state that the existence of the hovel in Hagbush Lane was productive of one of the most disgusting and alarming nuisances that ever infested the borders of a civilized neighbourhood. The most profligate and abandoned scenes were daily and hourly taking place, and the whole of Sunday, during the summer months, was so completely devoted to riot, outrage, and blackguardism of every kind, by the frequenters of the cottage, who were supplied by Corral with beer in large quantities, that it became absolutely dangerous for decent persons to walk in the adjacent fields; while the neighbouring inhabitants were afraid to venture out, lest their persons should be insulted and their premises in their absence exposed to violence and plunder. Under these circumstances, the inhabitants of Holloway consider the removal of this hovel as a benefit conferred upon them; and however they may regret the poverty and distress of Corral and his family, they cannot, for good and sufficient reasons, be induced to view them as the correct and virtuous characters they have so frequently been described to be."

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180, St. John Street Road, Clerkenwell.

PLATES TO BELL'S "SHAKSPERE."

"The Shakspeare of the actors is better known to a considerable number, if not to the majority, of cultivated English men and women than the Shakspeare of the library; and this seeming paradox will on inquiry prove a sober truth. Listen to a conversation about Shakspeare—the opportunities for so doing will be very rare—in literary circles. We will hazard the assertion that the plays talked of will, in nine out of ten cases, be connected with the name of some past or present favourite performer in them. *Hamlet*, the *Moor of Venice*, *Lear*, *Macbeth*, *Coriolanus*, and *Julius Caesar* will usually exhaust the list of tragedies; *Richard III.*, one or other of the two parts of *Henry IV.*, and *Henry VIII.*, the histories; the *Merchant of Venice*, *Much Ado About Nothing*, the *Tempest*, *Twelfth Night*, *As You Like It*, and the *Merry Wives of Windsor*, the comedies. It was not indeed always so; the prints, execrable as they are, in Bell's edition, show that in the last century Shakspeare was "played all round"; and in our own days Mr. Phelps distinguished himself by producing at Sadler's Wells Theatre no fewer than thirty-two of his dramas. But Mr. Phelps's practice was the exception apparently necessary for every rule. He performed to audiences who had little time for books; had he tried a similar experiment in the more civilized regions of the West, his treasurer might have had small occasion to rejoice. It may be urged that the plays we have enumerated are the best adapted to the stage; but that only proves that it is to this medium we are indebted for any general familiarity with a poet who has passed through almost innumerable editions, and who is occasionally honoured by a jubilee. '*Bonus habet libros—non legit*' is one of Joseph Scaliger's caustic remarks about the owner of a good library in his time. Scarcely any 'gentleman's library' is without at least one copy of Shakspeare, and yet we are afraid that Joseph's arrow is not even now pointless."—*Saturday Review*, Aug. 14, 1869.

My own experience is in accordance with the above. I believe that Shakspeare has been more talked about than read, and that, from the preference for ballet and burlesque, he is less known now than at any period of the present century.

[* Some interesting notices of this once rural locality appeared in "N. & Q.," 8th S. vii. 13, 81.—Ed.]

Some years ago, on the Western Circuit, the leader was funny on his opponent, who had said that a witness "roared like a sucking dove." "My learned friend," said he, "has lived all his time in London, but you and I, gentlemen, who were born and bred up in this county, know that doves do not roar or suck, and that pigs don't fly." Here his opponent interposed, "It is Shakspeare." "My learned friend says 'It is Shakspeare.' I did not know that; one cannot read every thing that is printed—but I say, if Shakspeare said that doves roar and suck he was wrong."

About twenty-five years ago I saw *The Winter's Tale* at Sadler's Wells. The audience seemed deeply interested in the story, which was new to nearly all. They wept at the sorrows of Hermione, and were delighted when the statue was found to be alive. They laughed even at the poor jokes of Autolycus. Since that time many thousands of the shilling edition of Shakspeare have been sold, and I hope read. My object in writing, however, is to state that the plates to Bell's *English Theatre* (London, 1777) are no proof that Shakspeare was "played all round." There is a portrait to each part of *Henry VI.*: Mrs. Baddeley in a hooped petticoat and cuirass as Joan of Arc, Mr. Aiken as King Henry, and Mr. Palmer as the Earl of Warwick, in trunk hose; and below are the passages which they are supposed to be uttering, but did not, as the editor, in his prefatory notice says—"These plays are not to be recommended for representation," and the list of *dramatis personæ* has no accompanying cast. The frontispiece to *Richard II.* is Mr. F. Aiken as Bolingbroke, but he does not appear to have played the part, as the preface says: "It is matter of wonder that Mr. Garrick, who would have supported Richard admirably, never reformed this tragedy." The plates are mere fancy sketches, unless the artists persuaded the actors to dress and stand for characters in which they never appeared on the stage.

Edmund Kean revived *Richard II.*, and played it well throughout. I thought it his best part, except that of Luke in *Riches*. Early in 1818 a play was made from the three parts of *Henry VI.* entitled *Richard, Duke of York*. Kean played Richard rather meanly, but with some fine bursts; Harley was a capital Jack Cade, and Holland, as the Duke of Gloucester, rose much above his usual walking-gentleman's mediocrity. The scenery was new and remarkably good for that time; but the piece, though well received, was not attractive.

FITZHOPE.

Garrick Club.

THE 'OLOGIES.

I send you a catalogue of the "Ologies," which made its first appearance at the last meeting of the British Association at Liverpool, in case you think it worthy of a niche in your columns.

"We're going to begin with an ample Apology;
You'll end, we are sure, by a hearty Doxology,
If, all undeterred by our strange Phraseology,
You choose to sit down to a dish of Tautology.

"One's pestered in these days by so many 'ologies,
We thought we would fain see the tale of our foes;
A niche of your own in the new Martyrologies
You'd earn if you'd only go halves in our woes.

We've counted some forty! but how many more
there are
We're even now wholly unable to say;
We fear that at least the same number in store
there are,
You'll say we have found quite enough for one day.

"So now for our Catalogue: first comes Anthology—
A bouquet of flowers, a budget of rhymes;
That's pleasant—not so the next, called Anthropology,
The science of man in all ages and climes.

"Then comes a most useful pursuit, Arachnology;
They're bipeds, the spiders who weave the worst webs;
But when one is asked to go in for Astrology,
And Zadkiel! one's courage most rapidly ebbs.

"The next on our roster is old Archæology,
A science that's lately been much in repute;
One can't say as much for Electro-biology,
Which now o' days no one seems ever to bruit.

"But none can afford to make light of Chronology,
Tho' ladies are apt to be dark upon dates;
We most of us make rather light of Conchology,
Except when the oyster-shell gapes on our plates.

"The Devil's deposed they say, and Demonology
Would certainly seem to have gone to the De'il;
Some savants, like Hooker, still swallow Dendrology,
But tree-names are somewhat too tough for my meal.

"The parsons are great upon Ecclesiology,
And prate about proper pyramidal piles;
Few travellers care to neglect Entomology,
Their wakefulness often its study beguiles.

"'Twould take you a lifetime to learn Etymology,
And dabblers get into most marvellous scrapes;
And Huxley would tell you as much of Ethnology,—
Who really believes we are cousins of apes?

"Dean Buckland it was who first started Geology,
And traced the rock pedigrees, fixing their ranks;
And Frank has of late taken up Ichthyology,
The salmon already have voted him thanks.

"Von Humboldt had fairly exhausted Kosmology,
But Nature's a quite inexhaustible mine;
Napoleon has full-filled a new Martyrology,
Imbrued with the purest blue-blood of the Rhine.

"We all of us thought we were deep in Mythology,
Till Cox and Max-Müller both deepened its well
Our sons may learn something of Meteorology—
The weather our prophets all fail to foretell.

- "The study of life is bound up with Necrology,
And we shall have one day to enter its lists,—
And furnish some specimens for Osteology,
The sciences of bones, on which Owen exists.
- "At breakfast we're seldom averse to Oology,
Or lunch, when the plovers are pleased to lay eggs;
But then one would bar embryonic Ontology,
Preferring fowls full-grown with breast, wings, and
legs!
- "For oh! we decidedly like Ornithology,
And chiefly the study of grouse on the wing;
We'd leave it to doctors to study Pathology;
The study of pain is a troublesome thing.
- "We all of us need a small dose of Philology,
If caring to make the best use of our tongues;
A careful attention to strict Phraseology
Involves a most notable saving of lungs.
- "The study of heads has been christened Phrenology,
Professors would call it the science of brain;
But take my advice, and avoid Pneumatology,
For spirits are apt to treat brains with disdain.
- "For much the same reason, we'd banish Psychology,—
What savant can give an account of his soul?
And if we could only abolish Theology,
The parsons alone would be hard to console!
- "If ever you happened to study Splanchnology,
You'd know what it is the theologians lack,—
Inquisitors never complain of Tautology,
So long as rank heretics roar on the rack.
- "And now is the time to strike up your Doxology,
For we would no longer detain you, my friend;—
On Sundays we all have a turn for Zoology,
So here is our Catalogue come to an end."

T. HERBERT NOYES, JUN.

"A PROVED MEDICINE FOR THE PLAGUE." —
The following quaint theological parody of a
medical recipe occurs at the end of a tract in the
Lambeth Library:—

"A NEWE BOKE Conteyninge, An exhortacion to the
sicke. The sycke mans prayer. A prayer with thanks
at the purification of women. A Consolation at buriall
... M.D.LXI." [*Colophon*] "Imprinted at London in
saynt Martines in the Vintry vpon the thre craned
wharfe by Wylyam Coplande" (the second printing office
of this old printer, Lothbury being his third and last.)

The cut at the opposition Papist shop will be
noticed in the recipe.

"A proved Medicine for the plague.

"Take a pond of good hard penance, and washe it
wel with the water of youre eyes, and let it ly a good
whyle at your hert. Take also of the best syne fayth,
hope, and charyte, that you can get, a like quantite of al
mixed together, your soule euen ful, and vse thys confection
eury day in your lyfe, whiles the plagis of god
reigneth. (Hebre. ii.) Then take both your handes ful
of good workes commaunded of God: and kepe them
close in a cleane conscience from the duste of vayne
glory, and enur, as you ar able and se necessite, so vse
them. This medicine was found wyrtyn in an olde
byble boke (Gene. iii.), and it hath ben practised and
proued true of mani, both men and women. And althoughe
this medicine semeth sour, and goeth agaynst the sto-
macke, yet receaue it in tyme yf ye wil be safe & sure
from the sykkenes. The medicyne is of soche strengthe

and vertue, that through the grace of almyghtie god, it
preservethe the sounde, and pourgeth the sicke from
al pestilent infection. But be you ware of them that
serue you of stuffe, for som apotaries geve quid pro quo,
& sophisticall good stuffe, and vse to vitter comestherlye
drugges of theyr own making, you may perchaunce be
deceaued at the sygne of these crosse keyes: but yf you
resort to the red crosse of Christe crucified, you shalbe
sure ther, with youre deuoute prayers, to haue good and
perfyte stuffe."—FINIS.

The use of *sophistical* for *sophisticate* is seen
also in Andrew Boorde's *Dyetary*, 1542 or 1543:

"Ale is made of malte and water; and they the which
do put any other thyng to ale then is rehersed, except
yest, barme, or godegood, doth *sophistical* theyr ale."—
(P. 256 of my reprint, E. E. T. Soc. 1870.)

F. J. FURNIVALL.

INDEXES.—To my mind, the copiously indexing
of a volume gives it a much greater value than it
would possess were it to be published without this
addition. Students of literature have doubtless
with myself experienced great inconvenience from
the want of—and from the imperfect—indexing
of vast numbers of most important and interesting
writings. Much valuable information has gone to
waste simply from the fact of its being contained
in imperfectly indexed or, as in many instances,
un-indexed volumes. Therefore it is that I crave
a small portion of your space to urge the import-
ance of this matter upon those of your readers
who may now be occupied in preparing works for
the press; and if they will but take the hint, and
complete their labours by supplying their volumes
with carefully prepared and comprehensive "tables
of contents," they will confer an inestimable boon
upon the student of this and after ages, and de-
serve the thanks of the entire reading community.

F. S.

LETTERS OF MARY WOLLSTONECRAFT.—Let me
make a note in your columns (as Mary Wollstone-
craft's name has lately been mentioned there),
that I have the autograph letters written by her
to Fuseli.

E. H. KNOWLES.

Kenilworth.

THE INVENTOR OF SPECTACLES.—In "Miscel-
laneous" matters (p. 1280) of *The Guardian*, for
November 2, 1870, the following announcement
is inserted:—

"On a tombstone at Florence is this inscription, 'Here
lies Salvino Arnoto d'Armati, of Florence, the inventor
of spectacles. May God pardon his sins! The year
1818.'"

M. C.

AUTHORS OR EDITORS.—The prominence given
in some instances to the name of the editor in
preference to that of the author seems to me
often unfair to the latter. With certain standard
works a misunderstanding is not likely to arise,
as in such instances as Knight's *Hamlet*, &c.;
Egerton Brydges' *Paradise Lost*, &c.; Pope's
Iliad. But in the case of the *History of the Re-*

bellion in Scotland the real author's name is scarcely remembered by the public, while the editor's, on the contrary, is that by which the work is known—viz. Chambers' *History of the Rebellion*. S.

OZOKERIT.—This word does not seem to be very modern. It is the *Ozokerit* of Haidinger and Hausmann. Dana (*Mineralogy*) renders *Ozokerite*, "a mineral like resinous wax, which is sometimes made into candles." Phillips says—

"It can be cut like wax, and when warmed, may be kneaded between the fingers. At 62° C. it melts into a clear oily liquid, which becomes solid on cooling: it burns with a bright slightly smoky flame, is easily soluble in oil of turpentine, with difficulty in ether and alcohol."

It is found at Slanik and Zietrisika in Moldavia, Gresten in Austria, and in the coal mines of Urpeth, near Newcastle, in England. The mineral is also treated of very fully in Rammelsberg's *Handwörterbuch des chemischen Theils der Mineralogie*, Berlin, 1841. The word is said to be derived from *ὄζω*, I smell of, *κνῆπος*, wax. It may come from *ὄζος*, a bough, branch, twig, shoot (according to Theophrastus, strictly the *knot* or *eye* from which a branch or leaf springs, Lat. *nodus*), and *κνῆπος*. D'Orbigny (*Dict. d'Hist. Nat.*) renders *ὄζος* and *ὄζωδης*, in *ozodcerus*, *ozodera*, *ozodes*, *ozodicera*, *ozolaime*, *ozomena*, *ozothamnus*, respectively *nœud* and *nouveux*. Perhaps the correct pronunciation of the word should be *özökerit*.

R. S. CHARNOCK.

Gray's Inn Square.

Queries.

ANDOVER TITHE DINNER.—Can any of your readers inform me of the origin of the following custom, or of any similar or illustrative ones that may exist elsewhere?

I have been for about a twelvemonth rector of this very ancient parish, and was asked to preside, for the first time, at the annual tithe dinner. After punch-bowls had been handed round and some toasts drunk in the usual manner, an ex-churchwarden and parishioner of several years' standing came behind me, holding in his hand a large pair of ram's horns, fastened together at the roots, and bearing on their brow a tin cup, holding about a quarter of a pint, which I was requested to fill with punch. This done, the officiant placed the horns upon my head and chanted the following song:—

"So fleet was the hare, and so cunning runs the fox;
Why should not this young calf grow to be an ox,
All for to get his living among briars and thorns,
And die, like his daddy, with a large pair of horns?"

(Chorus) "Horns, boys, horns!
Horns, boys, horns!"

And drink, like his daddy, with a large pair of horns."

During the last line the horns were handed down to me, over my shoulders, and I was supposed to empty the cup on the top. The same ceremony was then repeated upon four others of the guests, who, like myself, were present for the first time; one of them by no means a particularly "young calf," and one a son of my senior churchwarden, who was present; so that his "dying like his daddy" seemed a hardly courteous or well-omened aspiration. However, though the ceremony can hardly be considered honourable to those undergoing it, it seems to me too curious, and of too obvious antiquity, not to deserve to be investigated. W. H. SIMCOX.

Weyhill Rectory, Andover.

ASSOCIATED ARTISTS IN WATER COLOURS—a society founded July 1, 1807, and holding a first exhibition in 1808. Did this society alter its name to "Associated Painters in Water Colours," as one bearing that name held a fifth annual exhibition in 1812? What became of it, or of both, if they were distinct? Did they merge into the present "Old Society of Painters in Water Colours"? W. P.

BOLTON FAMILY ARMS.—Is there a family of the name of Bolton in England bearing the following coat of arms?—Argent, on a bend gules between two fleurs-de-lys, three leopards' faces or. *Crest*: A stag's head erased, pierced through the nose with an arrow. ARMIGER.

"BOOK OF COMMON PRAYER."—A few days ago I purchased a small copy of this book, and am very desirous of knowing its worth as well as its date. Unfortunately it has lost its title-page; but judging from its appearance, together with the Psalms of Sternhold and Hopkins appended to it, it was printed and published in 1717 (?). There are forty-eight engravings in it, which are very neatly printed. The book is without pagination; the size of it is 16mo. There are three or four larger editions in the British Museum with the same kind of plates, but none like the one in question; nor do I find it mentioned in any of the bibliographies. I should presume that it is a scarce book, if not somewhat valuable. Any information respecting it will much oblige. W. WINTERS.

Waltham Abbey.

ECCLESIASTICAL VISITATIONS IN IRELAND.—I have before me an advertisement to the following effect:—

"In the press, and speedily will be published, 'A Curious and Useful Dissertation upon Ecclesiastical Visitations, as they are usually held in this Kingdom.' Dublin: printed in the year MDCCCLX."

Having a particular object in view, I am anxious to know whether this work was published; and if so, shall feel much obliged for any information regarding it. Who was the author? I have

searched in many quarters for a copy, but as yet in vain. ABHBA.

EXTRA ILLUSTRATIONS TO "DOMBEY AND SON."
After purchasing a complete, original edition of *Dombey and Son*, I came across a copy having twelve extra plates, all portraits, viz. Miss Tox, p. 4; Old Sol and Captain Cuttle, p. 30; Miss Nipper, p. 44; Old Joe Sir, p. 66; Mrs. Pipchin, p. 73; Little Paul, p. 120; Dombey, p. 122; Mrs. Skewton, p. 208; Polly, p. 219; Florence, p. 226; Alice, p. 341; Edith, p. 401. When were these issued? and is it usual to find *Dombey and Son* with or without them? They are not named in the list of illustrations. May I ask, (1) when they were published; (2) at what price; and (3) with what letterpress? because I suppose a slip of the proper pages to insert them would have been given. They are all by H. K. Browne. NEPHRITH.

FRENCH PATRIOTIC SONGS.—Can any reader kindly send me copies of those which have appeared since the war began? Address—

REV. W. L. BLACKLEY, North Waltham Rectory, Micheldever, Hants.

HOSATUS.—By charter dated Dec. 1, 10 Rich. I., "the land of Fichelden with its appurt^{es}, namely, Eblington, Stapleford, Kuytheton, with their appurt^{es} . . . and the land of Titcumb and of Sutton with their appurt^{es}, and all lands w^h Henry Husatus held," were "granted and confirmed" to his son Geoffrey Husatus.

In the year 3 Hen. III., "Henry Hose of Thatewic," Somerset, had livery of Fichelden and Stapleford, as "nearest heir" of Geoffrey, the above Geoffrey's son and heir. In 33 Hen. III. I find a Henry Hose holding one of these manors, "Tytecombe," of Wm. de Bellocampo de Elmsley, at 40s. a year. Again, in 36 Hen. III. occurs a charter granting and confirming all the above lands to Henry Hose, as "cousin and heir" of Geoffrey, to whom they had been granted 10 Rich. I. Are these Henries three successive generations, or does this threefold recurrence of the name only indicate one long-lived man?

Again, in the year 22 Ed. I., Ralph Huse, son of Henry, is described as "Radulphus Huse de Sutton." This Sutton is one of the manors already mentioned as having been in the family from Henry de Huse, father of Geoffrey, to Henry Hose, 36 Hen. III. Is not Ralph the son of the Henry who has so frequently occurred, if he be one man; if otherwise, is he not the son of the last of the three? W. M. H. C.

KELLY OF PORTARLINGTON: PROBABLY A HUGUENOT FAMILY.—1. From whom is this family descended; what is the date of their settlement in Ireland; what arms do they bear; and what

was their name originally? The name has been changed to Kelly from a similar one beginning with C.

2. Barnwell and Barnewall (Ireland.) Are these the same family; if not, to what county does Barnwell belong? G. A. KELLY.
Benns Garden, Liverpool.

"LOTHEAIR" (4th S. vi. 231.)—Is it by accident or by design that the Fenian society is called Mary Anne? There was some such Chartist society in 1840, under the presidency of Miss Mary Anne Walker, a notice of which lady appears in the *Annual Register* for that year.

HENRY F. PONSONBY.

MARINE ROSE.—I shall feel obliged by the botanical name of a rose that grows in profusion on the Lancashire coast amongst the sea-sand. It is a creeping plant, and frequently a single tree covers several yards of sand-bank. I have searched for it on the shores of the Mediterranean and the Adriatic, but I have not found it. Is the rose to which I allude indigenous in Lancashire? As a hint to witty correspondents I would observe that my sea-bank rose is not the *Rosa Banksii*! A MURTHIAK.

MILTON: REFERENCE WANTED.—I have heard more than once of a passage in Milton's prose works extolling the grandeur of the fen country in Cambridgeshire or Lincolnshire. Can any one furnish the reference? W. D. SWEETING.
Peterborough.

MISSALE AD. USUM SARUM.—I have before me a Sarum missal printed in black letter, containing in addition to the usual services, first, "A Kalendar" in which Easter Day is assigned to March 27, and which has four lines of Latin verse printed under each month; second, "A Prologue on Accentuation."

The book contains many fine initial letters, chiefly ornamented with flowers, heads, or acorns; six, however, have figures in them—these occur on Advent Sunday, Christmas Day, Epiphany, Easter, &c. There are also two larger woodcuts, one representing the crucifixion, with Jerusalem in the distance; the other the pope wearing the triple crown, and holding on his knee the globe surmounted by the cross; the emblems of the Evangelists occupy the four corners of the latter. Both engravings are surrounded by an arabesque border, including which they measure 4½ inches by 3½. They face each other, and stand at the beginning of the Communion Service, the preface to which is printed below them.

The pages are numbered—1st. from 1 to 132, 2nd. from 1 to 60, and 3rd. from 1 to 44; the Kalendar and Prologue have no numbering.

The printing, both in red and black, is particularly clear, and copy clean and perfect, except that

the title-page is unfortunately gone. The pages, which measure $7\frac{1}{4}$ inches by $5\frac{1}{4}$, have evidently been a good deal cut.

I wish to ascertain, first, the date and printer of this edition, which, though quarto shape, is an octavo; second, the engraver of the woodcuts.

I shall be very much obliged to any one who will kindly help me.

ANIMUM REGÆ.

ORDINATIONS UNDER THE LITURGIES OF 1549 AND 1552.—Is it known how many clergy, actually or approximately, existed in England *temp.* Edward VI? and if so, are there any means of obtaining, by the doctrine of averages, the number of ordinations likely to have been performed between the promulgation of Edward's first book in 1549 and the restoration of the Sarum and York pontificals at the accession of Mary?

SARISBURIENSIS.

QUOTATIONS, ETC. — Wanted references to sources of:—

1. . . . Cœlo dignus canente senectâ
Consilioque deum
2. Cui fumus est pro fundamento.
3. The night, saith Chrysostom, was not therefore made that either we should sleep it out or pass it away idly. [Where?]
4. Cruci hæremus sanguinem fugimus et inter ipsa redemptoris nostri vulnera sigimus [sic] linguam. Cyprian. [Where?]
5. Italian—La notte è madre de' pensieri. [Where used?]
6. Contempsit mori qui non concupiscit.
7. A day, an hour, a minute, saith Casaubon, is sufficient to overturn and extirpate the most settled governments, which seemed to have been founded and rooted in adamant. [Where?]
8. Non est, falleris, hæc beata non est,
Quam vos creditis esse, vita non est.
Fulgentes manibus videre gemmas,
Aut auro bibere, &c.
9. Ingeniosa gula est: Siculo scarus æquore mersus
Ad mensam vivus perducitur, inde Lucrinis
Eruta littoribus, &c.
10. Nam mihi quid prodest quod longo flumina cursu
Semper inexhaustis prona feruntur aquis?
Ista manent, &c.
11. . . . Mors sola fatetur
Quantula sunt hominum corpuscula.
[Juvenal, *Sat.* x. 172.]
12. Welsh—Mis mawrddh rhyddig adar,
Poh peth y ddhaw trwi ddhayar,
Ond y mar w mawr vy garchar.
[By whom?]
13. Sic nostros casus solatur mundus in astra.
14. Sunt qui fortunæ jam casibus omnia ponunt
Et nullo credunt mundum rectore moveri
Naturâ volvente vices et lucis et anni.
15. Hymn commencing—
Ex quo poli sunt perfecti
Audet numero completi.
16. Est pœna præsens conscie mentis pavor,
Animusque culpâ plenus, &c.
17. Cœlo tegitur, qui non habet urnam.

18. Jam ruet et bustum, titulusque in marmore secutus, &c.

19. O quantum bonum est obetare nulli, carpere securas dapes!

Humi jacentem scelera non intrant casam.

20. Arcanas hyemes et cæca papavera ponti
Abdo sinu et celerem frigida vincula necem.

21. Omnem crede diem tibi diluxisse supremum.
[Horace, *Epist.* i. iv. 13.]

22. Who is the author of *Speculum Visionis*, Nuremberg, 1508? Where is there a copy.

STUDENT.

In vol. ii. p. 461, of *The Life of Sir William Napier*, appears prefixed to a letter, from Robert Leslie Ellis, the following:—

"So calm, the waters scarcely seem to stray,
And yet they glide, like happiness, away."

Will any of the readers of "N. & Q." refer me to the poem from which these lines are taken?

W. C. MAYNE.

Luranah-Hamlet Road, Upper Norwood, S.E.

"Vattene in pace, alma beata e bella!"

"No more, no more! O never more on me
The freshness of the heart shall fall like dew!"
[Byron, *Don Juan*, l. 214.]

"Take all, great God! I will not grieve,
But still will wish that I had still to give;
I hear Thy voice, Thou bid'st me quit
My Paradise, I bless and do submit;
I will not murmur at Thy word,
Nor beg Thine angel to sheathe up his sword."

"O let my trembling soul be still,
While darkness veils this mortal eye,
And wait Thy wise, Thy holy will,
Wrapped still in tears and mystery;
I cannot, Lord, Thy purpose see,
Yet all is well, since ruled by Thee."

HERMENTRUDE.

THE "SCOTI" EATING HUMAN FLESH.—In Humphrey Lhuyd's *Commentarioli Britannicæ Descriptionis Fragmentum*, the writer, in referring to the manners and customs of the ancient Scoti, quotes St. Jerome as asserting that in his time (about A.D. 400) "Scotos humanis carnibus vesci solitos"; adding that the saint himself declares, that when he was a young man in Gaul he saw them do it. Is there any other evidence on this point?

J. PAYNE.

Kildare Gardens.

SIR HENRY SPELMAN'S "DE SEPULTURA."—My copy, in small 4to, was printed by Robert Young, London, anno 1641; but unfortunately it is imperfect. I should therefore be much obliged if any reader would kindly supply me with the matter on pages 15 and 16 from the words "Tradesmen who first take their money" as far as the words "under the Rubrick, Ne quid exigatur." I should also be glad to know how far the treatise extends beyond p. 36, where the copy before me ends with the words "holden by Alpheage, Archbishop of Canterbury, and" . . .

Yaxley Vicarage, Suffolk.

W. H. SEWELL.

BRASS TO "GRACE STRELLEY AND JOHN HYR SONNE."—Dugdale, in his *Antiquities of Warwickshire* (I refer to the interleaved copy in the British Museum), gives the following inscription as subscribed beneath a female effigy in brass, in Coleshill church, Warwick, in black letter:—

"Of your charite pray for the soulls of Grace Strelley and John hyr sonne, whyche John discesyde the xx day of June in y^e yere of our Lord M^o v^o xi^o, on whos soulls Ihu have mercy."

I am authoritatively informed that this brass is no longer *in situ*. Is a rubbing of it known to exist?

HENRY MOODY.

Royal College of Physicians, S.W.

LOCAL TOURNAMENTS.—In the once popular *Saturday Magazine*, for Aug. 31, 1844, I find the names of five neighbourhoods given as licensed by Richard I. for the holding of tournaments. They are, 1, Tickhill, in Yorkshire; 2, the country between Salisbury and Wilton; 3, between Warwick and Kenilworth; 4, Stamford and Warinford; 5, Brackley and Mixbury. Is this correct?

EDWD. H. KNOWLES.

Kenilworth.

TRETHARRAP.—What can be the force of the suffix in this Cornish place-name very common in various parts of the county, and variously spelt? In the parish of Gwennap it occurs as Tretharup; in St. Cleer, Tretharop or Tretharrop; in St. Martin, Tretharrap; in Mullion, Trethurap; in Warbstow, Tredarap, Tredarrup, or Tredarrop; in Luxulyan and Lanreath, Tredarrup or Trethar-rap; in St. Neot and Michaelstow, Tredarrap or Tredarrup; in St. Judy, Tretharrup; in St. Winnow, Tredarrup, Trederrip, Trederrap, or Trecarep. In Ladock we have Tretherfe, Trethurfe, or Trethyrfe, rightly or wrongly rendered "town of tillage (*drevas*)."¹ In an old deed the monastery of Tywardreath (?) is spelt Treydurff (?); in Blisland there is a place called Pendrift or Pendrief; in Gwennap there is a Flea Trap Lane; and in various parts of the county fields called Park Trap, Trap Park, Park an Trap, Park Hedrap, Gelly Trap, and Gooldarap; and we also have the Other Half Stone. I do not say whether or not these latter are connected with the former, but I give them, as they may help some one acquainted with the nomenclature of other Celtic lands to trace the meaning of the suffix *-tharrap*.

JOHN BANNISTER, LL.D.

St. Day, Cornwall.

Queries with Answers.

HENRY BRANDRETH.—Were the poems of this elegant writer ever collected? He contributed to several of the annuals and periodicals. Where could I obtain a copy of his poem entitled "Music," and beginning—

"Would'st thou Music? listen to the watch-dog's honest bay,
Or where by moonlit banks at night the summer fountains play?"

Who was Mr. Brandreth? Is he living?

STEPHEN JACKSON.

[Henry Brandreth, Esq., F.S.A., was born at Houghton Regis, Bedfordshire, on May 17, 1797. He commenced residence at St. John's College, Oxford, in 1816, and subsequently took his degree in that university as Master of Arts. In 1822 he entered the Middle Temple, and for a short time studied law; but being an only child and heir-apparent to an ample fortune, he addicted himself to the cultivation of poetry and of general literature. In 1828 he joined the literary club distinguished as "The Society of Noviomagus." Various offices were allotted to the members; and while the chronicler of Ireland's fairy legends, Crofton Croker, waved over their heads the ivory sceptre of president, Mr. Brandreth became their poet-laureate. He died in London on Dec. 17, 1840, in the forty-fourth year of his age. Following the bent of his genius, he from time to time published anonymously the following works: *Odes and other Poems*; *Field Flowers*; *The Garland*, a collection of miscellaneous poems; *Songs of Switzerland*; *Minstrel Melodies*, being a collection of songs. At the end of the last work will be found a list of some of his other songs.]

JEWISH WEAPONS.—Could any of the readers of "N. & Q." inform me what weapons were used by the Jews in the conquest of Canaan, and where such information is to be found?

A NEW SUBSCRIBER.*

Sherborne.

[Unless the trumpets which brought down the walls of Jericho are to be regarded as martial arms, there is reason to believe that the weapons which the Jews used in the conquest of Canaan were no other than such as they used previously and subsequently, especially the sword and the bow. The Israelites had some fighting before they crossed the Jordan, and plenty more after they were settled in the Promised Land. Before they had reached Jordan, and while not yet under the guidance of Joshua, we find them smiting Sihon with the edge of the sword (Num. xxi. 24); and subsequently, but still before their inroad on the Canaanites, we find them admonished to employ against their adversaries the same weapon (Deut. xiii. 15, in Heb. 16, xx. 13, xxviii. 32), and in their actual onset on the cities of Canaan they used their swords accordingly (Jos. x. 28 and *passim*). The bow also used by Jacob (Gen. xlviii. 22) appears to have been employed against the Canaanites (Jos. xxiv. 12).

These two weapons, the sword and the bow, would seem to have been the chief or the sole arms of the Israelites in conquering Canaan. Previously we find the two mentioned together (in a passage already referred to) as early as the times of Jacob, who employed them

[* We must request our correspondent to forward his future communications to our office, 43, Wellington Street, Strand, and not to the printers.—Ed.]

against the Amorites—"which I took out of the hand of the Amorite with my *sword* and with my *bow*." Subsequently they are coupled by the Psalmist (Ps. xlv. 6, in Heb. 7): "For I will not trust in my *bow*, neither shall my *sword* save me." So in the case of Joshua (Jos. xxiv. 12): "Not with thy *sword*, nor with thy *bow*."

We may be reminded, however, that Joshua held in his hand a *spear* (Jos. viii. 18, 26). But there is nothing to show that spears were also borne by his followers, and with swords and bows it would hardly be likely. It would rather appear that as Moses, the less combative leader, bore a rod, so his successor Joshua, who was a man of war, bore a javelin,—in each case an appropriate emblem of authority.

Beyond what we are able to discover in the Bible, little that will throw light upon the present subject is to be found in other works. Dr. Kitto, in his *Cycl. of Bib. Lit.*, gives us under the article of "Arms, Armour," what may be called a long and learned discourse upon ancient arms in general. Under the same head will be found in Dr. Smith's *Dict. of the Bible* a briefer but most exact and able summary of all that is definitely known at present respecting Israelitish arms and armour. *At present*—for we live in hopes of what may be discovered for us by the excavations now going on in the Holy City. The particulars here hastily brought together may perhaps be best concluded in words borrowed from the excellent article by Dr. Smith above referred to:—

"Unfortunately, however, the notices that we find in the Bible on these points are extremely few and meagre, while even those few, owing to the uncertainty which rests on the true meaning and force of the terms, do not convey to us nearly all the information which they might. This is the more to be regretted because the notices of the history, scanty as they are, are literally everything we have to depend on, inasmuch as they are not yet supplemented and illustrated either by remains of the arms themselves, or by those commentaries which the sculpture, vases, bronzes, mosaics, and paintings of other nations furnish to the notices of manners and customs contained in their literature."

RES ANGUSTA DOMI (Juvenal, *Sat.* iii. 164).—Is there not a kindred passage in Horace? I have the following note, marked as from Horace: "Cujus conatibus obstat Res angusta domi"; but as I am unable to lay my hand on the line, I will feel obliged for the assistance of "N. & Q."

CROOK.

GEORGE LLOYD.

[Our correspondent probably found the passage in Macdonnell's or Riley's *Dictionary of Latin Quotations*, in both of which it is erroneously quoted as from Horace.]

PROVERB.—Can you tell me where the proverb, "God's mills grind slowly," can be found? It was in the *Daily Telegraph* on Nov. 4.

A. S.

[This saying occurs in George Herbert's *Jacula Prudentum*, where it reads, "God's mill grinds slow, but sure."]

Replies.

LORD BACON.

(4th S. vi. 40, 140, 177, 221, 291, 357.)

I extremely regret having failed to make myself fully understood. I have no pretensions to a particular study of this interesting subject, but give my thoughts as they rise uppermost. I perceive the full force of TEWARS' observations as to "immemorial usage," but it was not so much the question of immemorial usage that engaged my attention as the absolute *right* of Lord Verulam to style himself, or the right of others to style him, Lord of Verulam. I now repeat that in old times a territorial baron or lord would not be called lord of his "manor"—say of V., but "Lord of V., a style still existing in Scotland, "manor" merely signifying the nature and extent of his jurisdiction, his lordship in the land, his rights and privileges, with his court baron, a miniature of that of the sovereign, and in those times of an importance inconceivable in these.

As a greater or lesser baron (commonly where the one held more and the other less than three manors) he was entitled to a place in the then sole House of Parliament—a House of Lords. And after the division of that house into lords and knights of the shire (the latter representatives of the lesser barons, the gentry and commons of the county), and citizens and burgesses (the representatives of the mayors, aldermen, and commons of the towns) had the lord of the manor been called to the higher chamber by writ or patent, as F. Bacon, Baron V. of V., he would still have been rightly entitled to his ancient designation—"Lord of V."—and that even in Bacon's time, when the ancient territorial style had not in England quite died out.

I allude to these early times to show the strong roots in the soil the lord of a manor for many centuries held, and that he was a very considerable personage—so considerable that (except for the most distinguished services) none but men of many descents were in the earliest, both Saxon and Norman, period of history permitted to hold any seigniorial rights or lordship over the land by the purchase of a manor, though he might hold as much of the soil as he could buy—restrictions exactly of the same character as those now apparently so absurd that were revived and framed on the institution of the new order of knights, or rather lesser barons (baronettes) by Jac. I., savouring also of the rules of the heralds down to the present, as to the four or five descents (and not the new coat armour) that constitute the rank and title of "gentleman," founded on principles in fact far from extinct with the people at large, being so kindred to those of the provincial club-house that raises its fees so high to exclude the many lesser-moneyed throng that

would gladly patronise it, only that in those early days there was less a many-moneyed throng; and there were really few purchasers of manors besides those acquired by the younger sons of ancient houses, who had occasionally enriched themselves in trades fettered by similar restrictions to those alluded to by means of the powerful guilds of the Middle Ages.

I trust TEWARS will pardon me this very relevant digression, as I conceive it necessary to dip him well into the feudal atmosphere, that he may from my point of view the better appreciate my arguments.

The case of Lord Westbury of Westbury is not exactly in point, since the custom referred to of calling a manorial lord by his ancient title has in England died out, and Lord Westbury is *not*, I think, lord of the manor of Westbury. I have presumed all along that Lord Verulam *was* lord of the manor of Verulam, otherwise he would, perhaps, have been obliged to fall back upon his empty barony, which, *perhaps*, could not support him in any such assumption as "Lord of Verulam." But I still think it by no means certain that, by force of a patent as, for example, that of Baron Westbury of Westbury, a man could not legally, and with propriety, call himself Baron of Westbury. The township of Westbury is clearly erected into a parliamentary barony (at which the manorial lord may well feel aggrieved), and I submit that Lord Westbury is the baron thereof, and, assuming the Saxon title, may well be called Lord of Westbury, his patent actually over-riding the ancient right of the owner of the lordship! You cannot properly erect a surname into a barony; there is no language subtle enough for that: it is of a nature essentially *local*, unlike the personal titles of master, knight, esquire. Therefore you could not say in your patent, "John, Baron Robinson," and no more, nor, indeed, even "Richard Bethel, Baron Westbury." I say you could not say it with propriety. If, then, that could not be done, when the barony stands the essence of the creation, how could you tie a man down to follow the exact words of the ordinary patent? A lord of parliament, like the lord of a manor in Hen. VI.'s time, would have signed himself "John Howard," or "John Howard of Effingham," but were his creation of his manor of Howard, "John Howard," and he would as often have been called the Lord of Effingham as Lord Howard, or John of Effingham. When the "de" was dropped, whether he possessed the manor of "Howard" or not, he would sign "John Howard" till about the time of Elizabeth, when peers' Christian names were discontinued. Lord Brougham, at the present day, signed in the old style, which many long-eared people set down to his "humility."

As to "immemorial usage," it is not all imme-

morial usage that is good usage; and if not good usage, it is no usage at all. TEWARS' immemorial usage is an indifferent usage.

Some one referred to the authority of the heralds. Whether those gentlemen would think it worth their while to trouble themselves officially or non-officially over this very small matter, is not perhaps very important; but notwithstanding the heralds (if TEWARS objects, I will not withstand the heralds), I submit that Lord Verulam had, and every peer may have, the very idle privilege in question. T. HELSBY.

[We must now close this subject. Bacon was created not Baron of Verulam but Baron Verulam of Verulam. The fact that he was so styled in his patent settles the question. Neither he nor anybody else had a right, therefore, to style him anything else.—Ed. "N. & Q."]

COMMAS AND CAPITALS.

(4th S. vi. 201, 241, 304, 349.)

I have to thank LORD LYTTTELTON for his implied good opinion of me, and I hope that no performance of mine will either by himself or by the editor of "N. & Q." be doomed to the fate which conditionally might have been my own. I have withal to scold him for his attempt to divest a modest man of an anagrammatic cloak, albeit very placable on [this point, as I threw it off myself several years ago, though after an interval "N. & Q." kindly allowed me to resume it. I have further to suggest to him that *ὁ ὁμοῖός κ. τ. λ.* would have more Homeric ring.

My fourth paragraph I thought relevant, because I fancied LORD LYTTTELTON attached *δ'* in *οὐδ'* to *οὐ* exclusively, to which I of course demurred. *μενεύρις* I wished to illustrate in point of word-building, and to this end I compared words of classical stamp, two of which undoubtedly begin a clause or sentence, *τοῖον* also occupying this position in post-classical Greek. See Lobeck, *Phrynich.*, p. 342. I would write *μενεῖν* when it=*nay* rather for the student's sake, who is sometimes if not over bright puzzled with *οὐ μὲν οὐν* *ἡακεδαμόνιοι* So, as *νῦν δὲ* may = *now then*, also at this moment, *cum maxime*, there is an advantage in Cobet's *νυνδὲ* when it = *just now*, *ἄρτιως*. Of his instances of *νῦν* opposed to *νυνδὲ* I quote one Eur. *Hipp.* 233 —

*νυνδὲ μὲν ὑπὸς βασιλῆος ἐπὶ θήρας
πρόθεν ἐπὶ τῆλλου, νῦν δ' αὖ ψαμδαῖος.*

As to *δηλονότι* in the quotation from Plat. *Cratyl.* I could in this age of commas possibly tolerate the punctuation *δηλον, ὅτι* at the beginning of the sentence, but *δηλον, ὅτι* towards the end I could not tolerate. I clearly protested against such punctuation as, *δηλονότι*, p. 201.

I have now to ask—a paradox perhaps in a "reply"—two "queries." 1. Where have I in

"N. & Q.," or in print elsewhere, "intimated a charge of presumption against LORD LYTTLETON for speaking so positively"? 2. Who pointed out, his Lordship or I, that "however" could begin a sentence, but *8th* could not?

CHARLES THIRIOLD.

Cambridge.

Extremes generally induce reaction. Our printers had become so fond of commas that there was a hail of them on every page, and the disgusted body of authors in revenge took to long commaless sentences, like those which bring the unhappy reader to a full stop in the middle of a sentence of *The Times'* leaders. I think it will generally be found, even yet, that the printer is responsible for a redundancy of commas, and the author for a deficiency of them. Cannot both return to the golden mean?

I must beg leave to differ from T. in his suggestion that the punctuation should be left to the printer. Whenever my printer alters my punctuation he commonly succeeds in altering my meaning with it. I am not of those writers who deal in unintelligible dashes and "promiscuous" inverted commas, and when I write "O John!" I don't like the printer to set it up, as he is nearly sure to do, "Oh! John." The latter punctuation always gives me the impression that the speaker had discovered some entomological horror, and was shrieking for assistance. I do not know how it strikes other people.

HERMENTRUDE.

ORDERS OF KNIGHTHOOD.

(4th S. v. 360, 472, 512, 541, 607; vi. 121, 197, 223, 263, 263, 326, 374.)

Butler begins his famous *Analogy* with these words: "Strange difficulties have been raised by some concerning personal identity or the sameness of living agents." If he had survived to be aware of the claims of a supposed Order of St. John of Jerusalem (in Angliâ), he might have thought it worth his while to enlarge the grounds of his astonishment. After reading the replies of J. W. and J. A. Pn., my impression is that very little remains to debate. I find, indeed, that J. W. describes my reply as "offensive" and "misleading," and says of my statement that the order calling itself the Order of St. John has been revived by private persons, that it "is not true." I am not concerned to notice such rejoinders unaccompanied by proofs. I observe that J. W. has still refrained from giving any evidence to support his assertion that what I have said "is not true." Until he, or some one else, gives proofs to support his case, most thinking persons will hesitate to accept his authority. I beg to refer him and J. A. Pn. to the notes of HISTORICUS,

3rd S. iii., the note of SCRUTATOR, p. 262 in the same volume, and the notes of J. J. W. in volume iv. of the same series. While these able writers remain unanswered, there is only room for such a communication as mine, which has had no better success in eliciting facts than their much worthier efforts had.

The real point in question is this. An order established by one authority under certain conditions can only be re-established or revived by the same authority. The Order of St. John of Jerusalem began, like all others, by a voluntary devotion. Gerard was at first nothing but an administrator of the treasures of the Hospital at Jerusalem; but, after the capture of Jerusalem by the Christian armies, he persuaded those associated with him to take the vows of religion. These vows they pronounced to the Patriarch of Jerusalem at the foot of the Holy Sepulchre. Then, the next step necessary for the existence of any order followed, and Pope Pascal the Second authorised the new institute. He exempted it from the payment of tithes; ordered specially that, after the death of Gerard, the Hospitallers alone should have a right to choose a superior; and that no power, secular or ecclesiastic, should interfere in their government. That is to say, their only appeal was to be to himself. As an immediate consequence of this, which I pointed out, a dispute with the Patriarch was carried, by both sides, to the Holy See, and then decided in favour of the Hospitallers.

The place referred to by J. A. Pn. exactly confirms my statement with regard to the Johanniter. He did not quote me fully, however, and I will first recite my own words:—

"The 'Johanniter who belong exclusively to the Evangelical Church' (p. 263), and the gentlemen who belong to the Established Churches in England and Scotland, and possibly to 'all creeds' (p. 254), may no doubt call themselves Knights of St. John. But they have nothing to do with the order which once had St. John's, Clerkenwell, and of which Sir Richard Shelley was prior."

I adhere to that statement. J. A. Pn.'s reference is its best interpretation, as far as the Johanniter are concerned. Does anybody, after reading that passage, suppose that the Johanniter who belong exclusively to what is called the "Evangelical Church" have anything to do with the great order which once had St. John's, Clerkenwell, and was the English langue? SIR GEORGE BOWYER's communication dispels all illusions on this subject. He refers to the book entitled *Synoptical Sketch*, published by a society calling itself "Sovereign Order of St. John of Jerusalem in Angliâ," and he furnishes the document quoted by J. A. Pn. That document declares, in the name and by command of his Excellency the Venerable Lieutenant of the Grand Mastership, and in their own names—that is, to say the names

of the undersigned Knights and Functionaries of the Sovereign Order of St. John of Jerusalem—

"That the Order of St. John of Jerusalem, of which his Excellency is the chief, has never been in any connection with the above-mentioned society, either at its origin or subsequently, nor with regard to its organisation, the persons who composed it, nor its action."

This society, it appears, had had the assurance to place on its list the real functionaries of the order, beginning with the Lieutenant of the Grand Mastership, "Philip de Colloredo, residing temporarily at Rome."

I certainly had no idea of joking. And I am glad to repeat that in this country any society of persons has the civil right to call themselves Knights of St. John or St. George, or Benedictines, or anything else. Things of this kind are going on daily before our eyes with an absurd seriousness. The Rev. Charles Spurgeon has as much right to proclaim in his district an Order of St. John as any other Englishman, however socially eminent, not being of the order. But I believe that Mr. Spurgeon's good sense would preserve him from any such proceeding. A partial parallel to the society calling itself the Order of St. John (in Angliâ) may be seen in the ancient (and I believe independent) Order of Foresters. This is a voluntary society, of great benevolence, providing for widows and orphans. I have heard, if I remember rightly, that it has on its roll names of great distinction. The order also has a dress, which is considered very picturesque. It has not, however, imagined to itself a foreign origin, or any sovereign jurisdiction; and I believe it has never transferred to its roll, without their permission, the names of real magnates.

If, however, the Society of St John (in Angliâ) is dissatisfied with direct papal jurisdiction (J. W., p. 374), let them try the successor of the Patriarch who received the vows of Gerard and the first Hospitaliers. Let them go to Jerusalem. There, admitted to the Patriarch's presence, but probably not prostrate anywhere, they might say, "In us, august Holiness, you see the true successors of the English Langue of St. John. We are the countrymen, and profess the faith, of those who suppressed, or enjoyed the fruits of suppressing, all the English commanderies; who blew up Clerkenwell church; who assisted in breaking the heart of Sir John Weston; who finally exiled the English Grand Prior. We still deny your faith, and the faith of the merchants of Amalfi, and of Gerard, and we refuse the jurisdiction of what you call the Holy See, to which they all lived in submission. We can offer no other terms. Will you have us?"

They might, perhaps, make a better speech; but, whatever speech they make, let us hope that it will be given, with the Patriarch's reply, in "N. & Q."

D. P.

Stuarts Lodge, Malvern Wells.

I do not know on what authority Sp. grounds his statement that proofs of nobility (= the legal right to coat-armour) are not required for admission to the Order of St. John. The exact contrary is the case; and if some individuals have, by means best known to themselves, obtained admission without being properly qualified, they are to be treated as the exceptions to and not the rule itself. The only branches of the order now in active existence are the 4th, 6th, and 7th Languages being those of Italy, England, and Germany respectively. As regards the first, the following are given by the Chev. de Montagnac, in his continuation of De Vertot's history of the order, as two of the five certificates which must be furnished by a candidate for admission to the order—

"1^o La preuve [de quatre quartiers de noblesse dite *généreuse* (generosa), c'est-à-dire du père et de la grand-mère paternelle, de la mère et de la grand-mère maternelle;

"2^o Des titres de famille remontant à deux cents ans, s'ils n'ont pas déjà été fournis à l'ordre."

In the Language of Germany it was, previous to the year 1812, indispensable to show a complete *seize quartiers*; at the present time, however, it is only requisite in the Bailiwick of Brandenburg to prove "nobility" or the right to armorial bearings. I am not sure whether in the Grand Priory of Bohemia and the Priory of Westphalia a similar change has been made, or whether it is still necessary to prove sixteen quarterings; but I am very certain that the conditions of admission to the order are not less strict in those priories than in the Bailiwick of Brandenburg. In the Language of England, the condition required of a candidate has always been proof of the arms of his four grandparents. I quite agree with Sp. that "we ought not to allow a fallacy to gain ground," and it is on that account that I desire to correct his doubtless unintentional misstatements.

J. A. Px.

JOHAN RITTER (*Daily Telegraph*, Oct. 20, 1870. "Victims of the War.")—A correspondent of a daily paper says:—

"You will of course have heard a great deal about the Johann Ritter. The conditions of this order somewhat oddly combine strictly aristocratic principles with a very wide and democratic philanthropy. No one is admitted to the order who cannot claim nobility for at least four generations; every one may, however, subscribe," &c.

I have no hesitation in saying that this supposed eligibility is practically a dead letter; that there are members of the fraternity who could not prove nobility for four generations to the satisfaction of any court of law or appeal in Great Britain, and that none of our Kings of Arms would certify to such imputed nobility.

The truth is that a large number of highly honourable men, amongst the middle and upper

classes, have an imperfect knowledge of the laws of arms and the proofs of descent. They accept such honours at the hands of a seal engraver or an advertising herald, without the slightest mis-giving. If in the arms assigned there is a "fleur-de-lys," the Norman origin is haughtily asserted (as though the world had previously defrauded the family of its just rights); if a crescent—"O! our ancestor was a Crusader!" and so on.

But—what is more to the point—I know cases of similar self-deception amongst the Johan Ritter; and if anyone will publish the roll of knights, I shall be prepared to challenge the apocryphal nobles. Sp.

APPOINTMENT OF SHERIFF: HIGH SHERIFFS.

(4th S. v. 597; vi. 33, 76, 182, 357.)

By an Act of 3 & 4 William IV. c. 99, the ancient form of appointing sheriffs was altered, and it was enacted that a sheriff appointed by the warrant set forth in the Act should be as good a sheriff without patent writ of assistance or other writ whatsoever, as if he had been appointed by letters patent under the Great Seal as theretofore accustomed. The forms in use in 1833 and that used in 1834 and subsequently are subjoined. Lords lieutenants are merely commanders of the militia. It is the *custos rotulorum* who has practically the nomination of the magistrates. One of your correspondents says that sheriffs are practically nominated by the judges. This is not so. The list which the judge produces on the morrow of St. Martin is given him by the sheriff in office. It is disputed whether the judges attending have any voice at the meeting of the Privy Council. Baron Alderson, to try the question, made "a motion," with what success I do not remember.

W. G.

"The Letters Patent."

"William the Fourth, &c. To all to whom these our letters patent shall come greeting. Know ye that we have committed to our wellbeloved A. B. the custody of our county of C. with the appurtenances during our pleasure, so that he annually render unto us our due farms, and answer to us touching our dues and all other matters concerning the office of sheriff of the county aforesaid in our Court of Exchequer. In witness whereof we have caused these our letters to be made patent. Witness ourself at Westminster, &c."

The Writ of Discharge.

"William the Fourth, &c. To our wellbeloved D. G. late sheriff of our county of C. greeting. Whereas we have committed to our wellbeloved A. B. the custody of our said county with the appurtenances, to hold the same during our pleasure, as by our letters patent to him thereof made more fully appears. We command you that you deliver to the said A. B. our aforesaid county, with the appurtenances, together with the rolls, writs, memorandums, and all other things belonging to the office of sheriff of the said county which are in your custody by indenture duly executed between you and the said A. B. Witness ourself, &c."

The Writ of Assistance.

"William the Fourth, &c. To archbishop, bishops, dukes, earls, barons, knights, freeholders, and all others of our county of C. greeting. Whereas we have committed to our wellbeloved A. B. the custody of our said county with the appurtenances during our pleasure, as by our letters patent to him thereof made more fully appears. We command you that ye be aiding, answering, and assisting to the said A. B. as our sheriff of our said county in all things which appertain to the said office. In witness whereof we have caused these our letters to be made patent. Witness ourself, &c."

Modern Warrant.

"At the court at the day of present the Queen's most excellent Majesty in council. To A. B."

"Whereas her Majesty was this day pleased by and with the advice of her Privy Council to nominate and appoint you for and to be sheriff of the county of during her Majesty's pleasure. These are therefore to require you to take the custody and charge of the said county, and duly to perform the duties of sheriff thereof during her Majesty's pleasure; and whereof you are duly to answer according to law."

"Dated this day of

"By her Majesty's command."

"C. D., Clerk of the Council."

ROYAL TYPOGRAPHY (4th S. vi. 299.)—The Prince never had a printing-press or type-foundry, and never printed any books, as stated in *L'Imprimerie*. The story probably was derived from the fact that the Queen and His Royal Highness executed several copper-plate engravings, copies of which were struck off in a press set up in Buckingham Palace. H. F. P.

SALISBURY CATHEDRAL (4th S. vi. 389.)—Such traces as remain of the paintings on the vaulting of the choir of Salisbury Cathedral can now be easily examined. The outer borders of the medallions—the subjects of which were described by Price in 1774—can still be easily made out; but with two or three exceptions, the subjects have disappeared under the repeated whitewashings and possibly scrapings. The medallions, once containing illustrations of the twelve months, are a complete blank at present; there is not the smallest trace of anything to show whether the subjects were in the form of signs of the zodiac or otherwise.

All the medallions have been carefully left with whatever coverings they might have from time to time received: the remaining portions of the vaulting have been cleaned. These will subsequently be more carefully examined, and, under Mr. Gilbert Scott's direction, there is little doubt that any fragments of the old colouring will be allowed to be removed. Some slight attempts have been made at the edge of the medallions to remove the layers of wash; but the result is not promising, as it is found that what little colour remains comes off in the attempt, so that there is

little probability that the subjects typifying the months will be preserved in their original form.

The remains of painted foliage, where protected by the projecting mouldings, are sufficiently clear to justify their being reproduced. The design of this ornamentation corresponds so well with the foliage in the sculptured capitals and bosses, that there can be no doubt that these paintings formed part of the original design.

The medallions, still to be traced, consist of a faint outline of our Lord in glory—a majestic figure, seated within a *vesica piscis*. There can also be seen the trace of a dignified figure crowned, and holding a scroll—probably King David. What remains of the figures is quite sufficient to show how important these paintings must have been, as illustrating the art in the thirteenth century.

J. E. N.

THE MANX SONG: "MYLECHARAINE" (4th S. ii. 276; iii. 288, 493; v. 469, 583; vi. 61, 259, 355).—Pray do me the favour of inserting this my final communication on the subject. 1. The disappearance of the *f* in *fastyr* after a preposition and article, as in *ayns yn astyr*, is caused by *aspiration*—the effect being, whatever MR. BEALE may think, in no way different from that produced by the aspirating action of *e* (his). Here is the rule from Dr. Kelly's *Manx Grammar*:—"When the articles *y* or *yn*, the, are joined to prepositions, the radical initials of the nouns which follow them are changed into their secondary mutes, or softs: as *marish y ghiulley*, with the boy; *rish y ven*, to the woman," &c. The exceptions are "nouns whose initials are the consonants *d*, *j*, or *t*." (Chapter xxvi.) To make the matter perfectly clear, I may as well mention that Dr. Kelly uses "aspirated" and "changed into its secondary mute" as synonymous. (See chap. xxvi.) A good Irish grammar, such as Bourke's *College Irish Grammar*, will be found to give the best information on the subject of initial mutation.

2. I must repeat that *daa* cannot, unless expressed, produce any effect on its substantive. If MR. BEALE believes that *daa* once formed part of the nickname, we have nothing to differ about on this point, as my remarks were, of course, intended to apply only to the original form of the name. I cannot admit that Manx men would have made such compounds as the "forms for derivative consideration" noted by MR. BEALE on page 355, taking it for granted, of course, that it was intended to give the miser such a nickname as Mikey Sandal. "*Mail y charrane*" is, as it stands, manifestly incorrect. Perhaps, after all, the name may have been originated by some one who contented himself with its present rude form, being ignorant of, or careless about, the niceties of Manx grammar. I have given my idea of the correct original form of the nickname in a pre-

vious communication. The question, however, is one to be settled by Manxmen.

W. R. DRENNAN.

Athenæum, Manchester.

DOG (4th S. vi. 46, 119, 218, 355).—Andirons or fire-dogs—so called, says Minshew (Richardson's *Dict.*) because made in the form of a dog. I should have thought the reverse was the case. *Chenet* in French, or *chiennet* in old French, means the same; and the Germans, it would appear, call it *Feuerhund*, or fire-dog. If you accept Wachter's etymology of *tacken*=*capere*, to take, catch, kindred with Sanscrit *dak*, to bite (Chambers's *Dict.*), then dog is a thing that takes and holds, and these fire-irons held the logs of wood. The irons would be called dogs for centuries, probably, before they were fashioned into the form of dogs. The idol or image has no place until the corruption of speech has destroyed the root-meanings of words. Mountaineers, simple men, sons of God, as the Bible calls them, cannot be imposed upon by amphibologies. Dogs, biters, to hold the bits or bites of wood for the fire. It is easy and natural enough this, and readily comprehensible if only the mind be unscientific and therefore unsophisticated.

Again *chien*, *κύν* (and the Picards still say *kien*), is *κύνειν*, to hold. The dog is at his business again, holding the pieces; and here we come to the Sanskrit *çvan*, which links it to the German *hund*, *hound*, *feurhund*, and to our *pair-of-dogs*, *houndiron*, and *andiron*, of uncertain etymology, as the learned say (Todd's *Johnson*).

The dog of the East is a scavenger (*κυνόβητης*, *κύντρος*, term of reproach); to "go to the dogs" is to become refuse offal, not to go to the fire-place or hearth, which was ever sacred in clean times. *Cat and dog* is simply quarrelsome, like man and wife, and when applied to weather it means a hustling time. It is no more from *cattivo tempo* than it is dog-Latin for *captivum tempus* because it keeps you in confinement. "To rain or pour cats and dogs" is simply the jargon of persons who call the noise of articulation conversation. Such persons cannot see if it be pointed out that there is any difference between "cat and dog weather" and "pouring cats and dogs." *Weather* is windy, wet air, rain beating, drifting, "gusts of weather," as Dryden puts it, where all is discord, the time is out of joint, and the elements of Nature in their disarray fly at each other as if a cat and dog met at a barn door. The French have a kindred phrase for twilight, which is very beautiful—"entre chien et loup." *Tyke* is Scotch for *dog*, and *Tray* is his Christian name.

C. A. W.

Mayfair, W.

JOHANNITER ORDEN (4th S. vi. 323).—I think either your correspondent or his paper must have

made what I may call the invariable mistake between quarterings and quarters. There is no particular merit in fourteen quarterings. He must be thinking of the sixteen quarters so dear to German heralds, and without which your pedigree is not "without stain." The number, of course, doubles every generation. Your parents' arms are your two quarters; your grand-parents' your four; your great-grand-parents' your eight; and your great-great-grand-parents' your sixteen; and if all these were entitled to coat armour your pedigree would be "without stain"; and that is one step toward the Johanniter Orden. Let us hope the others may be easier. P. P.

"O SAVIOUR OF THE SILVER-COASTED ISLE," ETC. (4th S. vi. 345), is from Tennyson's *Ode on the Death of the Duke of Wellington*. H. P. D.

"ON FOLLY'S LIPS ETERNAL," ETC. (4th S. vi. 345).—These lines are by Samuel Bishop.

H. FISHWICK.

ARTHUR PLANTAGENET, VISCOUNT LISLE, ATTAINED 1540 (4th S. vi. 273, 351).—Elizabeth the wife of Sir Richard Lucy of Charlote was not the third daughter of James Bury of Hampton Poyle, Oxon, but second daughter and co-heiress of Sir Henry Cock of Broxbourne, Herts. See the Oxenbridge pedigree sup. *Arch. Coll.*, vol. viii., p. 232. WM. DURRANT COOPER.

JOHN WHITE (4th S. vi. 371), author of *The First Century of Scandalous Malignant Priests*, was returned for East Grinstead as well as Rye, and waived the latter (*Journ.*, April 16, 1640), and was disabled February 6, 1643, for deserting the service of the House, being in the King's quarters.

WM. DURRANT COOPER.

REV. J. H. CAUNTER (4th S. vi. 274, 353).—Your correspondent W. U. is in error in assigning the authorship of *Peter Priggins* to this gentleman. It was written by the Rev. — Hewlett, master of the school at Abingdon, and originally appeared in the *New Monthly Magazine*, to which he also contributed *College Life*, descriptive, like it, though in a very exaggerated form, of Oxford and Oxonians. Mr. Hewlett's contributions to the *New Monthly Magazine* are signed P*.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

TWO PASSAGES IN "TIMON OF ATHENS" (4th S. vi. 43, 164, 269, 355).—MR. BEALE is "out of court" because the reading is not doubtful; the first folio has the word "meat" distinctly printed, and its application is obvious.

The suggestion is "want much of want," but the robbers had declared themselves "men that much *do* want; thus having want, they don't *want* want, they want plenty. Shakespere declares that the quality of want is present with the

robbers; he could not with the same penful describe want as absent with them.

No doubt the robbers were always wanting summat—in point of fact they have too much want; it were therefore illogical for Timon to say they wanted want. A. H.

MEMORY: PASSAGE IN ARISTOTLE (4th S. vi. 388).—This seems to be made up of two sentences in Aristotle, *De Memoria*:—

ὅτι γὰρ οἱ ἀνθρώποι εἰς ἀμνημονικοὺς καὶ ἀναμνηστικοὺς, ἀλλ' ὡς ἐπὶ τὸ πολλὸν ἀμνημονικώτεροι μὲν οἱ βραβεῖς, ἀναμνηστικώτεροι δὲ οἱ ταχεῖς καὶ εὐμαθεῖς.—*De Memor.*, I. 1 = 449, b. 6.

... τοῦ μὲν μνημονεῖν καὶ τῶν ἄλλων ζῶν μετέχει πολλά, τοῦ δ' ἀναμνησθεῖν οὐδὲν ὡς εἰπεῖν τῶν γνηρίων ζῶν, πλὴν ἀνθρώπος.—*Ibid.*, II. 25 = 453, a. 7.

H. W. CHANDLER.

Pembroke Coll., Oxford.

CURIOUS ENGRAVING OF OLIVER CROMWELL (4th S. vi. 345).—I have a copy of this engraving in excellent preservation, which I purchased in Dublin about ten years ago; and my object in saying so is to make a note of the fact, that some who think they have the original, have only the plate "engrav'd by Cha' Turner, from the celebrated print by W. Faithorne," and "published by S. Woodburn, 112, St. Martin's Lane, London." ABHBA.

WIDOW (4th S. vi. 345).—I remember an old sing-song commencing—

"As I was walking through the meadow,
I met a very charming widow."

The word "widow" is unpoetical; but as regards the rhyme, there is abundant justification for it in modern practice. J. W. W.

In compassion for VIDUUS—*haud ignarus mali*—I send the following, with one or two other rhymes for words that used to be offered to me as puzzlers:—

"The man that wants a rhyme for widow,
Will likely find it near a meadow;
And if he wants a match for reason,
He'll find it ripe in any season;
Or if a solvent for his sugar,
He's sure to find it in the Lugar;
But if he'd cure diseases deathly,
He'd better hasten to Fitcaithly."

J. L.

Aberdeen.

"Merry Tommy Prideaux,
Looking through his window,
Said to Harry Bedoe—
'Will you try a quid? oh!'

"Answering from below
A voice, heard years ago,
Said, without more ado,
'How's the pretty widow?'

Quod viduus, non riduus.

VERBUM SAP.

JAMES BISSET (4th S. iii. 32, 206; v. 19, 67, 101, 254, 368, 558).—The following is the condensed title of a book by Bisset, hitherto unnoticed in your pages:—

"A descriptive Guide of Leamington Priors; containing a brief account of that . . . Spa; with . . . rules for drinking the waters, and the use of the baths; . . . also . . . sketches . . . of Kenilworth . . . Warwick . . . Stonley Abbey, Offchurch, Guy's Cliffe, Birmingham, Coventry, Ragley Park, Stratford-on-Avon, &c. . . with . . . vignettes, and a perspective view of . . . Warwick. By J. Bisset (late of Birmingham), medallist to his Majesty, proprietor of the picture gallery, public news-room, and the museum at Leamington. Price 8s., or 4s. with extra plates of Leamington theatre, assembly-rooms, and new baths, &c. A few hundred copies . . . on large paper with the extra plates, price seven shillings." Coventry, 1814, sm. 8vo, pp. xii. 98, and 8 plates (including 2 advertisements at the end); woodcut, interior of mill, p. 40.

The prefatory notice is dated "Leamington Spa, March 1, 1814." The address to the reader contains extracts from *Gent. Mag.* (1812, i. 511), and the *Coventry Herald* (June, 1812) in praise of Bisset's museum, &c. A note on p. xi. says that a copy of the author's last publication, *The Patriotic Clarion*, dedicated to the Duke of York, was sent to his majesty, and the receipt was acknowledged Nov. 4, 1803. Bisset established his picture-gallery and news-room at Leamington in 1812, being then resident in Birmingham, where he had been thirty-six years. He removed permanently to Leamington "the beginning of last season" (p. 27.) His picture-gallery and news-room were in Clemens Street, his museum in Gloucester Street, and his house (being one of the only three which did not receive lodgers) in Union Street, New Town. After he came to Leamington he published "Lilla of Leamington, a favourite Ballad," dedicated to Viscountess Anson, which was sung at the opening of J. Simms's theatre in Bath Street, Oct. 26, 1813, by Mr. Povey; an "Occasional Address," by way of prologue, also by Bisset, having been delivered by Miss Simms. Several poems and rhyming addresses by the author are scattered through the book, including a bagatelle written when his museum was first opened in Birmingham. The account of this museum occupies pp. 84-94. I shall be happy to add this little volume to MR. BATES's collection.

Some verses written by Bisset at the Essington Hotel, Malvern Wells, are printed in John Chambers's *General History of Malvern*, Worcester, 1817, p. 186. W. COXSITT BOULTER.
Hull.

MODERN SPIRITUALISM (4th S. vi. 345).—In addition to the information required in MR. BUCKTON's important interrogatories, there are correspondents who desire to learn on what authority a statement appeared in the newspapers a few

months since that the Emperor of France was satisfied, as well as the Emperor of Russia, with Home's spiritual phenomena. The statement is as follows:—

"Mr. Home, the well-known spiritualist, was invited by the Emperor of Russia to visit him at Ems. We learn that two sittings were held, at which some extraordinary phenomena occurred. On Mr. Home's departure the emperor presented him with a superb diamond and ruby ring of great value as a mark of his esteem and confidence. Thus it appears that the Emperors of Russia and France are alike satisfied that the phenomena that occur in the presence of Mr. Home are neither an imposture nor a delusion. Whatever their causes, their reality is admitted by two of the shrewdest men in Europe."—*The Exchange and Mart: The Journal of the Household*, June 22, 1870.

Where is *Planchette* published, referred to by the same learned correspondent?

NAPOLEON III. (3rd S. x. 215; 4th S. vi. 226, 290, 356).—The plan alluded to in the communication of CHARLES WYLLIE will be found in *Amusements philologiques*, par G. P. Philomeste, A.B. (Peignot), troisième édit., Dijon, 1842, 8vo. 329. The calculation is, however, continued thus:—

1830	1842	1857	1878
1	1	1	1
8	8	8	8
8	4	5	7
0	2	7	8
1842	1857	1878	1902

In 1842 the Duc d'Orleans, the then heir to the throne, was killed; but the thread of the calculation seems to have been broken in 1857. Peignot does not name his author, but merely styles him "un curieux." The same "curieux" has given instances in which the addition of the figures composing the year of the birth, death, &c., of the following kings of France of the third race results in the titular number of each.

Louis IX. (Saint), born 1215. Add together the figures in the date, and the result is 9 or IX.
Charles VII. (le Sage), born 1402=7 or VII.
Louis XII. (le Jeune), born 1461=12 or XII.
Henri IV. (le Grand), killed 1610=8 or twice IV.
Louis XIV. (le Grand), became king in 1643=14 or XIV. He died 1715=14 or XIV. He was aged 77=14 or XIV.
Louis XVIII., born 1755=18 or XVIII.

The last number is the double of the titular number of the first above-named king, and the triple of the number of kings mentioned in the list.

GEO. WHITE.

Epsom.

SANDGATE CASTLE (4th S. vi. 346).—Although your correspondent has suggested information upon this destroyed building being sent to him direct, I think the following particulars might be deemed important enough to be admitted as a reply in your valuable journal, especially as I have not met with it in any work. Buck's view of the castle, 1735, will be found in the collection

of prints in the King's Library at the British Museum; where also the Harleian MS., No. 1647, contains, "The 1st to the 12th Monthly Boke of the Leger of the Workes of the Kinges Casteile at Sandgate, in the Tyme of Thomas Cockes and Rycharde Keyes, Esqrs., Commissioners, viz. from 30th day of March, an. 31 Henry VIII., to 7 Decr. following." It seems to have been engrossed by Thomas Bushe, Clerk of the Leger there. No. 1651 contains the 10th to the 19th monthly book, in "tyme of Reynold Scott, Esq., being Surveyor thereof, and Richard Keyes, Esq., then being sole paymaster of the said workes." They include from December 7 to October 2, 32 Henry VIII., when the castle was fully finished and completed (1540-42). Every account, &c., is subscribed and attested by the proper officers; and at the end it is approved by Sir Walter Mildmay, auditor to the king. The engineer's name was "Stephanis de Hashenperg." The volumes are worth the attention of the Kent Archæological Society, or publishing by some such society.

This "Steven von Hassenperg" and "Stephen the Almayn," Master of the Works at Carlisle, is mentioned in a warrant respecting the fortifications for the defence of the border executed by him and T. Gower, 33 Henry VIII., in Add. MS. 6,362, fol. 3, 82; and by Add. MS. 5,754, folio 81, &c., appears to have been paid 11*l.* 4*s.* for 56 days, or 4*s.* per day. Is anything more known of him?

W. P.

MACDUFF, THANE OF FIFE (4th S. vi. 276, 369.) In a curious genealogical and heraldic MS., containing, among other things, the pedigrees and armorial bearings, blazoned in colours, of the earls of Scotland, it is stated that Duncan, eleventh Earl of Fife, succeeded his father, Duncan, tenth earl, in 1288, and married (date not given) Mary de Monthermer, daughter of Ralph, Earl of Gloucester. The issue of this marriage was a son, Duncan, who became twelfth Earl of Fife, and deceased in 1353, leaving a daughter, Isabel, Countess of Fife, who married four times, but *ob. s. p. circ.* 1373, having designated Robert, Earl of Menteth, *jure ux.*, afterwards Duke of Albany, son of Robert II., her heir in the earldom of Fife. Murdac, second Duke of Albany, was the next and last Earl of Fife, this and his other titles being forfeited, and himself beheaded at Stirling, on May 25, 1425. From this time the title remained vested in the Crown, until in 1759 it was conferred, together with the Viscounty of Macduff, as an Irish (!) peerage, upon a gentleman named Duff, who asserted, but could never prove, that he was descended from the Macduffs of Fife. Earl Fife (not "of") appears to have abandoned his family arms, and to have assumed or obtained a grant of those of the real Macduffs, who, to the

best of my belief, are represented in the male line by the Earl of Wemyss, who is the direct lineal male descendant of Hugo, second son of Gill-michael Macduff, fourth Earl of Fife, the grandson of this Hugo having, in accordance with the fashion of the day, assumed the territorial title of "de Wemyss." The MS. to which I have referred is now in the possession of Lieut.-Colonel Francis Wemyss, cadet of Wemyss. J. A. PR.

WILLIAM EARL OF PEMBROKE, *temp.* JAMES I. (4th S. vi. 344.)—Presumably not.

William Herbert, third Earl of Pembroke, 1600-1630, married Mary Talbot, eldest coheir to Talbot, Strange, and Furnival; the earl was succeeded by his brother Philip, which proves that there was no surviving issue male; the countess likewise had no issue to inherit her claims, which thus became vested in her younger sister Alatheia, the Countess of Arundel and Surrey, with whose descendants, in the Howard female line, they still remain. A. H.

GRAY'S ODE ON ETON (4th S. vi. 372.)—MR. RANKIN has entirely forgotten that Gray is contrasting the fun and frolic of the Eton boy with the care and woe of his after life. It is not ignorance of literature, but ignorance of future sorrow, that he pronounces to be bliss; and this is, in fact, the sentiment of the poem. P. P.

RED VALERIAN: SOLOMON'S SEAL: JACOB'S LADDER (4th S. vi. 68, 161, 262, 353.)—SP. may like to know that, although "Solomon's seal" is an old and genuine name of *Convallaria multiflora*, "ladder to heaven" is almost equally ancient. Gerarde speaks of it as being known in shops as "*scala cœli*," and in English "*scalcœly*;" and Parkinson gives the same name, and says, "in some countries the people call it Ladder to Heaven . . . from the forme of the stalke of leaves, one being set above another." As to the former name, Treveris, in the *Grete Herball* (1524), says: "*Sigillum Sancte Marye* or *Sigillu Salamonis* is al one herbe that is called Salamons seale or our ladies seale." In more modern books this second name is transferred to the black bryony (*Tamus communis*). I have seen it stated that "Solomon's seal" refers to the resemblance of the little bunches of pendent flowers to the old-fashioned bunches of seals; but I suspect Parkinson's derivation is correct: he says, "the roote is . . . white and knobbed in some places with a flat round circle, representing a seale whereof it tooke the name." The French is given as "*seau* or *signet* de Salomon;" and the Dutch "*Salomon's seghel*."

As to the *Polemonium*, the earliest mention I have found of it as "Jacob's ladder" is in the third edition of Withering's *Arrangement* (1796). I have not been able to consult a previous edition. It is there also called "ladder to heaven." This

name undoubtedly belongs to the *convallaria*; but I have never seen or heard this called "*Jacob's ladder*." JAMES BRITTON.

THE GREAT BELL AT ST. FIN-BARRE'S CATHEDRAL, CORK (4th S. vi. 384).—The weight of the tenor, or largest of the peal of eight bells which were cast for this church or cathedral by the Rudhalls of Gloucester, is thirty hundred-weight, not forty-two hundred-weight, as stated by your correspondent, R. C. THOMAS WALESBY.
Golden Square.

ANONYMOUS (3rd S. ii. 65).—*Fugitive Pieces written during a Residence in Foreign Parts* (1814, 8vo, pp. 82). This was written, I believe, by the Rev. John Bell, D.D., Rector of Bainton, near Driffield, East Yorkshire. He was also the author of *Six Sermons . . . on the Liturgy . . . and . . . on the . . . Sacrament*, preached in the parish church of Bainton (12mo, pp. 111, York, 1819), and of *Sermons preached in St. John's College, Oxford, in 1799 and the two following Years* (8vo, pp. 278, York, 1829).

Poems on Several Occasions (12mo, pp. 298, London, 1773), were written by J. Robertson (not Robinson). Another edition, called the 2nd, has this title—*Poems, consisting of Tales, Fables, Elegiac and Miscellaneous Pieces, Prologues, Epilogues, &c.* (12mo, pp. 299, London, 1780.) This edition contains many new pieces. I have a nameless and dateless newspaper cutting, which also calls the author Robinson, and mentions an edition of 1787. W. C. B.

Hull.

MOHAMMEDANISM (4th S. vi. 323).—Adam Neuser, a Lutheran minister at Heidelberg (not a Socinian), it is said, turned Mahometan. (See Horsley's *Letters to Priestley*.) Heidelberg never had a Socinian congregation or church, but Neuser was heterodox, and therefore he was classed as a Socinian—a convenient nickname then, as it is at present. He was quite unknown to, and was never acknowledged by, the anti-Trinitarians of the day. The story of Neuser's perversion is very doubtful, and rests on no reliable authority. He is the individual alluded to in the *London Encyclopædia*. AN EX-LAY PREACHER.

REPRODUCTION OF OLD WITTICISMS (4th S. vi. 329).—"A penny for your thoughts." Besides the authorities given for this old saying by your correspondent W. T. M. and others, I beg to add another—viz. Butler, who in his *Hudibras*, part II. canto 3, says:—

"She might conclude he 'ad broke his vow,
And that he durst not now for shame,
Appear in court to try his claim—
This was the pen's worth of his thought."

F. S.

"MORE" (4th S. vi. 195, 259).—"More" in Devonshire means not only a turnip, but thirty

years ago, and I suppose it is the same now, all fibrous roots and small roots generally were called "mores," and the large woody ones of trees were called "moots." L. C. R.

"THEY FROM THE LORD," ETC (4th S. vi. 299.) The version of our Dutch proverb is as follows:—

"Kinderen zijn een zegen des Heeren,
Maar zij houden de noppen van de kleeren."

Further explication of this proverb you will find in Harrebomee, *Nederlandsch Spreekwoordenboek*, published by Kemink & Son at Utrecht, Holland. H. HOEKSTRA.

Arnhem, Holland.

CHOWDER PARTY (4th S. iv. *passim*; v. 163, 261).—Compare French *chaudière*, a boiler; a fish soup or water *soupy* made on a large scale in a boiler. EFFESSEA.

"A SERVANT MAKES THE HARDEST MISTRESS" (3rd S. x. 313).—

"Rufus, diu manipularis, dein centurio, mox castris præfectus, antiquam duramque militiam revocavit, vetus operis ac laboris, et eo immitior quia toleraverat." Tacitus, *Ann.* i. 20.

E. N. H.

"DENARIATA TERRÆ" (4th S. vi. 299).—There is some doubt as to the quantity of land intended by this term. The more general opinion seems to be that *oblata* was half an acre, *denariata* an acre, *solidata* twelve acres, and *librata* twelve score acres, rising in proportion as a halfpenny, penny, shilling, and pound. Others have taken *oblata* for half a perch, and *denariata* for a perch. (See *Register of Writs*, Blount's *Law Dictionary*, and Spelman's *Glossary*. E. V.

"MAD LUTANIST, WHO," ETC. (4th S. vi. 345).—Vide *Sibylline Leaves* (S. T. Coleridge), "Ode to Dejection," stanza vii. L. H. G.

BRAZIL: THE BRAZILS (4th S. vi. 368).—Both these forms are misnomers according to the very sufficient authority of Captain R. F. Burton, who, throughout his interesting *Explorations of the Highlands of the Brazil*, uses neither of the forms which head this note. On p. 3, moreover, the reader will find this foot-note:—

"I do not call the country 'Brazil,' which she does not, nor indeed does any nation but our own. Worse still is the popular anachronism 'Brazils,' which was correct only between A.D. 1572 and 1576, when the state was split into two governments."

Need I add that "*the Brazil*" is the correct designation. PAUL A JACOBSON.

DATE OF CARDINAL POLE'S DEATH (3rd S. xii. 409, 466; 4th S. vi. 255).—Lodge gives no authorities, but he says in his *Life of Cardinal Pole* (Bohn's edition, i. 262), Mary "died on the seventeenth of November, 1557, and the cardinal, whose departure was probably accelerated by receiving the news, survived her exactly sixteen hours."

L. C. R.

OLD PAINTING: CHRIST'S PORTRAIT (4th S. vi. 281).—I happen to possess a Byzantine portrait of Christ painted on gold panel, or rather, I should say, on gilt copper, which bears in old characters the following inscription:—

"This similitude of our Saviour Christ Jesus was found at Amaratt, and sent from the Great Turk to Pope Innocent VIII. to redeem his Brother, who was taken prisoner by the Romans."

It appears from the "History of the Grand Sultan, Bajazet II.," as recorded in the *History of the Knights of St. John of Jerusalem*, by L'Abbé de Vertot, that the said Grand Sultan, A.D. 1494, sent to Pope Innocent VIII. jewels and pictures for the redemption of his brother Prince Zezim, who was treacherously kept a prisoner in the Castle of St. Angelo, and finally murdered there. This appears to bear out the truth of the inscription that this picture might have been one that had been found at Amaratt, and was included among the other articles which formed the price of the redemption. I have also a print resembling the said picture, bearing an inscription in Latin to the following effect, which answers more decidedly that part of E. T.'s inquiry touching the true meaning of "Amyralt":—

"Vera Salvatoris Nostri Effigies ad imitationem Imaginis smaragdo incisæ jussu Tiberii Caesaris, quo smaragdo postea ex Thesaurò Constantinopolitano Turcarum Imperator Innocentius VIII. Pont. Max: Rom: donavit pro redimendo fratre Christianis captivo."

I will only add that my Byzantine portrait was formerly in the collection of the Earl of Morton, our ambassador at Paris, where it was sold with his other pictures. C. T. C. TRELAUNY.

KIRKSANTON (4th S. vi. 387).—Is Santon any thing more or less than a corruption of Sand-ton? There is in North Devon a village of Saunton, having Saunton Court near it, and they both stand on the verge of the extensive district of blown sand known as Northam Burrows, at the mouth of the river Taw, whence, as I have always supposed, they take their names. It must be admitted, however, that on the sand there is a spot termed "the scite of St. Ann's Chapel." Sand-ton itself may be a corruption of Sand-towns. Towns is old British for sand-hillocks, and is still the name for the hillocks of blown sand near Hayle, in the north-west of Cornwall. True, the compound word Sand-towns would be tautological, but so also is the river Avon, of which we have numerous examples. Though not well acquainted with the district, I presume Santon in Furness is sufficiently near to the sands of Morecambe Bay to justify the etymology. W. PENGELLY.

ENGLISHMEN IN THE SERVICE OF GUSTAVUS ADOLPHUS (4th S. vi. 369).—As to the query of MR. NICHOLS touching "the Englishmen who were employed in military service under Gustavus Adolphus," I cannot directly give him any assist-

ance, but (should he happen not already to know the works) I suggest for his examination the *Histoire de Gustave Adolphe*, founded on the MSS. of Arkenholtz, and edited by M. Mauvillon, Amsterdam, 1764, and the *History* by the Rev. B. Chapman (Longmans, 1856).

BROUGHAM AND BYRON (4th S. vi. 368).—As to the supposition of your correspondent F. C. H. that Lord Byron was criticised by Brougham and not by Jeffrey, I suggest to him that the very argument he uses to show that the article was written by Mr. Brougham fixes on the mind of any one who knew both the eminent men mentioned the conviction that Jeffrey was the author. Both Brougham and Jeffrey were lawyers, and an "ingenious legal argument" was much more in accordance with the style of Jeffrey than of Brougham. Of course this is not decisive, but in this case we are considering probabilities.

Miscellaneous.

NOTES ON BOOKS, ETC.

Chips from a German Workshop. By Max Müller, M.A., Foreign Member of the French Institute, &c. Vol. III. *Essays on Literature, Biography, and Antiquities.* (Longmans.)

If there be truth in our old English proverb—"A good workman is known by his chips"—what a good workman must he be whose third basket of chips is here before us. The sixteen papers put forward by this accomplished scholar, under the modest title of *Chips*, are as various as they are instructive and entertaining, and it may be doubted whether they are likely to be more interesting to readers of his native or of his adopted country. For while his *Essays on German Literature*—on the Minne Lieder—on the Language and Poetry of Schleswig Holstein—on the Life of Schiller—on Wilhelm Müller—on Chasot, whom Frederick the Great called *Le matador de ma jeunesse*—and on Bunsen, with the valuable Letters from Bunsen to Max Müller between the years 1848 and 1859, may have a more special interest for German readers, though the latter, like the Essay on Sebastian Brandt and his Ship of Fools, and its influence on the Reformation, may prove equally attractive to German and English scholars; the English will read with more especial satisfaction those on Shakespeare—on a German Traveller (Paul Hentzer) in England in 1598—on Cornish Antiquities (a very important paper)—Are there Jews in Cornwall?—and, lastly, that on the Isolation of St. Michael's Mount. There are other papers in the volume, but those we have enumerated are sufficient to show to what good account its learned author has applied his varied and extensive acquirements; and how large an addition he has made to our stores of useful knowledge.

The Roxburghe Ballads. With short Notes by William Chappell, Esq., F.S.A., Author of "Popular Music of the Olden Time," &c.; and Copies of the original Woodcuts, drawn by Mr. Rudolph Blind and Mr. W. H. Hooper, and engraved by Mr. J. H. Rimbault and Mr. W. H. Hooper. Vol. I. Part II. (Printed for the Ballad Society.)

In this new issue by the Ballad Society we have a further portion of the well-known collection of ballads in the British Museum. They number between forty and

fifty, and occupy some 240 pages; and all who love "a ballad a print," will thoroughly enjoy this fresh instalment of Mr. Chappell's labours. The ballads are very varied in character; the religious ballads, which are far from being the least characteristic, forming a conspicuous feature of the part before us. Mr. Chappell has discharged his duty of editor with great judgment; for whereas from his intimate knowledge of the subject, he might easily have been tempted to run riot in his introductory notices of the ballads and their writers, he has confined himself just to such information—biographical, bibliographical, and illustrative—as is necessary to enable the general reader to appreciate and understand each ballad. The book is creditable alike to the Editor and to the Society; and such as ought to induce the lovers of the Early Ballad Literature of England to add their names to the list of members.

The Moabite Stone: Fac-simile of the Original Inscription, with an English Translation, and an Historical and Critical Commentary. By Christian D. Ginsburg, LL.D. (Longmans.)

The interest felt by all biblical students in this remarkable document, so intimately connected with a striking event recorded in the Hebrew Scriptures, is in itself sufficient to draw attention to Dr. Ginsburg's elaborate essay on it. How fully he has treated the subject a mere description of the contents and arrangement of the volume—which is appropriately dedicated to Mr. Deutsch—will serve to show. Besides a carefully executed copy of the inscription (one-third the size of the original), we have the inscription in the original language, with an English translation by the editor. These are followed by an introduction, which treats of the history of the discovery of the Moabite Stone; the restoration and present condition of the text; the contents, division, and date of the stone; the relation of the inscription to the biblical narrative; the importance of the stone historically, theologically, and paleographically; and its literature. Dr. Ginsburg's commentary then follows; and is succeeded by the retranlations (printed in parallel columns) of M. Ganneau, M. Neubauer, Professor Noeldke, M. Derenbourg, Professor Haug, and Professor Schlottmann; and a vocabulary gives completeness to a volume, in which a subject of deep interest is treated in a very exhaustive and satisfactory manner.

Messrs. LOCKWOOD & Co. have in preparation a new edition, carefully revised by its venerable author, of Mr. Charles Cowden Clarke's "Riches of Chaucer": a work which has been long out of print and in considerable request, and the reappearance of which, in an improved and elegant form, many of our readers will hail with satisfaction. A new edition of the same author's "Tales from Chaucer"—a work worthy of occupying in the libraries of the young a position side by side with Charles and Mary Lamb's "Tales from Shakespeare"—is also announced by the same publishers.

THE LAMBETH LIBRARY, until further notice, will be opened on Mondays, Wednesdays, and Fridays. We learn from *The Guardian* that the building has been repaired and beautified at the expense of the Ecclesiastical Commissioners, and rendered comfortable, by warming, for readers. The Catalogue of Books, in its half-finished state, is accessible to readers; and a Handbook to the illuminated MSS. and Art-treasures is in preparation by the Librarian, Mr. S. W. Kershaw, M.A.

MR. T. THISELTON DYER is engaged in collecting materials for a "Dictionary of English Local Customs." Any of our correspondents who know of local customs, can address their communications to him, 118, King Henry's Road, S. Hampstead, N.W.

DEATH OF MR. LILLY.—All lovers of fine old books will have heard with deep regret of the death of Mr. Joseph Lilly, which occurred rather suddenly on Saturday the 30th ultimo. A native of Birmingham, he removed from thence about fifty years since, and entered the then great house of Lackington in Finsbury Square, but soon started on his own account, and by his industry and intelligence soon took a high position in the book trade; and was distinguished among others for his zeal in the purchase of "First Folios" of Shakespeare. Sometimes a little brusque and peculiar in his manner, Mr. Lilly was a straightforward honest man, with a great deal of curious information, which he was always ready to place at the service of those who asked for it.

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T. P. (Waltham Abbey.) Rouquet's criticism on "The March to Finchley" is well known, and largely quoted from in Nichols's Biographical Anecdotes of William Hogarth.

MOULSON AND ASHBURNER (anti p. 413).—Erratum in arrangement of Pedigree: read "Mr. Jonathan Moulson is dead by his wife, Sarah, *fil.* Mr. Matthew Bell, issue, &c. She was the widow, without issue of a naval captain. What was his name?"

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LONDON, SATURDAY, NOVEMBER 26, 1870.

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Notes.

BIOGRAPHICAL INCERTITUDE.

Lately I had occasion to show how inexact, respecting the dates of birth, were several biographers of the contemporaries and friends of Sir Walter Scott. I have now to invite attention to some curious discrepancies between the public and family registers respecting births in the family of Sir Walter's grandfather. Through the kindness of the excellent officials connected with the Births Department in the General Register House, Edinburgh, I was lately enabled to discover certain entries connected with Sir Walter Scott's family which had escaped both his own notice and that of his literary executor, Mr. J. G. Lockhart. Believing that the farm of Sandyknow, rented by Sir Walter's grandfather, was in the parish of Mertoun, Scott and his son-in-law examined the registers of that parish, found nothing, and were content. Aware that Sandyknow was situated on the borders of the parishes of Mertoun and Smailholm, I resolved to examine the births' register of the latter parish, when I came upon the following entries:—

"May 17, 1729.—Mr Robert Scott and M^{rs} Barbara Halliburton, his spouse, had a child baptized at their house, called Walter."

"January 14, 1731.—Mr Robert Scott and M^{rs} Barbara Halliburton, his spouse, had a child baptized at their own house by Mr James Innes, Minister of the Gospel at Mertoun, called Thomas."

"May 16, 1738.—Mr Robert Scott and M^{rs} Barbara Halliburton, his spouse, had a daughter baptized at his own house by Mr James Innes, Minister of the Gospel at Mertoun, called Janet."

"March 19, 1735.—Mr Robert Scott, in Sandyknow, and M^{rs} Barbara Halliburton, his spouse, had a daughter baptized in their own house by Mr James Innes, Minister of the Gospel at Mertoun, called Mary."

"May 24, 1739.—Mr Robert Scott in Sandyknow, and M^{rs} Barbara Halliburton, his spouse, had a son baptized at their own house by Mr James Cunningham, Minister of this parish, and baptized Robert."

"1742. Mr Robert Scott and M^{rs} Barbara Halliburton, his spouse, had this day, at their own house in Sandyknow, a child baptized Barbara."

Sir Walter Scott printed a thin quarto, containing memorials of his maternal progenitors, the Halyburtons. This is extremely rare, thirty copies only being printed; but being favoured with the loan of a copy by my valued friend Dr. David Laing, of Edinburgh, I made these excerpts.

Mr. Thomas Halyburton, the novelist's great-grandfather, writes as follows:—

P. 52.—"My second daughter, Barbara, was married to Robert Scot, second son to Walter Scot, uncle to Raeburn, upon the sixteen day of July, 1728 years, at my house in Dryburgh, by Mr. James Innes, minister at Mertoun, their mothers being counsels: may the blessing of the Lord rest upon them, and make them comforts to each other, and to all their relations.

"Their son Walter was born upon the 11 of May, being Sabbath, about six in the morning, and was baptized at their house in Sandyknow, by Mr. William Walker, minister of Makerston, upon the 17 day of the foresaid moneth, both his grandfathers being witnesses, with his unckells (father's brethren), 1729 years.

"Their second son, Thomas, was born upon the 7th of January, twixt three and four in the morning, and was baptized at their house in Sandyknow by Mr. James Innes, minister of Mertoun, upon the ninth day of the foresaid moneth, being Saturday, his two uncles and I being witnesses, in the year 1731.

"Their eldest daughter, Janet, was born upon Monday the 14 of May, twixt seven and eight at night, and was baptized at their house in Sandyknow, by Mr. James Innes, minister of Mertoun, upon the twenty-second day of the foresaid moneth, being Tuesday; Makerston, Harden, Raeburn, and his brother Walter and I, being witnesses, in the year 1st viiith and thirty-three.

"Their second daughter, Mary, was born upon Thursday the thirteen day of March, in the afternoon, and was baptized upon Tuesday the eighteen, at Sandyknow, by Mr. James Innes, minister of Mertoun, Raeburn, Walter Scott in Ballieknow, his brother William and I, being witnesses, in the year 1st viiith and thirty-five.

"Their third daughter, Jean, was born upon Saturday the eleventh of June, 1st viiith and thirty-seven years, and baptized upon Tuesday the twenty-first, at Sandyknow, by Mr. James Cunningham, minister of Smailhome, before these witnesses, Raeburn, his brothers Walter and William Scots, and I, year foresaid; she being born in the morning.

"Their third son, Robert, was born upon Sabbath, about half an hour after two in the morning, being the 20 of May 1st viiith and thirty-nine years, and baptized upon Thursday thereafter, being the 24, at Sandyknow, by Mr. James Cunningham, minister of Smailhome, before these witnesses, Raeburn, and Mr. Scott, his two brothers Walter and William Scots, and I, year foresaid.

"Their fourth daughter, Barbara, was born upon Munday the third of May, 1st viith and forty-two years, about six in the evening; and was baptized upon Saturday the eight, at Sandyknow, by Mr. John Thorburn, minister at Kirknewton, before these witnesses, Raeburn, Walter and William Scots, his two brothers, and I, year foresaid.

"Their fourth son, John, was born upon Saturday the second of September, 1st viith and forty-nine years; and was baptized at Sandyknow upon Saturday the ninth day, by Mr. Duncan, minister at Smailhome."

Now as to the discrepancies. In the public register, January 14 is stated as the date of Thomas Scott's baptism, while the family register names Saturday the 9th of that month. As the 9th of January, 1781, fell upon a Saturday, O.S., the family chronicler is probably correct. Janet, born on May 14, 1633, was, according to Mr. Halyburton, baptized on Tuesday, the 22nd of the same month. The parochial registrar names the 15th as the day of baptism, also a Tuesday, and in this instance, since Robert Scott's children were generally baptized soon after birth, he is probably correct. Mary, the next daughter, is stated by the family chronicler to have been baptized on Tuesday, March 18, 1735, while the session clerk names the 19th inst. Here I prefer the authority of the family recorder, since Tuesday is found to correspond with March 18, O.S. The day and month of Barbara Scott's baptism are not stated in my excerpt from the parish register. It will be observed that in the public record the baptisms of Jean and John—a daughter and son of Robert Scott—are omitted. It is significant as to the social position of the farmer at Sandyknow, that "Mr." is prefixed to his name, such a designation being ordinarily applied only to the minister and schoolmaster, or to persons of high birth.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

ROBERT CROWLEY, AND F. SEAGER'S "SCHOOLE OF VERTUE."

Looking lately at the British Museum Catalogue to see what works were entered under the name of ROBERT CROWLEY, the well-known printer, puritan, poet and preacher, I found under a "Crowley, Robert," a reference to a little octavo with the following title:—

"The | School | of | Vertue | and | Book of Good Nurture; | teaching Children. and Youth | their Duties. | Newly perused, corrected and amended. | Hereunto is added | A brief Declaration of the | Duties of Each Degree. | Also | Certain Prayers and Graces; | Compiled by R. C. |

"If thou wilt be counted virtuous and holy,
Despise not good counsel, but rebuke folly.

London, Printed for J. Wright at the Crown | vpon Ludgate-hill, 1677."

The title was familiar to me, as I had reprinted in my edition of the *Babes Book*, &c. (E. E. T. S. 1808), pp. 335-355,

"The Schoole | of Vertue and booke of | good Nurture for children and | youth to learne theerr dutie by. | Newly perused, corrected, | and augmented by the | first Auctour | F. S[eager] | With a briefe declaration of the | dutie of eche degree. | Anno 1557. |

"Despise not counsel, rebuking folly,
Esteeme it as needefull and holy.

"[Imprinted at London in Pauls | Churchyarde at the
signe of | the Hedgehogge by | Wylliam Seares. | "

But on turning over the title-leaf of the Crowley volume I was met by the following lines claiming the work as Robert Crowley's own:—

"The Preachers Counsell to Parents and Masters.

R egard the soft and tender youth,
O Parents of your Children dear,
B e unto them in faith and truth
E xamples manifest and clear.
R emember, if the Children halt,
T he Tutors chiefly are in fault.

C ontroll them wisely with the tongue,
R eform them justly with the rod,
O ut of their hearts while they are young,
W e'd all abuse offending God:
L et Vice in them have small abode.
E xhort, reprove, and reprehend
Y our Children, that they may amend,

The Author's Name in Virdict."

However, under these were added the acrostic of the original author SEAGER, but not with the displayed initials of his amender:—

"Say well some will by this my Labour; Every one yet will not say the same. Among the good I shall find favour.	God forgive them that do me blame, Each man I wish whom I offend, Rightly to Read me, and their faults amend."
--	---

A further comparison of the two works showed that Robert Crowley had touched up Seager's lines, and substituted four verses about King Charles, &c. for Seager's last verse, and then added a "P.S. Certain Prayers and Graces, newly added, to be used of Scholars both before and after noon. Compiled by R. C." These comprise a Morning-Prayer (including the Ten Commandments and the Lord's Prayer), Prayers for Mid-day, and for Evening; 4 verse Graces before Meat, and 2 after; 2 prose Graces before Meat, and 2 after; and a final Prayer. On each page of the last leaf is a cut of a schoolmaster sitting on a chair, with a rod in his left-hand, one boy standing on his left, and others sitting in front.

This, then, is a case of plunder committed by Robert Crowley the second, like that of the author of *The Groundworke of Conny-catching*, 1595, who incorporated in his book nearly all Harman's *Caueat, or Warning for Common Cursetors*, 1567 (see the edition of Awdeley and Harman, &c., by Mr. Viles and myself, E. E. T. Soc. Extra Series, 1869).

F. J. FUENTYALL

CONTEMPORARY PORTRAIT OF LUKE WADDING.

Among the most illustrious Irishmen of the seventeenth century was Luke Wadding, the Franciscan friar, the author or compiler of the *Annals of the Franciscans*, the able friend of the Confederate Catholics of Ireland, the founder of St. Isidore's College in Rome, &c. He was a native of Waterford. Carlo Maratti painted two portraits of this celebrated ecclesiastic and politician, both full-faced or very nearly so, both dressed in the habit of his religious order, both exceedingly characteristic, and one was, if not both were, engraved by the well-known Steph. Picart; but the engravings are rare, and even in Rome are seldom met with. I have copies of them now before me. In the copy I am about to describe, the bust of Wadding is placed in a beautifully designed oval frame-work, over which is the legend on a scroll: P. P. LVGAS WADDINGS. Underneath the bust are the crossed arms with the *stigmata*, and the plain cross between them, viz. the arms of the Order of St. Francis of Assisium; and beneath these, on an elongated shield, is the inscription, with the name of the painter, "Carlo Maratti, pinx." on the right, and "Steph. Picart, sculp." on the left. The following is a copy of the legend on the shield, in italic characters:—

"All Reu^{mo} in Christo Col^{mo}.

"Il Pr^e Michel Angelo della Sambuca Ministro Generale di tutto l'Ordine di S. Fran^{co}. Nella felice assunzione di V. P. R^{mo} al governo di tutta la Religione Serafica, vengo anch'io come il minimo tra suoi filii à passarne seco ufficio di reverte congratulatione; E perche sia piu accetto a V. P. R^{mo} quest'atto d'humilissima osservanza, le presento à dedico nel istesso tempo l'Effigie del defonto P. Luca Waddingo; supplicandola a degnarsi di ricognoscere in questo morto ritratto il mio uiso dolore per si gran perdita. Auguro à V. P. R^{mo} grandezze maggiori corrispodetti al suo gran merito, e le fo profundissima riuerenza. Di V. P. R^{mo} Humilissimo e deuotissimo Suddito,

"FRA THOMASO DA S. ANTONIO.

"Romæ sup. pmisss.

"S. Isidoro le 12 Giugno 1658."

I may add that there is a wonderful expression of power in the head and features, in the sharp contour of the noble forehead, and in the eyes and firm mouth. Altogether this is a portrait which, once seen, cannot be forgotten. Luke Wadding was a munificent patron of art, and to Carlo Maratti in particular he extended many favours. It is not surprising that the painter should have realised one of his greatest triumphs in the portraits of his friend.

The second and better known portrait, by the same painter, is placed in the rector's room in the College of St. Isidore; and the engraving is equally bold and beautiful, but is without the name of painter or engraver.

In this splendid portrait, which appears to have been painted at a more advanced period of life, when the energy and power of the great original were somewhat tempered down by age, Luke Wadding is represented dressed in the habit of his order, seated in a rude wooden chair; his right hand on an open book, his left pointing to a picture of the Immaculate Conception, which is before him; an ink bottle and pen are on the table. The background represents the College of Isidore, of which he was the founder and first rector. This is really a noble picture; and the engraver, too, has truly done his work to perfection.

MAURICE LENTHAN, M.R.I.A.

Limerick.

ANCIENT SCOTISH DEED.

The following deed is an early specimen in the vernacular tongue of a very ancient discharge to a purchaser, of the price of lands sold to him, and is worthy of preservation. The original, in beautiful condition, is in the charter chest of a gentleman of the North. Alexander Ogilvie of that ilk, the granter of the deed which follows, was the ancestor of Walter Lord Deskford, whose son was created Earl of Findlater by Charles I. The earldom has been dormant since the death of the last and seventh earl, which occurred in 1811. In consequence of the fourth Earl James having been, prior to his succeeding to the title of his father, created in 1701 Earl of Seafield with a remainder to heirs general, that honour separated from the earldom of Findlater, and devolved with the large estates upon the family of Grant of Grant, whose heir is now Earl of Seafield, who by the grace of her present Majesty has been created Baron Strathseay of the United Kingdom.

The earldom of Findlater may be claimed by the person who can prove himself to be heir male general of the last earl.

Alexander Ogilvie "de eodem," or, as it is usually in the North termed, "of that ilk," was connected with the family of Gordon through his mother Agnes, a daughter of George Earl of Huntly, and sister of Katherine, known in history as the White Rose, from her having been given in marriage to the mysterious person known under the name of Perkin Warbeck. Gordon, in his *History of the Family of Gordon*, i. 99, says that the Lady of Ogilvie was a natural daughter of the Earl of Huntly, but refers to no authority to prove his assertion.

The Laird of Ogilvie held the appointment of Sheriff of Aberdeen, and in that capacity in 1528 authorised the infeftment of Alexander Irvine of Drum as heir of his father, Sir Alexander, in various lands.*

* See the *Antiquities of Aberdeen and Banff*, iii. 307.

The document above mentioned is as follows:—

"I Alexander Ogiluy of yat ilk Grantis me to haue resault be the handis of ane honourabill, and my gritte frend Maister George Gordun Constapill of Badgenocht ye sowme of twa hundred pounds vsuall money of the Realm of Scotland in haill and compleit payment of fiff hundredth thretty three poundis, sax schillingis, aucht pennies money ament the Chartreir and Euidendis maid be me To the saide Maister george gordoun and to Janett Ross his spous yair aires and assignais, in few and heretaige upoun the landis of Baldorne and Tynebane with the milne and out-mulders off the samen and yair pertinentis Lyand within the Baronie of Key moir and Scheriffdoms of Banffe, halden of me my aires and assignais in Feu and heritage conforme to the evidentis maid to the said Maister george gordoun his airis and assignais therupon, off the quhillk sowme of fiff hundredth threttie three poundis, sax schillingis and aucht pennies, vsuall money of the Realm of Scotland deliuerit onto me in haill and compleit payment of the haill sowme fohrsaid, for the caus hereinwritten I hald me weill content and paitt, and thairfor quytclaimis and dischargis the said Maister george gordoun his airis and assignais of the said sowme of money for me, my airs exccutors and assignais and successours, quhatsoever for now and euir be this my acquittance subscrivit with my hand, together with the appending of my seall yairto at the day of the month of the geir of God ane thousand fiff hundredth and 3eiris Befoir Witnesses honorabell men.

"ALEXANDER OGILUY of that Hk."

The blanks are in the original, and the names of the "honourable men" as witnesses are omitted. The seal is perfect, and in beautiful condition. On the back the want of date is supplied by this marking—"Chart. 1506."

It may be noted that in this document and some others of a similar description about this time the precise date and the name of the witnesses are omitted, from which it may be inferred that the appending the seal and the signature of the granter was sufficient to give it validity.

It may not be out of place to give the explanation of Erskine in his *Institute*, book II. tit. 9, sect. 19, of the meaning of the word "multure." It means a quantity of grain, sometimes in kind, as "wheat, oats, pease, &c., and sometimes manufactured, as flour, meal, sheeling due to the proprietor of the mill, or his tackman, as the *multure* for manufacturing the corn." J. M.

NON-LONGEVITY.—I wish to annihilate by clear evidence one case of reputed longevity, viz., that of Sir Edward Hungerford, K.B., who in 1682 converted the town house of his family in the Strand into a market, and who is said to have died at the age of one hundred and fifteen years. The oldest authority for this fiction, that I know of, is Grose's *Antiquities*, under the head of "Farley Castle, Somersetshire." Grose's informant seems to have been "an old woman who showed the ruins." The story, uninvestigated, has been copied into sundry local guide-books; also in Barre's

Vicissitudes of Families, and quite lately in *Ancestral Stories and Traditions of Great Families*, by Mr. J. Timbs, F.S.A., p. 119. It is altogether a mistake, and it arose from confusing the lives of two persons of the same name. There were two Sir Edward Hungerfords. The elder (the uncle) was a colonel for the Parliament in Wiltshire, who by the evidence of his monument at Farley Castle died in 1648, aged fifty-two years, and was therefore born in 1596. His nephew and successor (who built the market) was born Oct. 20, and baptized Nov. 1, 1632, at Black Bourton in Oxfordshire, and was buried at the old church of St. Martin's-in-the-Fields in 1711, being therefore only seventy-nine years old. The difference between 1596, the year of the uncle's birth, and 1711, the year of the nephew's death, is just one hundred and fifteen years. 'Tis truly a wholesome and good old age, which some may have reached; but among those who may have done so, most assuredly must no longer be reckoned Sir Edward Hungerford, K.B., who built the old market of that name in the Strand.

J. E. JACKSON, Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

[All lovers of historical truth will share our obligations to the Rev. Canon for showing how the case of Sir Edward Hungerford furnishes an instance of "two single gentlemen rolled into one." Many reputed cases of extraordinary longevity have doubtless had a similar origin.—Ed. "N. & Q."]

AUTHORSHIP.—The following is a short list of disguised and ungiven authors:—

1. The author of—Master of Marton; Rachel's Secret; Nature's Nobleman; and Diary of a Novelist, 1870. Miss Tabor.
2. St. Olaves; Janita's Cross; Hester's Sacrifice; Alec's Bride; Jeanie's Quiet Life; Meta's Faith; and Hagar. Miss Eliza Tabor.
3. Emanuel Swedenborg, and other Poems, London (n. d.); also, poems in Colburn's *New Monthly*, about 1830. M. A. C. (Initialism)—Miss Mary Ann Cursham of Notts.
4. Norman Abbey: a Tale of Sherwood Forest, 8 vols., London, 1832. A Lady (demonym)—Miss M. A. Cursham.
5. Recreations in Retirement; London, 1836. An Old Tradesman—Thomas Bailey of Basford, near Nottingham.
6. Notes on Noses; Poet's Pleasance. Warwick, Eden. (pseud.)—George Jabet of Birmingham.
7. Some Habits and Customs of the Working Classes; London, 1867. A Journeyman Engineer—Thomas Wright.
8. Johnny Robinson; 2 vols., London, 1868. The Journeyman Engineer—Thomas Wright.
9. Two Ghost Tales; Poems. Nottingham, 1870. A. W. G. (Inv. Init.)—G. W. Allen of Nottingham.
10. Adventures of Bilberry Thurland; 8 vols., London, 1836. Charles Hooten.
11. Body and Soul; 2 vols., London, 1822. Archdeacon Wilkins of Nottingham.
12. Martin Luther: a Poem. London, 1823. M. A. Cursham.

J. P. BRISCOE.

Free Libraries, Nottingham.

PAGINATION BY STATIONERS.—It seems to me that not only would the practice be in every way useful, but that it is in every way desirable to suggest, through the medium of "N. & Q.," the necessity for stationers paging and feint-ruling all the books which they may henceforth make for manuscript purposes, whether they be penny ones for rough memorandums, or more valuable ones for more exact and more voluminous memoranda purposes. Such pagination could never do harm, while its neatness, convenience, and uniformity would be self-evident, self-convincing, and self-recommending.

J. BEALE.

SALE OF A WIFE.—The popular opinion that an undesirable partner can be sold, provided a halter be placed about her neck, is not yet extinct in Lancashire. During the second week of November, 1870, a person residing at Bury sold his wife for *eight shillings* to her supposed paramour, who led her away by the halter to his house immediately after the sale. The inhabitants of Bury have not taken the matter quietly, for they have burnt in effigy both the buyer and the person sold. It is stated that the woman was nothing loth to change masters.

T. T. W.

JUNIUS AND THE SCOTCH.—There is a tradition that a Scotch gentleman, indignant at the sneers and calumnies of Junius on his country and its people, sent him a challenge to fight, and requested Woodfall to print and publish it. That, however, as might be expected, was never done; but the substance of the letter containing the challenge was recollected, and particularly as to Junius's statement that he could never see a Scotchman without an involuntary shudder.

"No wonder (said the challenger), if the fact was as alleged, that you were a cornet in John Cope's Dragoons, and got such a fright from the Highlanders at Prestonpans, that you have never recovered your equanimity."

I quote these words from recollection, and I forget the challenger's name; but possibly some of your many correspondents may have full information as to both.

The imputations of Junius to which I have alluded are expressed with so much bitterness (not to say scurrility) that it would seem he ought to have decorated his wall with pictures of the "Massacre of Glencoe," and "Proud Cumberland, prancing, insulting the slain." G. Edinburgh.

NOSTRADAMUS.—Attention having been directed to the prophecies of Nostradamus, your readers may be interested in these notes of his life and times:—

Michel de Notre-dame was born at St. Remi in Provence in 1503, and died at Salon, *ætat.* sixty-two, in 1566. He belonged to a Jewish family who claimed descent from the tribe of Issachar, and an inheritance of its prophetic gifts. Nostra-

damus studied medicine at Montpellier, and practised it with great success on two occasions during a plague at Salon and Lyons. He published his *Prophecies* at Lyons in 1555. Catherine de Medici summoned him to Paris, and overwhelmed him with honours; and he there published in 1558 an enlarged edition of his *Prophecies*. Later editions have received many interpolations from unscrupulous editors. Nostradamus was held to have prophesied the death of Henry II. He was made court physician to Charles IX. two years before his death.

T. HERBERT NOYES, JUN.

United University Club.

THE CAN-CAN.—The police of the metropolis have been complaining of "*the Can-can*," and sagacious J. P.s have echoed "*The Can-can*." Allow me to remark that *Can-can* does not signify an indecent dance. *Can-can* is a word that has no more connection with obscenity than have the terms "*Waltz*," "*Bolero*," "*Fandango*," "*Monfrina*," "*Reel*," "*Country dance*," &c. &c. Like any of the above, it is merely the name for a particular dance that requires peculiar music and measure. Of course, like any other dance, it can be rendered indelicate and immoral. But there are many *Can-cans* that may be joined in by the purest minds, and danced in any domestic circle. As a general rule I will maintain, that the genuine *Can-can* of France is less liable to moral objection than are many German waltzes and Scotch reels.

VIATOR.

THE BOHUNS IN WESTMINSTER ABBEY.—It is certain that the two children of Humphrey de Bohun, Earl of Hereford and Essex, by Elizabeth his wife, daughter of Edward I., buried in St. Edward's Chapel, Westminster Abbey, were named Humphrey and Margaret, not Henry and Mary, as always stated. It will be observed the initials are the same, and probably these only were given in the authority (qu. some register of the Abbey). No children with the latter names are recorded in the reliable list preserved in the Stemma of Llanthony Abbey (Dugdale's *Monasticon*, vi. 135); and we know that their first Humphrey died at Fulham, and was buried with ceremony in the Abbey on Sunday, November 8, 1304 (*Journal Brit. Archaeol. Assoc.* vol. xviii.), and that their first Margaret died young before 1311, probably at court; and it was doubtless she who was laid beside her brother. Mrs. Everett-Green, in her valuable and most interesting *Life of the Princess Elizabeth*, thought they were buried at Walden Abbey. May I also be allowed to point out that (p. 42) it was not Eleanor, but the above-mentioned Humphrey, who was born at Knarborough Castle in September 1304?

In the Register of Walden Abbey (Dugdale's *Monasticon*, iv. 141), it is stated that Margaret

(1) was born at "Tinehmue" (Tynemouth), Humphrey (1) at Knaresburgh, John at Plesset (Pleshy), Humphrey (2)* at "Longmabam" (Lochmaben, Bruce's castle in Scotland). The birthplaces of the other children are not given, but Margaret (2), after Countess of Devon, was born 8 nones April, 1311. (Reg. Ford. Abbey, Dugdale's *Monasticon*, v. 381.) A. S. ELLIS.
Brompton.

Queries.

NICHOLAS DIXON (SIR—Qu. ?)

Nicholas Dixon was as follows, viz.: (1416-1417) Rector of Welton, co. Durham; succeeded by Robt. Dixon.¹ (1418-1448) Rector of Ches-hunt, co. Herts; in which latter year he died, and was buried in the chancel of his church, which he had built and founded at his sole charges.² [His arms, on an elaborately beautiful Gothic sepulchral brass attached to his richly sculptured triple-arched tomb, are still extant, but partly undistinguishable from neglect and decay. It (the brass) contains the arms in duplicate of the defunct reverend ex-Baron of the Exchequer. They are a fleur-de-lis and a chief something, which has been removed by some barbarous puritanic iconoclast; but the blazonry of which has been recorded as a "chief ermine," and, I think, incorrectly, as the chief is much more likely to have been that of Keith-Marischal, from which family he had immediately descended.]³ (1424) Prebendary of Howdon, ecclesiastically in co. Durham, but territorially in co. York.⁴ (*Ibid.*) One of the executors of Ralph Neville, the "great Earl of Westmoreland."⁵ (1423-1433) Baron of the Exchequer.⁶ (1427-1433) Master of Sherburn Hospital, co. Durham; in which latter year his presumed nephew, Robt. Dixon, succeeded him.⁷ (1488) Rector of Quadring, co. Lincoln, and Prebendary of Lincoln and Westminster.⁸ [He held other clerical preferments at the time of his death, so many indeed as to make one ponder whether

such things could have been at so early a period; but I have unfortunately lost my authorities for this.]

Seeing on p. 292 of this volume of my *Lay Bible* that Mr. John Edward Cussans is engaged upon a new "History of Hertfordshire," I hope, through that kindness and courtesy which nearly always accompany literary excellence, to obtain fuller particulars of an "old English worthy" (the beloved of King Henry VI. and of the grand historic "great earl" of William Shakespeare), from whose brother or first cousin I have undoubtedly derived; and who himself was, if tradition supported by heraldry is of any value, almost immediately descended from the noble races of Keith and Douglas. I believe that the records of the reigns of kings Henry contain many other particulars of Nicholas Dixon, which, if sufficiently interesting, will not be unacceptable to the readers of "N. & Q." I myself would be particularly obliged if the future historian of Hertfordshire would either do this, or give me privately all needful particulars (or authorities for them): for he must well know what hard uphill work an ailing amateur sexagenarian has to encounter in his endeavour to arrive at the top-most round of the genealogical ladder, especially when these rounds are unusually numerous. To the skilled professional writer all sources of information are readily open, very many of which are as a "sealed book" to a plain country gentleman reclining, "in otium cum dignitati," under the Virgilian beech-tree, with a decent public library not within the nearly impossible reach of some twenty-two miles, anything but "on the level."

R. W. DIXON.

Seaton-Carew, co. Durham.

OLD ABERDEEN.—In 1890 there was reprinted *A Description of the Chanonry, Cathedral, and King's College of Old Aberdeen in the Years 1724-5*, written by William Orem, town clerk of that city about 1725; soon after which time, it is said (in the preface to the later edition), he died. Its contents are very multifarious and ill-arranged, but are entertaining and instructive, containing, with other matters, what is called "A History of Old Aberdeen," but what is, more correctly speaking, a chronicle relating to the place taken from different sources. From this I extract what follows, which, without explanation, would be utterly unintelligible to an Englishman, and nearly so to a Scotsman:—

(Page 158.) "Anno 1668, June 8.—By the Commissioners of the Shire of Aberdeen, the militia were ordered to be sent forth for His Majesty's Service, &c. There were four militia men and the fourth part of a horse put forth for the Town of Old Aberdeen. The men were well mounted with cloaks and armour, and the leader of the horse was Lady Kygie, who had a lodging in the Chanry and a hannel upon Don."

* He was twenty-six years of age on the feast of the Blessed Virgin (? Feb. 2) preceding February 18, 1835. Inq. p. m. Earl Jchn (Arch. Cambrensis, Jan. 1870.)

¹ Hutchinson's *History of Durham*, iii. 581.

² *Foss's Judges of England*, tit. "Dixon"; Gough's *Camden*, 1806, ii. 71; Dugdale's *England and Wales*, p. 434; Clutterbuck's *History of Hertfordshire* (folio, 8 vols., ed. 1821), ii. 112; and Haine's *Monumental Brasses*, tit. "Cheshunt."

³ *Ut supra*.

⁴ Hutchinson, ii. 755. [Work absent, exact reference forgotten.]

⁵ *Ibid.* [*Ibid.*]

⁶ *Ibid.*

⁷ *Ibid.*, ii. 756.

⁸ Nicholas Dixon's will, at Lambeth Palace, dated April 24, 1448. Information from the British Museum per Mr. Sims, who supplied the names of other church preferments which I cannot remember, and which are, I fear, quite lost and forgotten.

Now this is so far explainable. It appears from a previous entry that the king had accepted an offer of 20,000 foot and 2000 horse from the shire of Aberdeen, to be in readiness against a foreign invasion or any intestine insurrection—that what was thus given was assessed proportionally (probably according to their rental) on the different towns and properties, and that the value of a single horse was held to be 10*l.* sterling, of which a fourth part was laid on the territory of old Aberdeen. What was imposed on that territory in money is not stated, but it is clear that Lady Kigie must have owned a small piece of ground on the banks of the Don called a *hanote* (see Jameson's *Dictionary*), and that she had also a lodging in the chanonry or chanry (*ib.*) of the College. What is meant, however, by her ladyship being "leader of the horse" I cannot comprehend, but not improbably some of your readers may know. G.

Edinburgh.

BALFARG.—Where is this place? It was in 1680 the property of Robert Mylne, King's Master Mason for Scotland—one of a family who held that post for many generations (*vide* Nisbet's *Heraldry*). I do not find it mentioned in the very full and complete indices of the *Retours*. When did the Mylnes acquire it, and how long did it remain in their family? F. M. S.

MADAME JEROME NAPOLEON BONAPARTE: PATERSON.—In a work entitled *The Napoleon Dynasty by the Berkeley Men and Another*, London (n. d.), I find the following passage (p. 429):—

"Since her divorce was proclaimed by the Imperial Senate of France and the Legislature of Maryland, Mr. Jerome Napoleon Bonaparte's mother, Elizabeth Paterson, has lived an unmarried life."

Again, in another work entitled—

"The Contemporaries of Burns and the more Recent Poets of Ayrshire, with Selections from their Writings. Hugh Paton, Edinburgh, 1840"—

I find in a short sketch of Mr. Train, the Galloway correspondent of Sir Walter Scott, the following statement (p. 227):—

"Elizabeth was married to Jerome Bonaparte, and, after her separation from him, wedded Monsieur Serrurier, the French consul at Baltimore."

Which of these statements is correct? Did Madame Bonaparte enter the married life a second time? Did the legislature of Maryland ratify the divorce pronounced in France by the orders of Napoleon? Pope Pius VII. refused to grant a bull annulling the marriage, and gave his reasons in a letter dated from the Vatican June 26, 1805; so that the marriage was never dissolved by

ecclesiastical authority. Was it dissolved by American civil law? In the letter the pontiff shows that there was no authority vested in him, nor could any precedent be found in the history of the church, for dissolving the marriage; and therefore he states, without hesitation, that he neither can nor will annul the marriage between Jerome Bonaparte and Elizabeth Paterson. The only way that Napoleon succeeded was by causing his Council of State to enact a special decree "forbidding all civil officers of the empire to receive on their registers a transcript of the act of celebration of a pretended marriage contracted by Jerome Bonaparte in a foreign country." It was in this way, I believe, that he succeeded in annulling the marriage, as there is an article in the civil code which declares that, three months after the return to France of a French subject, he must transcribe on the public register at the place of his domicile the act of the celebration of the marriage contracted in a foreign country. Jerome was strongly attached to his wife, but submitted to his brother's imperious will, and immolated himself, as I have understood he himself said, on the altar of the Napoleon dynasty.

CRAUFURD TAIT RAMAGE.

CAYTHER.—This word is still in common use in East Lancashire and other portions of the county as an equivalent for cradle. Children are ordered to "rock t' cayther" in order that the baby may continue to sleep. From what is this local word derived? T. T. W.

ROBERT DE COMYN.—I should be glad of any information on the following, as I am interested in the history of the Earls of Northumberland of the eleventh century:—

"Robert de Comyn, Earl of Northumberland, a nobleman of the first rank in the reign of King Malcolm Canmore, fell at the battle of Alnwick in 1093."—*Gordon-Cumming Baronetage*.

S.

GEORGE WILLIAM DOWNING.—What is known about this person and his family? From the dedication to one of his works it appears he was connected by marriage with Mr. Toogood of Sherborne. He wrote—

The Actors too many for a Manager; or, the Prompter in a Funk. An Interlude.

The Great Hewas Mine; or, the Humours of Cornwall. A Comedy. . . . By G. W. Downing, late of Tower Street. London (n. d.), 8vo.

An Address to the Independent Livery of London on a Radical Reform. By G. W. Downing, late of Tower Street, a Free Vintner by servitude. Third edition, London (n. d.), 8vo.

Rob Roy: a Tragedy.

The Bankrupt: a Comedy.

None of his works bear a date; but the prologue to the second was written for John Kemble. G. W. Downing must not be confounded with

[* James Beaton, father of the Archbishop of Glasgow (ob. 1608), became Laird of Balfarge, co. Fife. This place is noticed in "N. & Q." 2nd S. xii. 223; 3rd S. vii. 198.—Ed.]

Geo. Downing, another play-writer, who died at Birmingham in 1780. GEO. C. BOASE.
33, Surrey Street, W.C.

GRANTHAM: SKINNER.—In vol. xlvii. of the publications of the Surtees Society (Dean Granville's *Letters*, &c.), at p. 119, is a letter of advice from the Dean to Mr. Corbett Skinner upon his going to sea in April, 1683. In this communication the writer exhorts young Skinner to do his duty to "Sir Tho. Grantho" (*sic*) and others of the ship. I incline to think this is a mistake for Grantham. I shall be obliged by information as to this Sir Thomas Grantham or Grantho, if such really is the name, what ship he commanded, when and where he died, &c. Also, as to Corbett Skinner, who he was, and what became of him. CHARLES JACKSON.

Doncaster.

HAMPSON: (BARONETAGE).—Mary, daughter of the first baronet, married Sir John Lawrence, Bart., and died Aug. 18, 1677. Where is the marriage, and likewise the will of the latter, recorded? S.

HERALDIC.—Azure, a cross patée between four fleurs-de-lis or. To whom do these arms belong? They came into the coat of Husey of Shapwick, Dorset, *temp.* Elizabeth, by the marriage of Thomas Husey with Mary, daughter of Thomas Baskett of Dewlish, and co-heir of her mother, Ursula, daughter and heir of John Larder of Charlton-Adam, Somerset. W. M. H. C.

DR. JOHNSON.—Who was the author of "*The Life of Samuel Johnson, LL.D.*," to which is added *Johnsoniana*, &c., a small volume published by C. Kearsley, 1785? CHARLES WYLIE.

LONGEVITY.—"In 1563 Dr. Dee was at Venice, where he became acquainted with Thomas Ravenna, author of *De Vita Hominis ultra 120 annos protrahenda*." This treatise is in the Bodleian Library, 4to, Ven. 1553. Whilst maintaining the dogma that human life in general may be protracted to one hundred and twenty years, does he furnish any instances of such extraordinary longevity? BIBLIOTHECAR. CRETHERAM.

LINES ON NAPOLEON I.—Some years ago I met with four lines of French poetry, written about 1814, addressed to the statue of Napoleon I. in the Place Vendôme. I can only remember a portion. Will any reader of "N. & Q." supply what is wanting? It will be seen that the third line must be equivalent to "*pourrait se tenir dans cette place*":—

"Tyran, juché sur ce
Si le sang que tu as versé

Tu le boirais sans te baisser."

LYDIARD.

[* The authorship of this work has been twice inquired after in "N. & Q."—Ed.]

MEMOIRS OF NAPOLEON BONAPARTE.—I met the other day with a little book called—

"The Historical and Unrevealed Memoirs of Napoleon Bonaparte by Mademoiselle R. D'Ancemont, translated from the French by W. Keary, Esq., and only to be had of the Author, May, 1821. Third Edition, with Facsimiles of Autographs."

It purports to be the recollections of a school-fellow, and friend of Napoleon's from 1781 to 1798, who writes under the confessedly assumed name of Dangeais. I am interested in ascertaining what amount of truth appears to connect itself with these memoirs, and to whom the book is attributed. C. W. BINGHAM.

"OUR SWINEHERD."—How long has this vulgar sobriquet been given to the men of St. John's College, Cambridge? In a letter to Gualther Junior (Second Series, *Zurich Letters*, lxxxvii.), Lucas Clayton seems to call his master, Nicolas Shepherd, in malicious play, "Our Swineherd." This is dated June 23, 1573. E. H. KNOWLES.

"PLENUM, VACUUM," ETC.—Who is the author of the following lines:—

"Plenum, vacuum, minus, plus,
Are learned terms and rare too;
These words our tutors may discuss,
And those who please may hear too.

"We plenum in our glasses show,
With plus and plus behind, sirs;
And when our cask runs minus low,
A vacuum there we find, sirs."

H.

EGERTON SMITH.—Can any of your readers inform me as to the best sources for obtaining particulars as to the life and writings of Egerton Smith, who founded the *Liverpool Mercury*, and was one of the prime movers in founding mechanics' institutes, &c.? F. S.

ST. AUGUSTINE AND ROUSSEAU.—

"Jean-Jacques Rousseau confessait, comme St. Augustine, qu'il s'était vanté des crimes postiches."—*Lettre à M. de la H., sur la Vanité et la Rhétorique*, 8°, pp. 96, Paris, 1783, p. 24.

I believe there is some ground for the admission of Rousseau, but that of St. Augustine is new to me. If remembered by any reader of "N. & Q." a reference to either will oblige. E. N. H.

UNCONSCIOUS CEREBRATION.—A writer in *Macmillan* (p. 24), describing the uses of magic teraphim, says:—

"It might be possible . . . to make a human corpse speak, as a dead sheep may be made to bleat."

My query is—Where is the evidence that a dead sheep may be made to bleat? A. H.

WYCH ELMS.—"Wych elms are said always to indicate former ecclesiastical possession of the ground on which they grow." Is there any proof known of this statement made by Miss Mitford in her *Literary Remains*? R. S.

Queries with Answers.

BISHOP ROBERT WALDBY (4th S. iii. 159) is said to have been Bishop of Sodor and Man. Your correspondent does not give any authority for this statement, whilst in Hardy's edition of *Le Neve* it is alleged "that there is not sufficient evidence extant of such a fact." Your correspondent refers to a papal bull, Nov. 14, 1390, for his translation from Aire in Gascony to Dublin. Where is a copy of that bull to be found? He is said to have been translated to Chichester in 1395, to York later, and to have been buried in Westminster Abbey in 1397. Can any original documents be cited for these statements, or any further particulars be supplied? A. E. L.

[It appears that Robert Waldby, Bishop of Ayre in Gascony, was translated to Dublin by a bull dated the 18th of the calends of December, 1391 (i. e. Nov. 14, 1391). In 1392 he was constituted chancellor of Ireland, translated in 1396 to Chichester, and in the following year to the archbishopric of York. Hence in his epitaph we read—

"Præsul Aduronsis, post Archos Dubliniensis,
Hinc Cioestrensis tandem Primas Eboensis."
("In Ayre he presided, and Chichester see;
Of Dublin and York archbishop was he.")

This renowned prelate died on Jan. 6, 1397-8*, and was buried in St. Edmund's Chapel, in Westminster Abbey, where a very ancient brass figure, in episcopal robes, and under a canopy of the same metal, is inlaid on the flat stone that marks his grave. An excellent memoir of Abp. Waldby will be found in Ware's *History of Ireland*, by Harris, i. 384, and in D'Alton's *Archbishops of Dublin*, p. 146. Consult also "N. & Q." 1st S. iii. 426; 3rd S. xi. 520.

As neither his biographers nor his epitaph notice his episcopate at Man, we are inclined to think that the Robert Welby, Wilby, or Waldby found in the lists of that see, and which he is said to have held twenty-two years, must have been a different person.

For some particulars of Bishop Huan Heaketh or Blackleach, see "N. & Q." 1st S. vii. 209, 409.]

"THREE POETS IN THREE DISTANT AGES," ETC.—Mr. Bellew, in a note to the well-known lines by Dryden—

"Three poets in three distant ages born," &c.,

quoted in the notice of Milton in his *Poets' Corner*, says the three poets are Homer, Dante, Milton. Is not Mr. Bellew mistaken in this? I have always considered the second of the trio to refer to Virgil. Dante was undoubtedly the greatest non-dramatic poet that the world produced from the time of Homer to that of Milton, but in

Dryden's time this great poet was very little known in England (perhaps not much in Italy), and I do not think it at all probable that Dryden would rate him above the classical, as this word was then understood, Virgil. Perhaps the most singular proof of the small knowledge of the *Divina Commedia* that existed in England during the age of Dryden is the fact that Addison, in his delightful essays on the *Paradise Lost*, written about fifteen years after Dryden's death, does not, to the best of my knowledge, make one single allusion to Dante, although comparisons of Milton with Homer and Virgil are very numerous.

JONATHAN BOUCHIER.

[Mr. Bellew must be mistaken in thinking Dante to be referred to in these lines. Malone regards Dryden's hexastich as an amplification of Salvaggi's Latin distich addressed to Milton while at Rome:—

"Græcia Mæonidem, jactet sibi Roma Maronem,
Anglia Miltonum jactat utriusq; parem."

And Cowper wrote:—

"Ages elapsed ere Homer's lamp appeared,
And ages ere the *Mantuan Swan* was heard;
To carry Nature lengths unknown before,
To give a Milton birth, asked ages more."

We thought that the clever articles which appeared in "N. & Q." 2nd S. iv. 368, had conclusively proved that Virgil and not Dante was meant by Dryden.]

DEDICATION OF CHURCHES. — When were churches first dedicated to saints? The question was put to me by a neighbouring clergyman. I shall be glad if any of your readers can enlighten both the inquirer and your correspondent.

W. S.

Doncaster.

[It would appear, from reference to Bingham, that from the very earliest period of the Christian era the custom has obtained of naming churches after the saints. But so far back as the end of the fourth or beginning of the fifth century misapprehension existed in the minds of certain persons on the subject; for in answer to a charge preferred by Faustus, the Manichee, who had accused the Catholics of erecting temples to their martyrs, St. Augustine is careful to assert that all churches are dedicated to God and his service, but that they are merely erected as memorials of the saints. In proof of his assertion, he adduces the case of the church and altar at Carthage erected only to God, but as a memorial of the martyrdom of St. Cyprian, having been built on the spot where he suffered.]

LOCKE'S EXPULSION FROM OXFORD.—Can any correspondent inform me where the mandate for the removal of John Locke from the students of Christ Church, Oxford, is to be found printed? It was issued on Nov. 15, A.D. 1684. I have seen it in an old magazine, the name of which cannot be recollected, though I remember the mandate

* This is the date of his death given by Mr. Stubbs in his *Registrum Sacrum Anglicanum*, p. 60; but that on his monumental inscription is May, 1397.

was couched in Latin, and he was called "Look (*sic*) quidam." Though the memory loves to be trusted, yet occasionally it makes a slip, and then there are vain regrets for not having made a note of the matter. JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

[The mandate, in English, will be found in a periodical called *The Student*, 1750, i. 204; and in the *Biographia Britannica*, edit. 1760, art. "Locke." It was sent by the Earl of Sunderland, and dated Nov. 11, 1684.]

ZOFFANY'S ROYAL ACADEMY PICTURE.—Can any of your readers inform me whether Zoffany's picture of the original members of the Royal Academy has been engraved, and where the original picture now is? A. N. A.

[This picture, painted by J. Zoffany in 1772, is in the possession of the Royal Academy. It was engraved by Richard Earlom in 1778, and published by Robert Sayer. We have lately seen a copy—and a fine impression too—at Messrs. Graves's in Pall Mall, probably the only house in London possessing one.]

"LIGHTLY TREAD, 'TIS HALLOWED GROUND."—Will any of your correspondents kindly inform me who is the author of this line, and where it is to be found? E. D. E.

[We are inclined to think that the authorship of the lines of this popular glee is unknown. It will be found in Robert Clark's *First Volume of Poetry*, ed. 1824, and in *The Universal Songster*, published by Fairburn.]

Replies.

"ROCK OF AGES."

(4th S. vi. 220, 302, 397.)

I have neither the wish or intention to make your pages the vehicle of controversy, but having ventured in a former number to express my non-admiration of the hymn commonly described by this title, two papers have since been published in your work (pp. 302, 397) on the opposite side of the question. It was not my design to have said anything farther; and indeed I should not have done so now, but that the writer of the second of these compliments his predecessor somewhat at my expense by saying that he has ably vindicated this composition from criticism. Every one is, of course, entitled to his own opinion on the merit of the verses; but, as this is a fair challenge to the critic, I must beg to support my remarks in as few words as possible by showing how very imperfect and wide of the mark the vindication is.

My position was that, although our blessed Lord may be correctly described as the rock of ages, there is nothing in the Bible or in the nature of the allusion to warrant the assumption that such a rock ever was or could be cloven, or

afford protection to sinners or others by opening and enclosing them within it.

And here let me premise that, owing to my indifferent handwriting (partly caused by the vile pens now commonly sold), the printer has misprinted one material word in my former communication. What I really wrote was, "The expression 'Rock of Ages' is *certainly* (not *entirely*) Biblical," meaning simply that it was a phrase of a scriptural kind, though not found in the text.

After this explanation, the authorities upon which I am to be convicted of possessing one of those minds "to which allegory and metaphor are almost unintelligible" seem to be the following. I give the passages as they are quoted:—

1. "Pa. lxxviii. 15. He clave the rocks in the wilderness, and gave them drink as out of the great depths.
2. "Exod. xvii. 5, 6 } merely references.
3. "Numb. xx. 11 }
4. "Exod. xxxiii. 22. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by.
5. "Pa. xxvii. 5. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.
6. "Isaiah ii. 10. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty."

I omit any reference to the passages following, which allude to some circumstances which took place upon the crucifixion by the giving of water from a rock in the wilderness. Scripture expressly asserts the connection of the two; and perhaps the sin of Moses in striking the rock twice instead of once, as he had been commanded to do, consisted in his having thereby destroyed the exact correspondence of the type and antitype. And when I spoke of "a strange confusion of ideas," I certainly was alluding to the confusion of mixing up the giving of water from a rock in the wilderness and the piercing our blessed Saviour's side as he hung upon the cross all in one stanza, with supposing (allegorically of course) that our blessed Saviour was a rock which would open to receive penitents.

Now this last idea I maintain is not Scripture, and will endeavour to prove that the passages already quoted and referred to by your correspondent No. 1 do not any of them prove it.

No. 1 refers only to a natural rock in recounting the wonders performed by the Almighty for his people in the wilderness.

Nos. 2 and 3 refer to the same.

No. 4. How can this have anything to do with the question? Elijah was in a cave, where of course there was rock, and the Almighty hid him in a cleft of it while His presence passed by. But why? and why are the two previous verses (20 and 21) omitted? 20. "And He said, Thou canst not see my face; for no man shall see my face and live." 21. "And the Lord said, Behold

there is a place by me, and thou shalt stand upon a rock." So also in 1 Kings xix. 13, when Elijah heard the still small voice, he wrapped his face in his mantle, and stood in the entering in of the cave. A great strong wind had rent the mountains, and broken in pieces the rocks before; but these were types of nothing, but tokens only of the presence of God.

No. 5. By this it would appear that the hiding-places of the Lord are His pavilion and His tabernacle, and whom He means to preserve He sets upon, not in, a rock.

No. 6 is simply meant to express, Hide thee where thou canst, lest the fearful glory of the Lord overtake thee.

Now in all this there is not, as it seems to me, a single image which can justify the lines—

"Rock of ages, cleft for me,
Let me hide myself in Thee."

A rock is a place of safety and security. "Lead me to the rock that is higher than I," Ps. lxi. 2—i. e. place me under higher protection than my own. And even David's humble appeal (read no later than yesterday), "Thou art a place to hide me" (Ps. xxxii. 8), amounts to no more than this, With Thee do I find protection and shelter from the wrongs of the wicked.

It appears from the acknowledgment of your last correspondent that this hymn, though approved of by very many, cannot be an *universal* favourite, since it has been curtailed in so well-known a collection as that of *Hymns Ancient and Modern*. But I have done. W.

FERT OR F.E.R.T. IN THE SAVOY ARMS.

(3rd S. *passim*.)

FERT OR F.E.R.T. = He bears (the cross).—A writer in *L'Intermédiaire des chercheurs et curieux*, No. 127, says:—

"Dans *Historia Insignium illustrium*, &c., de Jacob Spener, — p. 136, je trouve au mot FERT: 'L'écusson au champ de gueules, avec croix d'argent, désigne la Savoie elle-même.'"

I now give a free abridged translation of the remainder, which may be acceptable as an addition to papers which have already appeared in "N. & Q." on the same subject.

The tradition formerly accepted was, that Amadeus, surnamed the Great, Count of Savoy, having preserved to the Christians from the Turks in 1310 the Island of Rhodes, for this reason the Knights of St. John of Jerusalem, or of Rhodes, conferred on him their cross, with the device F.E.R.T., which is rendered "Fortitudo ejus Rhodum tenuit," or, according to Geliot, "Fance, Enfonce, Roms Tout." The same writer adds:—

"On ajoute qu'en adoptant cette croix, on supprima l'ancien *δελφιν*, à savoir un aigle noir au bec et aux membres de gueules, sur champ d'or, indiquant son origine des empereurs saxons."

But the celebrated Samuel Guichenon refutes this interpretation, and is supported by Briantville, p. 70. Conf. Cl. Franç. Menestrier, who show after Monod, a Savoyard author, that Thomas, father of the said Amadeus, had already borne this cross, as represented on his tomb at Augustæ Prætorix, with the same initials—F.E.R.T. Monod is farther of opinion that this Thomas, although the youngest of his brothers, adopted (according to the custom of that period in differencing armorial insignia) "la croix que portaient dans leurs armes les principales villes du Piémont, province qui lui était dévolue en héritage." The motto FERT was retained by Amadeus VI., surnamed Le Vert, not only because it was the ancient "device" of his house, but also to perpetuate the memory of the collar or yoke ["en mémoire du collier (*joug*?) ignominieux"] which the Marquis de Saluces constrained him to wear. In *L'Histoire généalogique de la royale Maison de Savoie* is a representation of the splendid tombs in the monastery of the Order of St. Benedict at Brou near the Bourg-en-Bresse, built by Marguerite de Bourbon, daughter of Charles Duke of Bourbonnais and of Agnès of Burgundy, on whose tomb, erected by another Marguerite (of Austria), appears engraven, "Fortune, Infortune, Fort-une"; while on that of her son Philibert is FERT, FERT, FERT.

We read in the *Mémoires historiques sur la Maison de Savoie* by the Marquis Costa de Beauregard—

"La devise FERT, en lettres gothiques, plusieurs fois répétée dans ce collier (de l'Annonciade), a fourni matière aux dissertations; les uns ont voulu y trouver un sens énigmatique . . . ; les autres, un monument de la délivrance de Rhodes par Amédée V; mais on a reconnu ces mêmes lettres sur des monnaies et sur des tombeaux d'une date plus ancienne, d'où l'on peut conclure que le choix des quatre lettres n'est autre chose que l'effet d'un caprice. Il en est de même des armes et du cri de Savoie."

In speaking of this caprice the marquis means to say that in the early days of chivalry each took the device which suited his fancy. We read again in a note by the same author:—

"Les marquis de Saluces portaient aussi les quatre lettres M. O. C. H. deux fois répétées, qui voulaient dire en allemand: *Encore, Encore*. Le roi René de Sicile avait composé celle de son ordre * des trois lettres L. O. A. entrelacées dans des croissants, ce qui offrait pour sens: *los en croissant*, c'est-à-dire (*laus*) renommée toujours croissante."

It being admitted that the device FERT dates from the tenth century (?), it is understood that after "la prise de Rhodes (1310) quelque guerrier courtois" thought to celebrate the valour of Amadeus by giving to the letters FERT the interpretation—"Fortitudo Ejus Rhodum Tenuit."

When, in 1362, Amadeus VI. instituted the

* Instituted in 1266 by René d'Anjou.

military order of the Collar, transformed later into the Order of the Annunciation by Amadeus VIII. in 1409, the same device was retained.

In conclusion, when in 1484 Amadeus VIII. founded the Religious Order of St. Maurice and St. Lazarus, some chancellor evidently looked for another legend more in keeping with its character; hence "Federe Et Religione Tenemur." These *jeux d'esprit*, however, do not bear upon the question of the original meaning of FEET. On (ancient) coins the letters are not separated by stops, but simply form the Latin word *Fert*.

Guichenon's official position doubtless induced his reticence on this subject, as Bayle seems to have believed.

If the coins of Thomas of Savoy (reign, 1188-1233) have the device (motto or legend) FEET, we have every reason for believing that the same was represented on the coins of his predecessors from Humbert II., who, in 1082, obtained this right of royalty from the archbishops of Vienna and Tarentaise in return for services rendered. This coin is known in old charters as "Solidi Maurimenses," and it was with this money that Thomas of Savoy in 1232 purchased the right of sovereignty over the town of Chambéry. We might have known more of the origin of FEET but for the burning of the Castle of Susa in Savoy (A.D. 1174) by Frederick Barbarossa, and the destruction therewith of the ancient muni-ments of that state.

RHODOCANAKIS.

OSWIN'S DAUGHTER.

(4th S. vi. 288, 376.)

MR. TEW asserts that "Bede's account is quite different from MR. R. F. SMITH's, respecting Elfleda, the daughter of King Oswi." In my view, both alleged discrepancies are perfectly reconcilable with the statement of Venerable Bede. He informs us certainly that the king devoted his daughter to a state of perpetual virginity when she was but an infant. But what then? May we not suppose that when arrived at years of discretion, she ratified her father's vow by a voluntary consecration of herself to a life of virginity in a monastery? She continued in her religious profession till sixty years of age; and it is reasonable to conclude that a religious state was her own free choice as soon as she became capable of deciding for herself. I can see here no discrepancy between the accounts of Ven. Bede and of MR. R. F. SMITH.

But MR. TEW's second alleged discrepancy is altogether fallacious. He writes that Elfleda "made her profession, as it is called, not at Streanes-halch (Whitby), but at Heruthen (Hartlepool), where St. Hilda then was abbess." I pass over the sneer at a religious profession, which I have placed in italics, for it is tolerably apparent that

MR. TEW does not know what is meant by a religious profession. He tells us to consult Bede *in loco*; and Bede informs us that the king's daughter, who was to be devoted to God, entered first into the monastery of Heruthen, under St. Hilda; and she was evidently placed there as soon as her father had gained the victory, according to his promise, being then but a year old. Two years after, she was removed to St. Hilda's new monastery at Whitby, and there she was trained up under the holy abbess till she was of mature age to make her religious profession. (See Lingard's *History of England*, chap. ii.; Alban Butler, Nov. 18, and Bp. Challoner's *Britannia Sancta*, ii. 292.) These learned historians so interpret Bede, whose words are these:—

"Intravit autem prefata regis Oswi filia Deo dicanda monasterium quod nuncupatur Heruthen, id est, insula cervi, cui tunc Hilda abbatissa prefuit. Quae post biennium comparata possessione decem familiarum in loco qui dicitur Streaneshalch, ibi monasterium construxit. In quo memorata regis filia prima discipula vitae regularis, deinde etiam magistra extitit, donec completo sexaginta annorum numero ad complexum et nuptias sponsi celestis virgo beata intraret."—*Hist. lib. III. cap. 24.*

MR. TEW ought to know that children, like Bede himself, were often placed very young in monasteries to be trained to a religious life; but that entrance into a monastery at any age is not "called" making a profession, nor can any parent's vow oblige a child to a monastic life without his free consent when of mature age. I think it will now appear that Bede's account is not "quite different from MR. R. F. SMITH's." F. C. H.

My only object in mentioning Whitby was to give a special local interest to the name of Aelfleda, or Aelfléd: I was not writing her biography. She was for many years at Whitby monastery, both as *discipula vitae regularis*, and also as *magistra*. There she died, and there she was buried, as Bede himself tells in the chapter from which MR. TEW quotes. The only fact in Aelfleda's life that I cared to mention he suppresses—her connexion with Whitby. Having mislaid my original reply, I cannot be sure that I made my meaning clear.

R. F. SMITH.

Southwell.

HAIR-CRAG.

(4th S. vi. 229, 355.)

W. E. wishes me to give the derivation of this name. The vocables *hair*, *hare*, *har*, *haer*, found in geographical names, may mean—1. War (Celtic *ar*, O. G. *ger*); 2. A hare (A.-S. *hara*, *haras*); 3. Water (*har* for *ar*, *ur*, corrupted from *uwp*); 4. Hoar, hoary, white, grey (A.-S. *har*, Icelandic *hars*, Heb. חָוֵר, to be white; Ch. חָוֵר, white); 5. A limit, boundary, landmark. Haer Faads and Haer Cairn are situated at the extremity of

the parishes of Inverarity and Monikie respectively; and Hairlaw is on the border of the parish of Neilston; but Haerlaw might also translate the "hare mound" (*hlaw*), and Hairhaugh "hare enclosure" (*haga*). Hare-stanes would seem to be the Scottish form of *hoar-stones*, i. e. boundary stones, landmarks. Mr. Hamper says—

"*Hoar-stone* means nothing more than a landmark, or stone memorial describing the boundary of property, whether of a public or private nature, as it has been used in almost all countries from the patriarchal *ora* to the present generation,"—

and he gives seventy instances in which the word *Hoar* occurs in geographical names: as Hoar-Oak, Hoar-Thorn, Hoar-Withy, Hoar-Hazel, Hoar-Maple, Hoar-Appletree, Hoar-Cross, Hoar-Thwait, Hoar-Worth, Hoar-Grave, Hoar-Law, Hoar-Wick, Hoar-Knap, Hoar-Don, &c. &c. (See Hamper on "Ancient Pillars of Memorial called *Hoar-stones*," in *Archæologia*, xxv. 24-30.) Conf. *opos*, Lat. *ora*, Anc. Celtic *oir*, Welsh *oir*, Anc. Brit. *yoror*, Armor. *harz*; Gaelic, Irish, and Ombish *oir* (A.-S. *ord*, a point, edge; *or*, beginning, origin, entrance); Fr. *orée*. See also Kilian, under *oort*, *ora*, extremities, extremum. R. S. CHARNOCK.

Gray's Inn Square.

The prefix *Har*, *Hare*, *Hair*, which enters into the composition of many British place-names, is not, as I believe, a generic, but a personal name. *Har*, *Hari*, in one or other of its forms, is an ascertained Scandinavian proper name, from which we have the modern Scotch and English surnames of Hare, Hair, Hairs, Harris, Harra, Harrah, Harrison, and possibly Hoar and Hoare. *Harri*, *hari*, in Old Norse means a king, warrior, hero. It was the practice of the Northmen, and of those of the same race who preceded them, though not necessarily known to history by the name of "Danes," to bury their dead on the most prominent part of a cliff, mountain, or eminence, over which was raised an artificial mound or cairn.* Placed near to this, and occasionally surmounting the tumulus, was a pillar or slab called a "bauta-steinn," the erection of which to those who had fallen in battle was "enjoined by Odin as a sacred duty." In numberless instances these still retain the distinctive appellation of the chief whose remains were so deposited, although the memorial stones (sculptured or otherwise) have in most cases disappeared.† "Hair-Craig," or "Hair-

Craigs," as it is otherwise written, in my view denotes the resting-place of a Northman named *Har*, as do *Harlaw*, *Harlow*, *Hair Cairn*, *Harehills*, *Harehaugh*, *Harestones*, &c., those of other Northern adventurers bearing this name. *Law*, *low* = *hleó*, in the sense of tomb, found in every dialect of the Teutonic. *Cairn* = Mosso-Gothic * *hairrus*, stone, Lowland Scotch—the modern representative of the Pictish or early Scandinavian; *cairn*, a heap of stones. *Haugh* = Old Norse *haug-r*, a grave mound, from the verb *hauga*, to heap up. In Cumberland this is found in the form of *how*:

"Many of our *howes*," Ferguson says, "are coupled with a Scandinavian proper name, and in some cases actual examination has shown them to be graves of Northmen."

Stane, *stones* = Icelandic *steinn*. The other names mentioned by W. E. are also Norse. In Forfarshire is the "*Stannin stane* (perhaps a misconception of the Icelandic *stöð steinn* † of Landnámabok) of Balkellaw." Balke-llaw = Old Norse personal name *Bálki*, and *hleó* = tomb. It is worthy of note that many of the Scottish sculptured stones are associated with personal names of the Northmen, as *Borestone*, *Brucestone*, *Sueno's stone*, *St. Orland's stone*, &c.—giving the Scandinavian proper names, Bor, Borrhy, Brus, Bresi, Svein, Erland-r. There is a place called Urland in Norway. The prefix *Saint*, which occurs in one of these names, is without doubt a modern accessory. To these might be added, probably as denoting the sites of memorial stones which cupidity and culture have turned to other uses, such names as "Ball's stone," "Hawk stane," "Hamer's stone," "Clach stein," "Hirdmane stane," &c.—through which the corresponding Scandinavian personal names of Böll, Hauk, Hamar, Klak, Herd-Mani, are plainly visible. Place-names however, preceded by the term *Har* (*Haer*, *Hair*), are obviously not always sepulchral. In not a few instances

tions, as might have been predicted, have ended in nothing—most of what has been written on this subject being merely so many figments of the imagination to the already large heap. I do not believe such reasons could be given as would convince any plain man of practical sense that the Celts or Kelts, in the sense of aborigines, possessed any knowledge of art whatever. Of Celtic art, remarked the late J. M. Kemble, we know but little, which is only a milder form of the statement that we know absolutely nothing.

* The Mosso-Gothic, the most ancient of any Gothic tongue that has been preserved, was that in which was made the Bible translation of the Arian bishop Ulfilas. It was, according to Dr. Latham, the language spoken by the conquerors of ancient Rome.

† It was a common saying in the country districts of Forfarshire, speaking of anything designed to be erected or set up—a pillar or post for example: "Is it stend?" i. e. stood, made to stand upright. A *stöð steinn*, or from the sound a "stend," or "stood stane," in the conception of the vulgar, would be a stone placed on end—ergo, a "stannin stane." *Stöð steinn*, a gravestone; in modern Danish, a grave is called *gravsted*.

* One of these evidently gives its name to the parish of Carluke, in the deanery of Lanark, the old church of which stood on the low ground by the river, near a cairn called "Carneluke-law" = Mosso-Gothic *hairrus*, stone = Lowland Scotch *cairn*, a heap of stones, *luka* = Scandinavian personal name *Loki*, *law* = *hleó*, tomb, literally the cairn of Loki's tomb.

† Much ingenuity has been wasted by Dr. John Stuart and others to connect these remains with the aboriginal inhabitants of North Britain, but their united specula-

these contain the personal name of some Scandinavian settler. Of such are *Hartoft*, in the North Riding of York (Old Norse *tóft*, the enclosure of a house or of a field adjoining a dwelling); *Harston* (Icelandic *tín*, the appendant of a "thorp"); *Harrogate* (Old Norse *gata*, a road or way); *Harrow* (Old Norse *ör* or *hóp*, an estuary, a place of shelter); *Harby*, *Haraby* (Danish *by*, a village); *Harwich*, (Old Norse *vík*, a cove or small bay); *Harewood* (Old Norse *vid-r*, vernacular Scotch *widd*, a wood). That the battle of Brechin was fought at Hair Cairn, "about two miles north-east of the town," is probably only an antiquary's fact. I fancy, in that case, it would have been designated the battle of Hair Cairn; and, unless the site of this conflict has been determined on something other than mere antiquarian conjecture, I should be disposed to reject it altogether. The place called Harlaw seems to have given its name to the battle, as did Bannockburn and Flodden to those momentous conflicts by which on the one hand the independence of Scotland as a separate kingdom was finally secured, and on the other its king and the flower of its nobility destroyed. There is, indeed, the Gothic word *heria*,* Norse *idem*, to invade, devastate, ravage, plunder—the latter from Norse *her*, an army. It is not impossible to conceive that, among the place-names of Scotland, there are some which would bear this explanation; though hardly, as I think, any of those cited by W. E. "Si quid novisti rectius istis, candidus imperti," &c. J. Cx. R.

P.S. Since writing the preceding, I have looked into Johnstone's abridged edition of *Jamieson*, where I find:—

"*HERE*. Used in the composition of several names of places in S.; pron. like E. *hair*.—A.-S. *here*, Su. G. [the ancient language of Sweden] *haer*, an army, war."

Again:—

"*HERE* and *WERE*. A phrase used to express contention or disagreement. . . . Teut. *werre*, contentio, dissidium; and *haer*, *lia*."

If well authenticated as the site of the battle to which W. E. refers, "Hair Cairn" might by possibility translate War or Battle Cairn. I am free to confess that the "Haer Cairns" in the parishes of Clunie, Blairgowrie, and Kinloch; the "Hier Cairns" of Monikie, Forfarshire; and the "Herlaw, a gigantic cairn in the parish of East Kilbride," suggest rather the memorials of battles than the records of individuals. At all events, they clearly indicate the occupation of a Gothic as opposed to a Celtic people.

Your correspondent W. E. very pertinently asks J. Cx. R. to explain *Hair* in this name. In the fourth volume of the *Proceedings of the Society of*

* From this the Scotch word *herry*, *harrie*, to plunder or pillage, to rob a bird of its young.

Antiquaries of Scotland, p. 498, Mr. Jervise, the author of *The Lands of the Lindsays* and other historical works of great research and worth, says:—

"On the north-west is the hill of Cairn Conan (near Arbroath). . . . To the south-west is a huge monolith, called the 'Cauld Stane o' Crafts.' It stands upon the boundary of the parishes of St. Vigeans and Carmyllie. . . . Crofts is the name of the farm, and the monolith is also called the 'Harestone'—a name which, taken into account with the fact of its being upon the boundary of the parishes named, may be considered as significant of its use, since, as shown by Borlase, the word *Harz* means a bound, a limit, a hindrance, derived from Armoric, as 'Men-hare, a bound or boundary stone.'"

Numerous examples of this use of the name occur in almost every district of Scotland; and in two instances in the neighbourhood where I write the name marks the boundary of a burgh, and one, in the other case, an estate. The derivation of words is not to be sought in similarity of sound.

L.

GROTIUS (4th S. vi. 275.)—

"Gunther.

Ere dato conducta cohors, et bellica miles

Dona sequens, pretioque eum mutare favorem

Suetus, et accepto pariter cum munere bello

Hunc habuisse, dator pretii quem jussit hostem."

De jure Belli et Pacis, lib. ii. c. 25, a. 9. Amst. 8vo, 1701.

The translator interpolates "Belgic." For this I suppose he had some reason, as "venal" would have been as good for the verse and nearer to the original. Probably he overlooked "Gunther" at the top of the quotation, and so ascribed the lines to Grotius. Barbeyrac, with his usual desire to be accurate, has supplied the deficiency thus:—"Gunther (*Ligurinus*, lib. vii. p. 389, ed. Reub), in his translation, Amst. 1724, t. ii. p. 701."

I learn from the *Biographie générale*, t. xxii. p. 850, that Gunther's *Ligurinus* is a poem in ten books, and all the editions before 1812 are folios. Had Grotius cited fully, Barbeyrac would have been spared the trouble of hunting in a large volume, and E. H. that of examining two small ones. Allow me to add, that though under your good discipline we have much improved in our references, we are not yet perfect. I often see an extract from "a local newspaper," and the like. It is just as easy to write the name of the paper, and doing so may be useful and can do no harm.

H. B. C.

BISHOP HALL AND GOLDSMITH (4th S. vi. 296.) It is very probable that the line in *The Deserted Village* may have been suggested by the passage quoted by P. P. But is the bishop's remark original? There are some very old rhymes about the motives that induce people to go to church. I cannot remember the whole, but the conclusion is—

"Some go to stare, some go to nod,
But few go there to worship God."

In the part that is wanting we have I think both the "scoffer" and the true Christian. Perhaps some reader of "N. & Q." will send a complete copy.
STEPHEN JACKSON.

DR. SAMUEL JOHNSON'S WATCH (4th S. vi. 276).—Mr. E. J. Wood, in his *Curiosities of Clocks and Watches*, says the watch of Dr. Johnson is still reverently preserved by its owner, so that he will probably be able to furnish MR. MORGAN with the information he desires.
JOHN PIGGOT, JUN.

MOUNT HOR: JEBEL HAROUN (4th S. v. 492; vi. 284).—The writer who signs A VICO PISCATORUM is mistaken in supposing that I had overlooked the passage in Deuteronomy, which he quotes. In an essay of sixty pages, entitled "A Critical Enquiry into the Route of the Exodus," which appeared with a map in the *Journal of Sacred Literature* for April, 1860, I had particularly examined that passage, and compared it with the correspondent texts in Numbers.

The whole route from Kadesh to Etzyongaber was there distinctly traced, and the stations identified with the existing names still in use among the Arabs of the desert.

The passage in Deuteronomy was of course an interpolation, as this writer supposes. In a work on the "Great Jewish imposture of the Traditional Law," in which I shall very shortly be engaged, I shall (I think) be able to prove satisfactorily, in opposition to the mythic theory of Tübingen (the absurdity of which the Germans themselves appear to be discovering) that the Pentateuch was really, in the main, written by Moses, but that it has been defaced by the interpolations, omissions, transpositions, and forgeries of the doctors of the Jewish traditional law, from whom—and not from the Jewish priests—we derive our present copies of the Hebrew Scriptures; and who, to suit their own purposes, perverted the Pentateuch and the prophetic books, particularly that of Isaiah. The famous prophecy respecting Cyrus was really written of Hezekiah, as may be proved by the strongest internal evidence.

How negligent the Jewish priests and Levites were in multiplying copies of the Law may be seen in 2 Kings xxii. 8, from which it appears that in the eighteenth year of the reign of Josiah there was only one copy of the Law in existence, and even that had been mislaid in the Temple, and was found accidentally.

The doctors of the traditions, from whom the establishment of the synagogues originated, provided each of the synagogues with a copy of their edition of the Law, and, at a later period, of the prophetic writings, and the other books now contained in the Hebrew Bibles.

I cannot at present enter into any further discussion of this or any other question in "N. & Q.," since, for a considerable period, my whole time will be occupied in the work I have just referred to.

HENRY CROSSLEY.

CHAUCER'S PRIORESS'S FRENCH (4th S. vi. 386.) To the instances quoted of Stratford French and Norfolk French may be added that of Marlborough French. Walter Mapes, writing in the twelfth century, says: "Cum vitiose quis illa (i. e. Gallicâ linguâ) loquitur, dicimus eum loqui Gallicum Marleberge." The definiteness of these several allusions seems to preclude the idea that they meant, as some think, no French at all. In all of them there would seem to be a tacit reference to the "French of Paris," which was gradually assuming its place as the standard language. Whether, however, the difference between the "French of Paris" and the Norman dialect French which prevailed in England was one of idiom or of pronunciation or both is not yet distinctly made out. Two things are clear enough—(1) that the Norman dialect, as spoken on the Continent, differed in several important respects, especially that of spelling and pronunciation, from the French of Paris; and (2) that the contact of Norman with English speedily led to degeneration in the former, and that therefore the Anglo-Norman of the fourteenth century differed materially both from the "French of Paris" and from the Norman of the Continent. The conjecture that the difference was most probably in the main phonetic is indirectly confirmed by Trevisa's assertion that the Norman tongue had "on manere soon (of sound) among all men pat spekeþ hyt ary3t in Engelond." The different dialects prevailing in England, those for instance of the South (the "Nun's"), East Anglia ("Avarice's"), and West (Marlborough), coming into contact with the uniformly spoken Norman (i. e. when spoken ("ary3t"), would variously affect its purity, and the result would be the bad French referred to. The numerous patois words of Norman origin found in provincial English with various degrees of frequency (East Anglia contributing a large quota) seem to substantiate the fact that Norfolk and Marlborough French were true existences and not nonentities. In the case of the Nun, she might speak the Norman of Stratford-atte-Bowe "faire and fetialy," and yet not know (i. e. not be able to speak) after the fashion of the "French of Paris."

J. PAYNE.

Kildare Gardens.

ST. JOANNA OF VALOIS (4th S. vi. 389).—The picture referred to by GAUDENTIUS, which, if painted in the fifteenth century, could not represent a saint of the sixteenth, probably portrays St. Elizabeth, daughter of the King of Hungary, and wife of Louis, landgrave of Thuringia and

Heese, who was born in 1207 and died 1281. In pictorial art she is generally seen crowned, and in some cases carries a basket. She was un-
 sparing in her charity, and was wont to carry food personally to the poor. There is a pretty legend that on one such occasion her husband, meeting her unexpectedly in a wood, requested to know the contents of the basket in her hand, on opening which both were surprised to find that the food had been changed into roses; of course as a testimony of the Divine approbation, and at the same time an emblem of the "sweet-smelling savour" of her abundant alms. C. H. D.

Jeanne, youngest daughter of Louis XI. of France and Carlotta of Savoy, was born at Nogent-le-Roy, May 15, 1464; married, 1476, Louis XII. (then Duke of Orleans), divorced 1498; died at the Convent of the Annunciation, Bourges (of which she was foundress), Feb. 4, 1505; buried in her convent chapel. It is incorrect to style her "Saint," for she was never canonised, though in 1664 a commission was issued by the pope to inquire into certain miracles alleged to have been performed at her tomb. She has no claim to any higher title than "Beata." In 1562 her corpse was burned by the Huguenots with those of St. Martin of Tours and St. François de Paul. For any further information desired concerning her, see Hilarion de Coste's *Vies des Princesses et Dames illustres*, Dreux du Radier's *Mémoires des Reines et Régentes de France*, and especially the curious little book entitled—

"Abrégé de la Vie Merveilleuse de la vénérable Servante de Dieu Jeanne de Valois, Reine de France, Fondatrice et Sœur Professée de l'Ordre de l'Annonciade." [Lige: Danthez. N. D., but the date must be 1666 or later.]

At the Musée du Louvre there are preserved (alas for the speedy possibility of having to say there *were*!) a plaster mask taken from Jeanne's face after death, two sketches by her hand, and her autograph—"Johanne de France."

HERMENTRUDE,

St. Dorothy will satisfactorily meet the case of the figure described by GAUDENTIUS. St. Jane of Valois, as a widow, would not have been painted with long flowing hair, which was distinctive of virgins. St. Dorothy is crowned, as a martyr, like St. Catherine and many other martyrs. The figure was most probably meant for St. Dorothy.

F. C. H.

MRS. JANE GARDINER (4th S. vi. 341).—Mrs. Jane Gardiner kept a ladies' school at Elsham Hall, near Brigg, as late as the year 1809, and I think for some time afterwards. I have known several persons who had been her pupils. My aunt, Mrs. Ashton (Mary Anne Peacock), was of the number, and cherished a warm regard for her memory. Mrs. Gardiner was the author of several

other books besides the *Exercises* mentioned by your correspondent. Among others, whose titles I cannot at present ascertain, she wrote *An Easy French Grammar; An Excursion from London to Dover*, 2 vols.; *English Grammar adapted to the different Classes of Learners*, 3rd edit. 1809.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MANCHESTER CHAP-BOOKS (4th S. vi. 336).—MR. AXON's two Manchester ballads respecting "Owd Ned" bring to my remembrance a small volume of Manchester chap-books which I collected many years ago, and which may be said to be unique: at least Mr. A. Swindells, the printer of them, said he did not think another perfect copy of all his penny histories existed. His shop was situated in Hanging Bridge, one window of which overlooked what was then called "the old church," now the cathedral; the other was constantly besieged by the lovers of this lore, devouring the ballads and such portion of the chap-books that were displayed, and which literally darkened his windows. Mr. John Swindells, who continued the business, died March 13, 1853, aged sixty-seven years.

As a complete list of these penny histories may be a desideratum, it is herewith appended. All of them are illustrated with rude woodcuts. The contents of my volume are—

Jack the Giant-Killer, part first; Jack the Giant-Killer, part second; The Life and Death of Jane Shore; Dreams and Moles; Card Fortune-Book; The Shepherd of Salisbury Plain; History of the King and Cobbler, part first; History of the King and Cobbler, part second; The Renowned History of Robinson Crusoe; The History of Robin Hood; The History of Valentine and Orson; New Joe Miller's Jests; Mother Bunch's Closet Newly Broke Open, part first; Mother Bunch's Closet Newly Broke Open, part second; The Life and Death of Fair Rosamond; The True History of Crazy Jane; Children in the Wood; Tragical History of George Barnwell; New Riddle Book; Blue Beard, or Female Curiosity; Tom Hickathrift, part first; Tom Hickathrift, part second; History of Doctor Faustus; The Life and Prophecies of Robert Nixon; The Old Woman of Ratcliffe Highway, part first; The Old Woman of Ratcliffe Highway, part second; The Merry Piper, part first; The Merry Piper, part second; Simple Simon's Misfortunes; Cinderella, or the History of the Little Glass Slipper; The Life and Adventures of Tom Thumb; Tummus and Meary, by Tim Bobbin, part first; Tummus and Meary, part second; Seven Champions of Christendom; The Yorkshire Beauty; History of Chevy-Chase; Sleeping Beauty of the Wood; Art of Courtship and School of Love; The Blind Beggar of Bethnal Green and his Daughter Bessy; Honest John and Loving Kate, part first; Honest John and Loving Kate, part second; Ducks and Peas, or the Newcastle Rider.

WILLIAM HARRISON.

Rock Mount, Isle of Man.

"THE MEDALLIC HISTORY OF ENGLAND" (4th S. vi. 369).—On the subject of English medals from the period of the Revolution, the following works would be very useful to MR. BOASE:—

1. "Histoire des Provinces-Unies des Pays-Bas. Par Mr Le Clerc. Avec les principales médailles et leur explication." From 1680 to 1716, 2 vols. folio, 1728, 1729. [There are 104 sheets of engravings of medals in vol. i., including most of the English ones of James II., William and Mary, William III., and Anne.]

2. "Histoire métallique des XVII Provinces des Pays-Bas. Par Gerard Van Loon," 5 vols. folio, 1732. [There are numerous fine engravings of the English medals in this work also.]

3. "The History of the Life and Reign of Queen Anne," London, 1740, small folio. [At the end are engravings of twenty-seven of Anne's medals, with explanations.]

4. Rapin's "Metallic History of the Reigns of William and Mary, Queen Anne, and George I.," folio, plates, 1747.

5. Mudge's "Historical and Critical Account of a Grand Series of National Medals." With engravings of the entire series, 4to, 1820.

6. Sainthill's (Richard) "Olla Podrida," in two parts, 8vo. [Privately printed.]

Pinkerton's *Medallist History* is most imperfect in the descriptions; and in fact a work is greatly wanted on the whole of our English medals.

HENRY W. HENFREY, M.N.S., &c.

Markham House, Brighton.

In Till's little work on English Coronation Medals, pp. 32 et seq., is the following note, which goes far to prove that Pinkerton was *only the editor*, and not the author of that publication:—

"The *Medallist History of England* is attributed in the catalogue of George the Third's library (now part of the British Museum collections) to Pinkerton, but it appears originally to have been the project of another's brain."

In answer to some solicited assistance from Horace Walpole in aid of materials, he, in a letter dated Strawberry Hill, Oct. 15, 1788, acquaints Pinkerton—

"I am sorry to hear you are going to be the editor of another's work, who are so infinitely better employed when composing yourself; however, as it will be on a branch of virtue that I love, I comfort myself, from your taste and accuracy, that it will be better executed than by anyone else."

Till adds, that the medals Pinkerton describes were principally those then extant in the Bindley collection. The supplement Mr. BOASE purposes publishing as a continuation to *The Medallist History* would be indeed a great desideratum, and must have the best wishes of every one who takes an interest in such matters.

R. W. H. NASH, B.A.

Florida Place, Dublin.

TRANSLATOR: COBBLER (4th S. vi. 363).—See the case of a man tried at the Old Bailey, 1796, for stealing shoes, for a funny anecdote on this word. It is given in the *Percy Anecdotes* (Chandos Library), p. 337. See also "N. & Q." 2nd S. x. 388.

Peterborough.

GABRIEL HARVEY (4th S. vi. 383).—In Mr. LATHAM's interesting communication regarding

Gabriel Harvey (not *Hervey*, though the extracts may so designate him), perhaps you would kindly make the following corrections:—For vol. i. p. xxix. (in Mr. Collier's edition of Spenser, 1862), read vol. i. p. xxiv.; and for "we are not enabled," &c., read "we are not now enabled." &c. Of course it does not follow that because these mistakes have been made there should be any in the extracts from the college books; but in particulars of so interesting a character, is it asking too much of Mr. LATHAM kindly to confirm them? A.J.S.

Glasgow.

THE PARIS CATACOMBS (4th S. vi. 366).—It may gratify H. H. to be informed of the existence of a work specially devoted to this subject. It is entitled—

"Description des Catacombes de Paris, précédée d'une Précis historique sur les Catacombes de tous les Peuples de l'ancien et du nouveau continent." Par L. Hérisart de Thury, &c. 8vo, Paris et Londres, 1815, pp. 268.

Among the engravings is a folding "Plan de la Plaine des Catacombes au midi de Paris," which sufficiently indicates the course of the excavations.

The following works, of less importance, had previously appeared:—

"Notice historique sur les Catacombes de Paris, publiée par ordre de M. le comte Frochet." &c. Paris, 4to, 1812.

"Essai sur les Catacombes de Paris." Paris, 8vo, 1812.

"Conducteur de l'Étranger à Paris," par Marchant, 2nd ed. Paris, 1814.

(Contains "Description abrégée des Catacombes," extracted from an article in the *Journal des Débats*, July 20, 1812, and reprinted in the work of M. de Thury, mentioned above, p. 243.)

Even this lugubrious subject would seem not to be without its ludicrous aspect in the eyes of the professed joker. See the humorous account of a visit to the catacombs in the now very scarce—

"Life in Paris: comprising the Rambles, Sprees, and Amours of Dick Wildfire, and his Bang-up Companions," &c. &c., by David Carey, London, 8vo, 1822—

with its irresistibly comic illustration, at p. 323, entitled "Life amongst the Dead!" by "glorious" George Cruikshank, who, I am happy to reflect, is still, half a century later, among us hale and hearty, to be what no one can or will be, his own parallel. *Esto perpetuus!* WILLIAM BATES. Birmingham.

REMARKABLE OCCURRENCE TO A BELL (4th S. vi. 384).—On the day of the Duke of Wellington's interment in London, 1852, the bell of the parish church at Trim was tolled in sympathy with the event, and was cracked. This is curious, when the duke's early connection with this town is remembered as its representative in the Irish parliament. O. T. D.

USE OF MUMMIES (4th S. vi. 389.)—In Sir Thos. Browne's *Hydriotaphia*, chapter v., I find the following:—

"The Egyptian mummies which Cambyases or Time hath spared, avarice now consumeth. Mummy is become merchandise. Mizraim cures wounds, and Pharaoh is sold for balsams."

Huddersfield.

G. W. TOMLINSON.

MISCELLANEOUS.

NOTES ON BOOKS, ETC.

Biographia Juridica. A Biographical Dictionary of the Judges of England, from the Conquest to the present Time. 1066—1870. By Edward Foss, F.S.A., of the Inner Temple. (Murray.)

Mr. Foss's *Judges of England* is a book containing far more than its title would lead one to expect. For with the biographies of the learned Doctors of the Law which are there recorded, he has interwoven a large amount of valuable information as to the rise and progress of the different Courts at Westminster and their peculiar jurisdiction, and as to the changes which the Law, its practices and forms of procedure, have undergone from time to time, so that the work is in some respects as much a history of the Law as of those by whom that Law has been administered. But to accomplish this Mr. Foss was obliged to extend it to nine volumes, so that the book became too large, comparatively speaking, to find a place in every lawyer's library. It was a happy thought on the part of the venerable author of that really important work, to remodel it, and eliminating the mere historical portion, to reproduce the Biographies of the Judges, abridged in a few cases, and with all necessary corrections, and instead of the chronological arrangement which somewhat interferes with facility of reference, throwing them into alphabetical order, and printing them in one volume of convenient size as a *Biographical Dictionary of the Judges of England*. Our readers will probably be surprised to find that these Lives are sixteen hundred in number; and as a large proportion of them are not recorded in Chalmers or any of our standard collections of biography, and those which do appear are without the completeness and accuracy which Mr. Foss's careful investigations enabled him to attain, it will be seen that the work before us is one calculated not only to give completeness to every legal library, but to form a necessary supplement to all our other Biographical Dictionaries. We ought to add, what we know will be very gratifying to Mr. Foss's numerous friends, that prefixed to the work is a brief but graceful memoir of the author from the pen of the Rev. Canon Robertson.

History of England from the Fall of Wolsey to the Defeat of the Spanish Armada. By James Anthony Froude, M.A., late Fellow of Exeter College, Oxford. Vols. IX. and X. Elizabeth. (Longman.)

The ninth and tenth volumes of the new edition of Mr. Froude's valuable contribution to our knowledge of England under the Tudors embraces the important period between 1569 and 1588; and in them Mr. Froude treats of the rising of the North for the release of Mary, the issue of the Pope's bull for the excommunication of Elizabeth; the rise and failure of the Ridolfi conspiracy; the schemes for the marriage of Mary with the Duke of Norfolk, and his imprisonment; the proposals for a marriage between Elizabeth and Anjou, and the subsequent substitution of D'Alençon; the massacre of St. Bar-

tholomew and its influence upon the policy of Elizabeth the negotiations for the Spanish treaty, and the rebellion of Desmond; and he develops, in his graphic and effective manner, all the plottings, counter-plottings, and intrigues of the busy actors in these stirring scenes, so that the story proceeds page by page with unflagging interest.

BOOKS RECEIVED.

Bede's Ecclesiastical History of the English Nation. A New translation. By the Rev. L. Gidley, M.A., Chaplain of St. Nicholas, Salisbury. (Parker.)

The present translator speaks of the Ecclesiastical History of the Angles being comparatively neglected by English Churchmen—an opinion in which we cannot agree with him. The popularity of Bede at the present day is surely on the increase, and is likely to be further increased by such versions as the present, with its illustrative notes.

The Crown and its Advisers; or, Queen, Ministers, Lords, and Commons. By Alexander Charles Ewald, F.S.A.

This little volume contains the substance of four Lectures delivered at the request of the National Union of Conservative Associations, with the view of conveying to various audiences of Conservative working men a knowledge of the leading facts and principles of our Constitution, and are extremely well adapted to that end.

The Abbot: being a Sequel to "The Monastery." By Sir Walter Scott, Bart. (A. & C. Black.)

Sir Walter's striking picture of the ill-fated Mary will always make *The Abbot*, which is the new volume of "The Centenary Edition of his Works" one of the most popular of his historical tales.

LAMBETH LIBRARY.—Mondays, Wednesdays, and Fridays are the days appointed by the Commissioners, and sanctioned by the Archbishop, as the days on which the library will be opened. Nearly one half of the Catalogue is completed, and will be accessible to the readers.

THE EARLY ENGLISH TEXT SOCIETY'S Extra Series Books for this year are now in course of issue. They are (I.) Andrew Boorde's First Book of the Introduction of Knowledge, from Mr. Christie Miller's unique copy of the first edition of 1547, collated with the second edition of 1562-3, and with fac-similes of the woodcuts by Mr. W. H. Hooper; Andrew Boorde's Dystary of 1542, from Mr. Hy. Hicks Gibbs's unique original, collated with three later editions, and with fac-similes of the initials and cuts by Mr. W. H. Hooper; The Treatise answerynge the booke of Berdes, compiled by Collyn Clowte, 1542-3, from the unique (though incomplete) copy in the British Museum, with fac-similes by Mr. Hooper; large extracts from Andrew Boorde's Breuyary, 1547; with his Life and Letters, and account of his works by Mr. F. J. Farnivall, M.A., Trin. Hall, Cambridge. II. Barbour's Brus, Part I. containing the first ten books, edited from the best MS.—that in St. John's College, Cambridge, with large collations from the MS. in the Advocates' Library, and the old printed editions, by the Rev. Walter W. Skeat, M.A., late Fellow of Christ's College, Cambridge. The Society have twelve Texts in the press for next year, of which they hope six will be ready for issue early in January, 1871.

THE SOCIETY OF ANTIQUARIES.—The first meeting of the Society for the ensuing Session took place on Thursday, the 17th inst. Among other objects of antiquarian curiosity exhibited was a choice selection of Egyptian remains from the collection of the late Mr. Hay; and they formed the subject of a series of most instructive and interesting observations on the part of the learned Keeper of the Antiquities at the British Museum.

OUR valued correspondent, MR. EDWARD PEACOCK, has just published a historical novel under the title of *Ralf Skirlaugh, the Lincolnshire Squire*, the object of which is to give a picture of life as it existed in Lincolnshire a hundred and twenty years ago, and to preserve a memorial of the fast-perishing folk-speech of the district.

"THE BELFAST EVENING TELEGRAPH," which was started on Sept. 1, 1870, is the first halfpenny newspaper ever issued in Ireland.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE LORD CHRIS BARON NICHOLSON, AN AUTOBIOGRAPHY.

Wanted by Mr. James Youwell, 68, Thornhill Road, Barnsbury, N.

THE BIBLE TRANSLATED INTO THE LOW GERMAN DIALECT. Printed by Steffen Arndt in Lubek, 1494. Vol. II. Proverbs to Revelations. THE BIBLE IN HIGH GERMAN DIALECT. Augsburg, 1480. Printed by A. S. Vol. I. Genesis to Psalms.

Wanted by Henry Sotheran & Co., 126, Strand, W.C.

TWO OLD MEN'S TALES.

ASHMOLE'S HISTORY OF BERKSHIRE. 3 Vols.

BOSWORTH'S ANGLO-SAXON DICTIONARY.

HARTED'S HISTORY OF KENT. 4 Vols.

SUTRETS' HISTORY OF DORHAM. 4 Vols.

SCOTT'S HISTORY OF WITCHAMPTON. 1688.

BLESSINGTON'S CONVERSATIONS WITH LORD BYRON.

Wanted by Mr. Thomas Best, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

OUR CHRISTMAS NUMBER will be published on Saturday, December 10, and contains several number of interesting papers on Folk Lore, Popular Antiquities, Old Ballads, &c.

GREEK CHURCH, SOHO.—DECEMBER will find the inscription on this church in our 3rd S. III. 171, and S. 59; and of the Registry Book, xl. 157.

Z. Z. In England, up to 1732, the year commenced March 25, but by Act 24 Geo. II. c. 23, the 1st day of January next following was to be reckoned as the 1st day of the year 1732.

SEVAN CHAIRS.—The queries are referred to "N. & Q." 1st S. xl. 281 and 282; and 3rd S. ix. 128.

K. The paragraph was in type before your communication reached us. W. C. B. Among the prints in the King's Library in the British Museum there is only one plate, without any inscription, of Gauthorpe near Leeds. Wm. Van Hagen, delin. J. Harris, sculpt. "Printed and sold by T. Smith, near ye Fountaine Tavern in the Strand, 1732." From its very large folio size we doubt whether it ever appeared in any printed book.

IGNORAMUS. A Commentary on the Holy Bible, Bristol, 1774, is attributed to Wm. Pine in Bohn's Lowndes. The author seems to have been a lay preacher.—The reference is evidently to the inscription "à toutes les gloires de la France," which appears on the old Palace at Versailles.

CURIOSUS. For some account of Edward Colston, the Bristol philanthropist, consult Cates's Dictionary of Biography, ed. 1867, and the histories of Bristol.

EDMUND JOY. An excellent account of the Theatre Royal, Smock Alley, Dublin, will be found in Gilbert's History of the City of Dublin, ed. II. 66-113, and in Warburton's History of Dublin, II. 1108-1122.

P. The use of "at" and "in" in regard to cities would appear to be rather arbitrary, and no rule can be laid down.

PUEYITE. What is a Pueyite? appeared in the Morning Herald, and was reprinted by Masters, then in Aldersgate Street, in 1839, with an answer by Catholics.

ERRATUM.—4th S. vi. p. 408, col. i. line 40, for "seven" read "eight."

All communications should be addressed to the Editor of "N. & Q.," 43, Wellington Street, Strand, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the Publisher, for 1s. 6d.

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In consequence of the abolition of the improved Newspaper Stamp, the Subscription for copies forwarded free by post, direct from the Publisher (including the Half-yearly Index), for Six Months, will be 10s. 3d. (instead of 11s. 6d.), which may be paid by Post Office Order payable at the Somerset House Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C.

SOCIETY OF ANTIQUARIES OF LONDON.— VETUSTA MONUMENTA.

The following portions of Vol. VI. are now published, and may be had at the Society's Apartments at SOMERSET HOUSE, or through any Bookseller:—

1. Three Plates of the "CHAIR OF ST. PETER," preserved at Rome, with Letter-press by the late A. ASHPITEL, Esq., F.S.A., and A. NESBITT, Esq., F.S.A. Folio, 1870. Price 3s. 6d., to Fellows, 2s.

2. Four Plates in Chromolithography, reproducing illuminated pages of Ancient Irish MSS. with Letter-press by the late REV. J. H. TODD, D.D., F.S.A. Folio, 1870. Price 16s., to Fellows, 10s.

THE ART-JOURNAL,

For DECEMBER (price 2s. 6d.), contains the following

Line Engravings:

I. THE CHURCH AT BETTWS-Y-COED, after T. CRANWICK, R.A.

II. THE MIRACLE OF ST. MARK, after IL. TINTORETTO.

III. THE GENIUS OF ELECTRICITY, from the Statue by ANTONIO ROBERTI.

LITERARY CONTRIBUTIONS.—Heliography; British Artists—Henry Stacy Marks, illustrated; Visits to Private Galleries; The Picture Galleries of Italy, illustrated; Exhibitions of the Dudley Gallery, the Photographic Society, and the French Exhibition; Museums of England, illustrated; &c., &c.

And several other Articles relating to the Fine Arts.

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"The tales are remarkable for their spirit and humour. The poetry, too, is marked by the same characteristics."—*Westminster Review*.

"The stories and rhymes have the freshness of nature about them."—*Contemporary Review*.

"Brimful of humour, homely wit and sense, and reflect the character and life and ways of thought of an honest sturdy people."—*Spectator*.

"The stories, or prose pieces, are wonderfully clever and well done."—*Saturday Review*.

"His poems are pictures in very natural colours."—*Durham Chronicle*.

"Destined to an honourable place among the choicest productions of our native literature."—*Carlisle Journal*.

London: J. R. SMITH. Carlisle: GEO. COWARD.

NOTICE OF REMOVAL.—C. J. DOTESIO, having succeeded to the old-established business of MESSRS. EWART and CO., Wine Merchants at Her Majesty, of 13, Swallow Street, Regent Street (which premises have recently been rebuilt), REMOVED to that address on the 10th inst., where his business will in future be carried on.—13, Regent Street, Nov. 1870.

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Notes.

F. QUARLES AND BUNYAN.

That the almost inspired dreamer was in his later days an admiring reader of the pious and ingenious author of *The Emblems* (as I doubt not also in his youthful days he had conned with delight the wondrous pages of the *Faerie Queen*) I think extremely likely; and, if I deceive not myself, I discover in one of the two of the enclosed extracts the subject matter for the title and some of the personages of Bunyan's less famed allegory of the *Holy War* (of which I have a nice copy of the first edition, 1682, with portrait and folding plate), and in the other the hint for *Vanity Fair* in his ever-living prose epic. My extracts are from a volume of Quarles containing divers poems—all with separate titles, and all of the same date (1634), commencing with "A Feast for Wormes," dedicated to "the Sacred Majesty of Charles." The subject of this poem is the Book of Jonas, each chapter having the poetical argument, heading, and a meditation following and illustrating the chapter by moral application. The rest of the volume consists of "Hadeses," "The History of Queen Ester" (*sic*), "Job Militant," "The History of Samson"—all poems of considerable length; and of lesser ones the following: *Pentecologia*, five sonnets of sixteen lines each, entitled "Mors tua," "Mors Christi," "Fras Mundi," "Gloria Celi," "Dolor Inferni." These

are followed by other five, differing in treatment, but similarly entitled. "*Sion's Sonets*" (*sic*) twenty-five in number, being a paraphrase of Solomon's Song. "*Sion's Elegies*, wept by Jeremie the Prophet, and Paraphrased by Fra. Quarles." "An Alphabet of Elegics on the Death of Dr. Aylmer, late Archdeacon of London," closed by an alphabet-epitaph that completes the contents of this curious volume. I should not have been thus prolix in its description, but that I believe that the general reader knows little of this author than his *Emblems*.

I perceive that I have omitted one production—"Eleven pious Meditations." These meditations, in their final lines, compose the Lord's Prayer, ending with the Doxology, and from this is one of my extracts, Meditation 5:—

"Man in himselfe's a little world alone,
His soul's the court, or high imperial throne,
Wherein, as emperesse, sits the understanding,
Gently directing, yet with awe commanding
Her handmaid's will; affections, maids of honour,
All following close, and duly waiting on her;
But Sin, that always envied men's condition,
Within this kingdom raised up division.
Withdrawn the will, and bribed the false affection,
That this no order hath, nor that election,
The will proves traitor to the understanding;
Reason hath lost her power, and left commanding;
She's quite deposed and put to foule disgrace,
And tyrant Passion now usurpes her place.
Vouchsafe (Lord) in this little world of mine
To raigne, that I may raigne with Thee in thine.
And since my will is quite of good bereaven,
Thy will be done on earth, as 'tis in Heaven.

Now this appears to me suggestive of—

"The Holy War, made by Shaddai upon Diabolus, for the regaining of the Metropolis of the World, or the Losing and Taking again of the Town of Mansoul. London: Printed for Dorman Newman, at the King's Arms in the Poultry; and Benj. Alsop, at the Angel and Bible in the Poultry, 1682."

My next extract is from *Pentecologia*, which, I think, may have suggested *Vanity Fair*:—

Sonet 3.

Fras Mundi.

"What is the world? a great exchange of ware,
Wherein all sorts and sexes cheapening are;
The flesh, the Devil sit, and cry, what lacke yee?
When most they fawne, they most intend to rack yee:
The wares are cups of joy, and beds of pleasure—
There's goodly choyce, down-weight and flowing measure.

A soul's the price, but they give time to pay,
Upon the death-bed, on the dying-day.

Hard is the bargain, and unjust the measure,
When as the price so much outlasts the pleasure:
The joys that are on earth are counterfeit.
If ought be true, 'tis this: Th'are true deceipts:
They flatter, fawne, and (like the crocodile)
Kill * where they laugh, and murder where they smile.
They daily dip within thy dish and cry—
'Who hath betrayed thee, Master, is it I?'

* This line may perhaps bring to mind a greater poet.

I would beg to be allowed another quotation as a specimen of the old poet's force and originality from the *Feast of Wormes*, Meditation 6:—

“Death is a kalendar, composed by Fate,
Concerning *all* men, never out of date!
Her dayes dominical are writ in blood;
She shewes more bad days than she sheweth good:
She tells when days, and monthes, and termes expire,
Measuring the lives of mortals by her *squire*. (?)
Death is a pursuivant, with eagle's wings,
That knocks at poore men's doores, and gates of kings.
Worldling, beware betime, death sculks behind thee,
And as he leaves thee, so will judgment finde thee.”

J. A. G.

Carisbrooke.

THE CIVIL WAR IN A.D. 1646.

In a newspaper cutting relating to a meeting of the Rosicrucian Brotherhood of Manchester, I find the following important original letter was read. It is endorsed “Holcroft of Holcroft. Letters in the late times between -40 and -48,” and runs thus:—

“This fortnight business hath lyen a sleep, litle being done of publike concernmt. In regard ye Scotts have not given a possitive answer whether they will deliver up ye garrisons before they rec: the money, for wee are resolved not to pay ye money, to intrust them w'th the King, money and garrisons all at once. And for y't vntill a possitive answer doe come from them yt they will deliver them up and then rec: there wilbe litle done: onely o'r comittee and ye city are agreed at an ordinance for giving security to ye city for ye 200,000 li. ye money is ready: And the Lords and Comons have all agreed to demand ye King from ye Scottes, as of right belonging to us, to bee disposed of as wee shall thinke fitt. how wee shall dispose of him if hee shalbee delivered to us, I thinke ye wisest amongst us doth not know. Some thing. wee have had to doe concerning ye Ordinance against blasphemie and heresie, and in two dayes long and stiffe debate wee have agreed that it is a faulte to write, print or publish yt there is noe God, or yt God is not eternall, &c. or yt Jesus Christ is not perfect God and perfect man, or yt ye Holy Ghost is not God, or yt they three are not co-equally and co-eternally one God; but w't punishmt shalbee inflicted upon such malafactors will require another dayes dispute; for if a conscientious man, lying p'haps und'r a temptation, should publish any of the aforesaid things, it is thought much yt hee should bee punished. The newes from Ireland is, That the Earle of Ormond and ye Rebels are all to pieces, which gives good hopes to our partie: There is a comittee appoynted to make Compositions with as many as please of ye Protestant partie to come in, and it is thought that they may come in upon any Compositions they please. S'r I have noe more to say but yt I am, yo'r assured freind to serve you.—JOHN HOLCROFT.”

The reader of the letter stated that —

“Holcroft Hall, near Leigh, was the seat of the Holcrofts for centuries. In the reign of Henry VIII. they were traffickers in monastic property. Sir Thomas Holcroft, of Vale Royal, the second son of John Holcroft, of Holcroft Hall, was an equire of the body to Henry VIII. and was knighted at Leith in 1544.”

The writer of the letter is unknown, and so is the person to whom it was sent. Most of the

subjects treated of in the letter are now well-known facts in the histories of the period, but the compositions proposed to be made with the Protestants of Ireland require some further elucidation, inasmuch as this committee is not noticed in the parliamentary proceeding of that date. The reader further remarked that —

“As to the ordinance concerning blasphemy and heresy, we have no reference to it but what appears in the letter, and it is probable that after all it did not pass.”

In this the reader was in error, for on May 2, 1648, a very stringent enactment was passed for punishing “Blasphemies and Heresies.” It enacted that all persons who should maintain —

“That there is no God, &c. . . . shall be adjudged of Felony . . . and if on trial they shall not abjure their errors . . . they shall suffer pains of Death, as in the case of Felony, without Clergy.”

On August 9, 1650, this act was further extended so as to embrace over *forty* opinions, or shades of opinion, which were punishable by six months' imprisonment, transportation, or death in case of return, “as in case of felony, without clergy.” These regulations produced a strong reaction at the time of the Restoration; and hence, probably, much of that laxity which prevailed during the reign of the “merry monarch.”

T. T. WILKINSON.

THE CARMELITES IN SCOTLAND.

No. I.

The Laird of Spottiswood, in his “Account of the Religious Houses in Scotland prior to the Reformation,”* in his history of the Carmelites, or White Friars, after stating that they came into that kingdom in the reign of Alexander III., gives the names of nine convents which they had in various parts of the realm, and having done so, adds:—

“Some assert they had a dwelling at Inverbervie in the shire of Kincardine, and another at Luffness in the shire of East-Lothian. But as I have seen no authentic vouchers for this I cannot pretend to give any account of them.”†

During the investigation of a large collection of title-deeds and ancient documents belonging to a large north-country proprietor, a charter came under my observation, which, had it been seen by Spottiswood, would have removed one of his difficulties. It is a feu charter granted by William Smytht, prior of the convent of Carmelites in Banff, with consent of William Stos or Stois, the head of the order in Scotland, in favour of Sir Walter Ogilvy, of Dunlugus, Knight, and his wife Alison Hume, and to the longest liver of

* Appended to the *Minor Practiks of Sir Thomas Hope*. (Edinburgh, small 8vo, 1734.)

† Page 507.

them, of the lands of Dalheugh and the lands called Sandie Hill, in the sheriffdom of Banff.

The deed is executed at the convent in that royal burgh upon October 6, 1544, is written upon parchment, and has three seals of the order appended, all of which are in fine condition. It is executed before witnesses, and has the signatures of several of the heads of the different convents to give it additional validity.

On one side of the instrument are the names of three of the Carmelites of Banff:—

Frater Willelmus Smytht, Prior de Banff.

Frater Thomas Mathe, manu propria.

Frater Joannes Davison, manu propria.*

On the other side are the signatures of the consenters:—

“Frater Willelmus Stos, Provincialis in Signum formalis Glasguensis, manu propria.

Frater Joannes Christison, Prior Carmelitarum Aberdonensium ac primus Diffinitor Capituli ultime celebrati in Conventu nostro Innerbervy, manu propria.

Frater David Bawburnie, Prior Carmelitarum de Grynside, frater diffinitus Capituli predicti, manu propria.

Frater Willelmus Galuay, Secundus Diffinitorum, teste manu propria.

Frater Johannes Anderson.”*

The existence of a convent of Carmelites in the royal burgh of Inverbervie is not only clearly proved, but its importance is indicated by its having been the place where the granting of the charter to Sir Walter Ogilvy was authorised by a chapter which had *last* assembled there.

The Greenside was a piece of ground beneath the Calton Hill of Edinburgh, which had been used in olden time for jousts and tournaments, and not unfrequently for scenic representations. In 1456 it was gifted by James II. to the magistrates of Edinburgh, and the original purpose was changed by the magistrates and town council, with consent of the King James V. in 1520, authorising certain Carmelite friars to erect a convent upon it, which they accordingly did. But the Reformation having swept away the conventual system, an hospital was erected upon its site for the reception of persons affected by leprosy, who were entirely isolated from the city, and certain stringent orders were issued by the town council to prevent intercourse with the citizens. To enforce this a gibbet was placed at one end of the hospital, upon which all contraveners were to be hanged. Whether it was ever used is uncertain, as no instance of the violation of the magistrate's order has been found on record.

Amongst the witnesses enumerated as present on the completion of the deed by the prior may be noticed that “egregius vir” James Curror of Inchdrewer, or Inchdruer, afterwards the seat of

the Lords Banff, and now belonging to the heir of line of the family; Sir William Clerk, teacher of the Grammar School of Banff; Donald Reacht, and Andrew Adamson, chaplain. J. M.

“GRANTHAM STEEPLE AWRY.”—Question having recently arisen as to the authorship of the line in which the above words occur, reference was made to the Index of “N. & Q.” as soon as the invariable “Pope, of course,” had proved a wrong answer. It does not appear, however, that “N. & Q.” has been asked to decide the question; and as several friends of mine, not unfamiliar with the British poets, have searched in vain for the line, it may be convenient that the authorship should be registered. I have been favoured with the reference by a lady resident in the county in which Grantham is situate. The line is by “John Cleveland, Loyalist and Poet,” who, according to Mr. Hole, was born 1613, and died April 29, 1659. It is part of an “Elegy on the Archbishop of Canterbury,” and is in page 63 of the edition of Cleveland's *Poems*, dated 1742. The writer asserts that—

“The State with *Strafford* fell, the Church with *Laud*;
and says at the close—

“Few Churchmen can be innocent and high;
’Tis height makes *Grantham* steeple stand awry.”

SHIRLEY BROOKS.

Regent's Park.

[In our “Notices to Correspondents” on July 16 last, we pointed out to K. T. R. P. that the line was by Cleveland. We regret now that we did not instead insert the query with the answer added to it, though in that case our readers would have lost the benefit of the complete information now furnished by Mr. SHIRLEY BROOKS.—Ed. “N. & Q.”]

SHELLEY AND BYRON.—I have somewhere read (I believe in Mr. Rossetti's recent *Life of Shelley*, though I cannot find the passage) that the poet, who had no sort of pride of birth, yet somewhat envied his cousins, the Sidney-Shelleys, their descent (collateral, however) from Sir Philip Sidney. It is a curious fact worthy of being noted that both Shelley and Byron were *lineally* descended from William Sidney, the great-great-grandfather of Sir Philip, thus:

John Shelley married Elizabeth, daughter and heir of John Michelgrove, Esq., by Anne, daughter of the said William Sidney.

Sir John Byron of Newstead married Margaret, daughter of Sir William Fitzwilliam, by Anne Sidney, Sir Philip's aunt. A. S. ELLIS.

Brompton.

THE WAY TO LIVE A HUNDRED YEARS.—Dr. Julius von Tischweilen lately died at Magdeburg at the age of one hundred and nine years. He states in his will that the manner of reaching a great age is very simple. Assume as often as

* The remainder is so wretchedly written, that it cannot be deciphered.

convenient, and especially during the hours of sleep, the horizontal position: the head towards the North Pole, and the rest of the body in a direction as much as possible that of the meridian. By this means the magnetic currents which pervade the surface of the globe keep up a regular and normal kind of nutrition of the mass of iron contained in the economy; and hence arises an increase of the vital principle, which regulates all the organic phenomena having a direct action on the preservation of life. (*Lancet*, March 3, 1866.)

J. THISELTON DYER.

PROVERB: "TRUTH LIES AT THE BOTTOM OF A WELL."—This saying is coeval with Democritus, at least. Lactantius attributes it to him:—

"Democritus quasi in puteo quodam sic alto, ut fundus sit nullus, veritatem jacere demersam."—*Institutiones*, lib. iii. c. 28.

EDWARD TEW, M.A.

ARTHUR GOLDING.—To the enumeration of this well-known translator's works, given in Warton's *History of English Poetry* (iii. 331-5, ed. 1840), I would add an Englishing, in thirty-four verses of four lines each, contained in the Harleian MS. 425, leaves 73, 74, of—

"An exhortation to england to Repent, made in Latin by master doctor haddon, in the great sweats, 1551; and translated by master arthur golding."

The year 1551 was that of the last appearance of the Sweating Sickness, or *Sudor Anglicus*, as 1485 was of its first appearance, when it broke out among Henry VII.'s troops at Shrewsbury. Golding's translation of Dr. Haddon's poem will appear in Part II. of my *Ballads from Manuscripts* for the Ballad Society, 1871, pp. 325-330.

F. J. FURNIVALL.

SMITH: SMYTHE: SMIJTH.—In the *Saturday Review* of Nov. 5, 1870 (p. 600), the writer of a critique on the *Heraldry of Smith* observes:—

"We see it also said that Sir Thomas' descendants now write their name *Smijth*. . . . He himself certainly appears in Elizabethan documents as *Smyth* as well as *Smith*. . . . *Smijth* would not have done, as not making any articulate sound at all."

Can the author as well as his critic be aware that it was a practice, more or less prevalent even so late as the seventeenth century, to dot a *y*, thus giving it the appearance of *ij*? An instance of this may be found in one of the Camden Society's publications (*List of French Exiles*, 1684), where the final *y*, in *Mary*, is doubly dotted. It is clear that there could have been no intention of converting this name into *Marij*. *Smijth* is simply an orthographical error.

With regard to the critic's remarks on heraldry, I am disposed to think that he must have overlooked the question of trade-marks, which are decidedly not meant to be aristocratic, and yet their use is fully admitted.

The trade-mark is a lower order of heraldry, which recognises the adaptability of the latter to practical purposes; and as the hand* may protect a man's material in fortune-making, he certainly ought to be permitted to dignify and preserve his fortune and autonomy, on retirement from business, by erecting his trade-mark into an armorial achievement, which may perpetuate the memory of the founder of a family, and at the same time act as a federal bond among his descendants.

SR.

CUCUMBER.—In the note (p. 312) headed "Navy," &c., V. has made a mistake which destroys a very good joke. Cucumber was never derived from Jeremiah King; but some wag once derived gherkin from Jerry King. Who or what was Mr. Jeremiah, or Jerry, or Jer King is more than I know; he was probably some pickle merchant who sold preserved gherkins. V. must make inquiry, and "if found make a note." V. will excuse my correction. Such a dreadful mistake as the substitution of a cucumber for a gherkin must not go uncorrected in "N. & Q."

STEPHEN JACKSON.

SOLOMON.—This name is frequently used on the *lucus a non lucendo* principle. It is so applied to George III. by the Rev. Doctor Wolcot (Peter Pindar):—

"Which made the Solomon of Britain start."

The King and the Apple Dumplings.

Did not Wolcot take the idea from the anthem that Handel composed for the coronation of George III.: "Zadok the priest and Nathan the prophet anointed *Solomon*, king"? *

STEPHEN JACKSON.

[Handel died on Good Friday, April 13, 1759, and the anthem cited above was composed in 1727 for the coronation of George II.—ED.]

CENTENARIANISM.—

"A theatrical agent once introduced an old man to Barnum as a wonderful conjuror! Barnum, after an exhibition, said, 'Mere taproom tricks! no use to me!' 'But,' said the speculator, 'my friend is more than a hundred years old!' 'What's that?' said Barnum. 'Why, if my father had been living he'd have been a hundred and fifty!'"—*American Paper*.

STEPHEN JACKSON.

Queries.

AUTHOR WANTED: "WHAT THEN? WHY THEN ANOTHER PILGRIM SONG."—I am anxious to know who is the author of some beautiful verses which appeared a few years ago in a publication entitled *Things New and Old*. I do not call the

* Or any other device. Apropos, modern heraldry gives employment to thousands, and is itself one of our national industries.

piece a hymn, because it is not fitted for singing. There are six stanzas; the first is as follows:—

"What then? why then another pilgrim song,
And then a hush of rest divinely granted;
And then a thirsty stage—ah me! so long!
And then a brook, just where it most is wanted."

I do not know whether *Things New and Old* appeared as an independent volume, or as a periodical work; but I think the latter.

JAYDEE.

[This work was a periodical. The lines will be found in vol. x. p. 80, without any name.—ED.]

BABY'S CORALS.—What is the earliest known date of a baby's coral and bells? I have one that has been in the family for one hundred years. Can any of your readers mention an earlier example?

J. C. J.

BALLASALLEY.—A writer in the *Irish Ecclesiastical Record* (March, 1869, p. 258) contends that Ballasalley, when analysed, means "the town of St. Leoc." Can any Celtic scholar favour me with the stages of this transformation? Eugenius III., in his confirmation of the grant of Russin to Furness in 1163 (Oliver's *Mon. de Inula Man.* ii. 8), mentions the monastery of St. Leoc, which the writer contends stood on the site of the subsequent abbey of Russin, whilst Dr. Oliver in his *Map* (*Mon.* ii.) places it near the coast to the N.W. of Kronk na Irei Lhaa. The writer in the *Record* further conjectures that St. Lupus was the patron saint of St. Leoc, from the fact of Pope Urban V. in 1367 (Theiner's *Mon. Hib. et Scot.* 332), mentioning St. Lupus as the patron saint of a parish church. Most scholars would take this to be the parish of Kirk Malew, but the writer seeks Malew in St. Malius, also given in the Bull of Eugenius as the name of a town. A. E. L.

BLUETOWN: GRANTHAM.—Some years ago, when politics were rampant, the dominant owner of property and commander of voters whose party colour was blue made that colour so notorious that the town of Grantham acquired the *alias* of Bluetown, and so recently as midsummer 1870 were extant the *signs*—Blue Bell, Blue Boar, Blue Boat, Blue Beast or Blue Bull, Blue Cow, Blue Dog, Blue Horse, Blue Lion, Blue Man, Blue Pig, Blue Ram, Blue Sheep. To which may be added the *names*—Blue Gate, Blue Lane, Blue Row, Blue Street. And if any other contributor can extend this list or amplify this communication, it might be well to use the opportunity. J. BEALE.

"CERTOSINO," CHARTERHOUSE WORK.—Will any one of your readers help me to the origin of the term *Certosino*, or Charterhouse work, as applied to ivory inlay in wood? It is so entirely Indian in its character, though much was made in the North of Italy in the sixteenth century, that it seems impossible to question its importation originally. Where was the manufacture

carried on, and how did it obtain the name of *lavoro Certosino*? J. W. POLLEN.

EARL OF CRAVEN'S DEAD-PIT.—At the time of the great plague there was a dead-pit dug on ground granted by the Earl of Craven. Was it in the centre of what is now called Craven Hill Gardens, or has the Metropolitan Railway passed through it? THUS.

ECSTASIES.—Can any of your readers refer me to any recent cases of ecstasies or stigmatics? I am acquainted with the celebrated Belgian case lately described by Dr. Lefebvre of Louvaine. M. D.

AN ESTATE WITHOUT AN OWNER: MEOLS.—From a newspaper cutting I find that at a meeting of the Lancashire and Cheshire Historic Society held some time ago, the chairman, Mr. Joseph Mayer, in referring to an interesting seal once belonging to the family of Meols, stated that—

"The last owner of the property at Meols had a son of a very dissolute character, who, getting into debt, collected the rents of the estate in order to meet his extravagances. His father, enraged at this misconduct, set out to find his son, but was never heard of after. A similar fate befell the son. The whole of the estate is now in the hands of the tenants, and would be obtainable should an heir be found."

As I do not find any mention of this either in Ormerod's *Cheshire* or in Dr. Hume's *Ancient Meols*, where such a seal is described (pp. 278-280), I am led to ask whether the estate of Meols really did lapse into this condition? T. T. W.

"FRITH" IN CHAUCER.—Will any of your correspondents kindly give me the reference to Chaucer in which the word *frith* or *frythe* occurs? Bailey cites that author as using the word, but neither I nor my friends can find it. In this district we have the Frith of the Forest of Teesdale, the Frith of the Forest of Lune, the Frith of the Forest of Weardale. In Derbyshire we had the Frith of the Forest of High Peak, and a parish, Chapel-en-le-Frith, near Buxton. In Staffordshire there is a township of Leek-Frith, &c. Now all the *friths* of forests with which I am acquainted are so situated that they must have been the passages or outgoings to the heath, the tailing out of the several forests of which they formed parts, towards the high moorlands at the heads of their valleys. The *par* meaning seems not at all applicable, though Stratmann gives *frith*, peace, protection, preserve, inclosure.

From an old thirteenth-century deed the pronunciation seems to have been *freeth*: Duffield Frethe, near Belper, Derby, in a charter of the Duke of Lancaster founding a chantry there for the good of the souls of the keepers of the Frethe. W. R. BELL.

Laithkirk Vicarage, Mickleton,
near Barnard Castle.

GENEALOGY: CHARLECOMBE MANOR.—At the time of the Domesday Survey, William Hose held Charlecombe, of Bath Abbey. I can trace the tenure of this manor in his family in regular succession to Henry Hose, 3 Hen. III. There a gap occurs, till 1240-1, when I have documentary evidence that John Huse was Lord of Charlecombe. I wish much to trace the steps by which the manor passed from Henry to John, and the relationship between these two members of this family. W. M. H. C.

THE GUNS OF THE FIFTEENTH CENTURY versus THOSE OF THE NINETEENTH.—When we are daily expecting to hear of the great duel between the Prussians and the French batteries, I think that the following quotation from Philippe de Comines will not fail to interest the readers of "N. & Q." :—

"Notre artillerie avoit fort tiré, quand ceux de monseigneur du Lau s'en estoient approchés si près. Le roy avoit bonne artillerie sur la muraille de Paris, qui tira plusieurs coups jusques à nostre ost, qui est grand chose, car il y a deux lieues, mais je croy bien que l'on avoit levé le nez bien haut aux bastons."—Michaud et Poujolat, *Nouvelle Collection des Mémoires pour servir à l'histoire de France*, tom. iv. p. 22. Paris, 1837.

Now Philippe de Comines is looked upon as a trustworthy narrator. If his report is to be credited, the cannon balls must that day have reached a distance of about four miles and five-sixths. Can any of your correspondents inform me whether anything precise is known with regard to the range of the early artillery? M. S. Bath.

WAS THOMAS GUY A PUBLISHER AS WELL AS A BOOKSELLER?—I am desirous of ascertaining if Thomas Guy, the founder of the renowned hospital which bears his name, was, in the accustomed sense, a *publisher* as well as a *bookseller*? In the brief accounts of him which appear in Pennant and elsewhere, it would seem he was at one time engaged in importing Dutch printed Bibles, and subsequently he was under contract with the University of Oxford for their privilege of printing Bibles; the latter would doubtless bear his imprint as publisher, although I have never come across one of them. What, however, I want to ascertain is, whether any other works exist bearing his imprint as the publisher. I put the question at the present moment through you, as on reference I find Lowndes (Bohn's edition, 1859) is silent on the subject; whilst I have now before me as I write a small quarto entitled *Death's Vision, represented in a Philosophical Sacred Poem*, with no author's name, but with, to me, the rare if not unique imprint, "London, printed for Thomas Guy, at the Oxford Arms in Lumber Street, 1709." The Oxford Arms, I take it, was the printing-office where the before-named Oxford Bibles were printed; Lumber (or Lombard) Street being conveniently contiguous to "Lucky Corner,"

where Guy so long resided, and eventually, I believe, as a bookseller died. My question briefly then is, what other books are known besides the Bibles, and the one I have named, as bearing his imprint as publisher?

A PUBLISHER AS WELL AS A GOVERNOR OF GUY'S HOSPITAL.

HEARTH TAX.—Between what dates was the hearth tax imposed, and what calendars of these rolls exist in the Public Record Office? Any information as to the simplest plan of consulting these records will be thankfully received by

X. P.

"JOHN GILPIN" IN LATIN.—Can any of your correspondents inform me who is the publisher of a small book of Latin poems, of quite modern date, which contains a Latin version of "John Gilpin"? 33, King Street, Covent Garden. F. S. ELLIS.

[See "N. & Q." 1st S. x. 481; xi. 37, 349, 416; 3rd S. v. 228. It was published by Vincent of Oxford in 1841.]

LOTHING LAND.—On the borders of Suffolk and Norfolk there is Lothing land. Is this the same word as Lothringen (Lorraine), Lothian in Scotland; and is the word *Loth* from the German (a plummet or level)? Lorraine adjoins Champagne, a level country. R. T. C.

MANNERS' "LAST LEGACY."—I shall be very glad to know the date of the first edition of *Counsellor Manners his last Legacy to his Son*, by Josiah Dara. Lowndes says 1653, but I have a copy dated 1673, in which there is no mention of any previous edition, and which has at the end "Licensed October 26, 1672. R.L." This leads me to the conclusion that it had not been printed before. Hazlitt says it was "frequently reprinted," and gives 1653 as the first edition.

CHALK-DOWN.

PARODIES.—What collections of parodies are there, especially English, in addition to the famous *Rejected Addresses*? W. G. D.

PEAR TREE.—I have the title to a freehold estate before me, in which the description of the property commences thus: "All that messuage or tenement called God Almighty's Pear Tree."

The property is in the hamlet of Holyfield in the parish of Waltham Abbey. Can any one suggest the origin of the name? FREDERIC OUVRY.

RIGHT TO QUARTER ARMS.—John Smith has two sons and two daughters. The elder son dies unmarried; the second marries and has an only child, a daughter, who marries and has issue. Can John Smith's two daughters transmit their father's arms to their descendants, seeing that their only married brother had no issue male?

W. M. H. C.

THE ROYAL OAK.—What is the meaning of the following passage in Victor Hugo's *Le Rhin*, Lettre onzième?—

"Lorsque Charles II d'Angleterre, après la bataille de Worcester, se cache dans le creux d'un chêne, il croit se cacher, rien de plus; pas du tout, il nomme une constellation, le *chêne royal*, et il donne à Halley l'occasion de taquiner la renommée de Tycho."

Was one of the constellations named "the Royal Oak" after the Restoration? A friend suggests that Victor Hugo has, as a foreigner, fallen into the very excusable error of confounding Charles's Wain with Charles's oak; but Charles's Wain has, I believe, nothing at all to do with King Charles, but is a corruption of *chur'l's*, that is countryman's wain, churl from the A.-S. *ceorl*.

The following words in the tenth letter read like a piece of grim satire by the light of the present gigantic war:—

"La France est grande dans les souvenirs et dans les espérances de ces nobles nations. *Toute cette rive du Rhin nous aime, j'ai presque dit nous attend.*"

JONATHAN BOUCHIER.

SAARBRÜCK CUSTOM.—An odd custom was observed in the neighbourhood of Saarbrück during the present war, that of sticking boughs of trees on waggons and railway carriages, particularly those of the oak, elm, fir, and linden, which, according to Wuttke Grimm Mannhart, are supposed either to avert bullets or bring good luck. Can any reader of "N. & Q." throw any light on the history or existence of these superstitions? A. S.

THE "SHAN-VAN VOGHT." — (*An t-sean-bean bhocht*, i. e. the poor old woman). Are any Irish words to this fine old air extant, either those of the original song or an Irish version of the well-known poem beginning—

"The French are on the sea,
Says the *Shan-Van Voght*,"

which is now always sung to this air?

CILL ALADH.

Dublin.

BATTLE OF WATERLOO.—In a letter from Capel Loftt, published in the *Monthly Magazine* for August, 1815, is the following passage:—

"What can be said of those Frenchmen who, following the eagles of Bonaparte on that decisive day, could cry—'Vivent les Bourbons!' in order to produce confusion, rout, and massacre of the army of which they composed a part, in the very crisis of his fate and of that of France? Let their own hearts answer."

Is this statement correct?

BAR-POINT.

Philadelphia.

KING WILLIAM III.'s STIRRUPS. — Many years ago (some time previous to the month of August 1835) I saw in the house of the late Rev. James Stewart Blacker, rector of Keady, in the diocese of Armagh, a pair of stirrups, which were then very carefully preserved, and were represented (no doubt truly) as what had been used by King William III. at the battle of the Boyne. They were very interesting relics of a great man and a

memorable conflict; and I am anxious, through the medium of "N. & Q.," to ascertain what has become of them. If they are still in private keeping, would it not be well to deposit them, at least on trust, in some public collection, such as the Museum of the Royal Irish Academy, Dawson Street, Dublin? ABHBA.

Queries with Answers.

POTTERY QUERY.—Can any of the readers of "N. & Q.," versed in the history of this art, tell me what is meant by "*Intra ware*"? I observed the designation once as part of the description of a dish of the *sggraffiato*, or "incised" kind. It was evidently Italian, and probably produced in the sixteenth century; but of the term mentioned I can trace nothing in Piccolpassi, Brongniart, Demmin, Marryat, or Chaffers, and several experts from whom I have sought the information can give me no light. There is a place called *Intra* near Lago Maggiore, but I find no record of pottery having been made there. C. H. D.

[We have no recollection of having met with either the words *Intra* or *sggraffiato* applied as a name to any particular kind of ceramic ware. The words are Italian, and may have been used in describing a piece of pottery, but no ware is known or called by these names, either separately or collectively. The authorities quoted by C. H. D. are enough to show him that this reply may be the correct one.]

BARON NICHOLSON.—If any of your readers who knew the late "Baron" Nicholson would contribute a short sketch of the life of that remarkable man, I am sure that it would be read with pleasure by many who in their younger days saw him on the bench. D.

[We differ from our correspondent in believing that the life of this well-known character would contribute to the amusement of our readers, who can have little in common with the presiding genius of the "Judge and Jury" exhibitions at the "Coal Hole." Those who desire to know something of his history are referred to *The Lord Chief Baron Nicholson, an Autobiography*; London, G. Vickers, Angel Court, Strand, pp. 380, price 2s., which comes down to 1860. He did not long survive, having died on May 18, 1861.]

MRS. JANET TAYLOR.—Has any biographical notice been taken of the late Mrs. Janet Taylor? If so, where? The great zeal with which she devoted herself to teaching nautical astronomy is well worthy of record. T. P. F.

[Mrs. Janet Taylor was for many years a teacher of navigation, at 104, Minorities. By her singular abilities in that branch of science, she gained the confidence and approval of the Board of Admiralty and the Trinity Brethren, as well as several foreign powers, from whom she received medals for her various publications on navi-

gation and astronomy, and also improvements she made in many nautical instruments, and she was in receipt of a pension from the Civil List of the government. She died in February, 1870, after a few days' illness, whilst on a visit to her brother-in-law, the Rev. T. Chester, at the parsonage, St. Helen's, Auckland, Durham.]

SIR THOMAS MAPLES OF LONG STOWE, HUNTS. Where can I find his pedigree; and when did his title become vacant? T. P. F.

[On May 30, 1627, a baronetcy was conferred on Thomas Maples, Esq., of Stow, co. Huntingdon; but as he died without male issue in 1634-5, the title became extinct.—Burke's *Extinct Baronetage*. No pedigree is known to us.]

"WHEN ADAM DELVED."—

"Say, when the ground our father Adam till'd,
And mother Eve the humble distaff held,
Who then his pedigree presumed to trace,
Or challenged the prerogative of place?"

Grobianus, i. 3.

Can any one quote the original of the above?

DEDEKINDUS.

["Primus Adam duro cum verteret arva ligone,
Pensaque de villi duceret Eva colo:
Eoquis in hoc poterat vir nobilis orbe videri?
Et modo quisquam alios ante locandus erit?"
Grobianus, lib. i. cap. iv. ed. 1661.]

"HIGH-FALUTEN."—What is the origin of the expression "high-faluten"? W. J. F. T.

[The following is the explanation given in Hotten's *Slang Dictionary* (ed. 1864), s. v. "HIGHFALUTEN, showy, affected, tinselled, affecting certain pompous or fashionable airs, stuck-up—"Come, none of your high-faluten games." *American Slang*, now (1864) common in Liverpool and the East End of London, from the Dutch *Verlooten*. Used recently by *The Times* in the sense of fustian, high-sounding unmeaning eloquence, bombast."]

Replies.

PASSAGE ATTRIBUTED TO ST. IGNATIUS.

(4th S. vi. 381.)

A literary friend and neighbour—ready to communicate always of his accumulated fund of learning—has run this passage to ground. It is, where I should never have thought of searching for it, in the epistle to the Philippians fathered upon Ignatius. But now one difficulty vanishes to give place only to another, to my mind equally great and unaccountable. It cannot be supposed that Hooker did not know this epistle to be spurious, unless he is to be supposed also ignorant of a fact well known to his contemporaries. Of these were Dr. John Whitaker and William Perkins, who both knew it well and also wrote of it.*

* This poor man must have had a roughish time of it. Campian, Dunsæus, Bellarmine, and Stapleton, were one

The former, in his controversy with Bellarmine, says of the twelve Greek epistles going under the name of Ignatius: "Constat quinque esse sine dubio spurias et adulterinas,"—without doubt, five of them are spurious and unauthentic. Among which five is placed this one to the Philippians.*

Perkins writes:—

"Eusebius cum Hieronymo septem Ignatii pro veris numerat epistolas; at nunc sub illius nomine habentur duodecim, quarum quinque spurie sunt."

Eusebius and Jerome reckon up seven epistles of Ignatius; but of the twelve which bear his name, five are spurious. In this catalogue is the one to the Philippians.

Such then being the case, my fixed impression is, that to this quotation Hooker appended some qualifying expression, just as he does when he refers to the so-called *Apostolical Canons*, speaking of them as "those canons which are entitled *Apostolical*" (book VII. ch. xxiii. p. 1). If it be not so—a supposition hardly to be entertained—Hooker must either have been unaware of the spuriousness of this epistle, or, knowing it to be so, have quoted it as genuine—a proceeding by no means *judicious*, considering the times in which he lived and the antagonists with whom he had to deal. But I can accept neither of these alternatives—convicting him, as they must do, of gross ignorance or downright dishonesty. I adhere to the belief that we have not the passage as he wrote it, and am greatly surprised that this should have escaped the notice of the editor. Surely in the foot-note, where the original with its reference is given, one might have expected a word of explanation. This is loose editing, to say the least of it; but they are not always the best edited books which issue from the Oxford University press.

As this note may obviate replies to my former one, I rely upon the Editor's kind indulgence of as early an insertion as may consist with his convenience.

EDMUND TEW, M.A.

Mr. Tew declares that "Ignatius wrote no epistle to the Philippians"—an opinion which would carry more weight, were it not evident that he knows nothing of the epistle to the

after another pitted against him. "Thus," as Fuller says, "they baited him constantly with fresh dogs. None that ran at him once, desired a second course at him; and as one observes: 'Cum nullo hoste unquam confixit, quem non fudit et fugavit.'"—*The Holy State*.

* Of Perkins, Fuller says: "He would pronounce the word *dama* with such an emphasis, as left a doleful echo in his auditors' ears a good while after; and when Catechist of Christ's College, in expounding the Commandments, applied them so home, able almost to make his hearers' hearts fall down, and hairs to stand upright." Dr. Whitaker died A.D. 1595, aged forty-seven; Perkins A.D. 1602, aged forty-four: the former five years before, the latter two years after Hooker.

Philippians which professes to be the work of Ignatius. Hooker's quotation is quite correct, although he omits an explanatory phrase; and the pseudo-reference is quite correct also. In chapter xiii. of the epistle to the Philippians, published among the epistles of Ignatius by such a scholar as Dressel, occur the words which have brought on Mr. Tew's modest charge of "error or interpolation," "blundering," &c. I copy the sentence in full:—

Εἰ τις κυριακὴν ἢ σαββατὸν ἡγοῦται, πλὴν ἐνδὲ σαββατοῦ τοῦ Πάσχα, οὗτος χριστοκτόνος ἐστί.

To fast on the Sunday or the Sabbath, i. e. Saturday, in those days, was to sympathise with those who threw doubt on the resurrection, or with the Manichean heretics. R. F. SMITH.

Vicars' Court, Southwell.

If the editor of Hooker had adopted here, as he does elsewhere, the practice of describing the author as pseudo-Ignatius, there would have been no difficulty. The epistle to the Philippians is one of the spurious epistles. See Taylor, "Ductor Dubitantium," Works, x. 347, Eden on Taylor's edition, where the passage cited by Hooker is noticed. E. MARSHALL.

PENNYTERSAN, CUNSTONE, ETC.

(4th S. vi. 369.)

It occurs to me that the name "Cun-stone" originally designated the memorial stone belonging to the "cairn or stone tumulus," underneath which your correspondent informs us was discovered the *kist-vaen*, containing "human remains." *Kon*, usually written *Konr*, i. e. *Kon-r*, the *r* final being no part of the name—from which the lowland Scotch surname of *Con*—is an ascertained Scandinavian personal name, found also in the place called *Conway**, Great Orm's-head

* This name appears to be the "Conovi-um" of the Romans, one of those imposed by the Picts or early northmen, the "yellow-haired men" said in Welsh tradition to have settled in Wales "long prior to the invasion of the Romans." Sidonius Apollinaris, a writer of the fifth century, the first who mentions the piracy of the Northern nations, believed these to have been "really Picts." Dr. Latham tells us that "more than one enquirer has noticed in the nomenclature of a writer so early as Ptolemy words with an aspect more or less Scandinavian." Of these, among others, Dr. Latham mentions "*Lox-i-us fluvius*—Salmon river." Close to Conway is the river called *Llugwy*, of which the Welsh give a fanciful explanation, but which together with the Scotch river-name *Loggie*, and rivulet called "Water of *Luggie*," Loch of *Logie*, Aberdeen, the *Laga*, near Jönköping, passing through the Swedish estates of Hörle and Skeen (with which compare the Scotch place-names Hurl-et, near "Kampi's fell," and "Skeen," near Aberdeen) and other Scandinavian river-names, are only so many varieties of the Norse *lauqa*, *loga*, Saxon *lygea*, a river, the original meaning of which is water.

(Kon-r, Old Norse Vag-r, Kon-bay or Kon's Bay), and in *Kuna* (Kon-öe, Kon's Island), one of the group of Faroes. I do not at present offer any positive solution of the name *Pennytersan*, though from the circumstance that the place-names and personal names of the locality are with few exceptions traceable to the Scandinavian dialects, I feel humanly certain it is not *Gaelic*, that is in so far as the speech so named may be Celtic or aboriginal. In the annals of the parish of Kilmalcolm, as given in *Origines Parochiales Scotiæ*, occurs the place-name "Finlawystoun," *Finlawy-stoun*, Fin, = Scand. personal name *Finn* (omitting the *r* final, which denotes merely the nominative case) *lawy*, which also takes the forms of *lawe*, *law*, *lau*, *la*, *low* and *lo* (in Manks place-names corrupted to *Lhaa*) = *hleo*, in the sense of tomb, stoun = Icelandic *steinn*, stone, i. e. the stone of Finn's tumulus or tomb—"the grey stone of his cairn." Some explanation must be found for the initial syllable *Kil*, in the name Kilbride, other than that of the Gaelic *cil*, cell, or church, usually given. I take it that the first portion of the name "Pennytersan" is a personal name, of which we have the modern equivalent in the English and Scotch surname of *Penny*, not, as I think, derived from coin. There is *Pencywn*, in Pembrokeshire, one of the chief settlements of the Danes or their predecessors the Picts on the English coasts, in which is found the purely Danish name *Tenby*.* *Pennyfford*, Flintshire (the *ff* and *ll* seem to have been a Pictish peculiarity, found in many of the place-names of the east coast of Scotland), *Penistone*, Yorkshire, also *Pennygant*, a mountain near Settle, in the same county. The English surname too of *Pennethorne* shows its connection with the Northmen. In regard to the place called *Priestside*, compare *Priesthill*, Ayr, *Priesthaugh*, Roxburghshire, *Priesthope*, Peeblesshire, *Priestlaw*, Had-

* Attempts have been made to convert this name into Welsh by a word supposed to be descriptive of the locality, but equally descriptive of a hundred others. "Arguments derived from etymology," Bishop Percy justly remarks, "can only amount to presumptions at best, and can never be opposed to solid positive proofs." The "positive proof" in this case seems to be that *by* is an ascertained Danish termination. The assumption is that it is a corruption of the Welsh. Ferguson states Pembrokeshire as one of the chief settlements of the Danes. There is a *prima facie* presumption that a name with a distinctively Danish termination, found in a Danish colony, is Scandinavian. Ferguson and Taylor both call it Danish, translating it, wrongly as I think, the "Danes village." *Tenby*, in my view, contains a Norse personal name, as does "Romanby," usually explained the "Roman's Village," that of the Northman *Hrómund-r*. The first portion of the name *Tenby* seems identical with that of *Tenbury*, a town of Worcester. *Tann*, *Tenneson*, *Tennison*, are English surnames. These early Gothic place-names, glimpsed through the fog of time, constitute, as I believe, the "central kernel of truth," their relatively modern explanations the "factitious additions and accretions which have gathered round it."

dington, Priest's *Cairn*, Kincardineshire, Meso-Gothic *kairnus*, stone, from which or cognate with the lowland Scotch word *cairn**, a heap of stones, the other suffixes being also Gothic or Teutonic. The place called *Præstæ*, situated on a bay in Zealand, Denmark, might be named, probably a corrupt form of *Præst rœ*. The "conical hillocks called indifferently mote-law and court-hills" seem to suggest the Old Norse *lögberg*, or law mount, where the Northmen held their *Althing*† or *Thing*, the appellative of a legislative or judicial assembly. The most perfect specimen of this is that in the Isle of Man called *Tynwaldt-hill*, situated about two miles from Peel, so named from the Norse *Thing*, pronounced *ting* (from Old Norse *thinga*, to discourse or deliberate upon), and *vold*, a bank or mound. *Thingmen* were those whose duty it was to keep the country quiet. There was a court in London called "The Husthing,"‡ to which, in the Latin of the middle ages, those who were summoned are said to have "comparuit in Hustingo." Worsaae tells us, "The Thingmen were to the English kings what the Varangians were to the Greek emperors in Constantinople. A tripartite judicial district was called *Trithing* or *Treding*, found in the name "Riding" given to the three divisions of the Scandinavian county of York ("Jorvik," Iorvik).
J. Cx. R.

LORD BYRON'S "ENGLISH BARDS," ETC.

(4th S. vi. 368, 449.)

[It is beyond all dispute that the late Lord Brougham did write the "famous article in the *Edinburgh Review*" alluded to by F. C. H. In a Paris edition of Byron, edited by Galt, this is not only asserted, but we have also quoted a dictum of Brougham made many years after Byron's decease. It is to the effect that there was not one word in that review which he (Brougham) was ashamed of. I think that Galt gives some proof corroborative of the above statement, but I am not certain, and I have not

* As proving the northern origin of this word "cairn," "The fortified island" called therefrom "Cairnburg" constituted the boundary between the "Nordreyar" and "Sudreyar" (Sodor), the Sodor of "Sodor and Man."

† The *Althing* or national assembly was held annually. An appeal lay from a district Thing to the Al-thing.

‡ This mound, which is still in use, "consists of four circular terraces, or platforms, each successively rising above the other, and diminishing in breadth. The breadth of the lowest terrace is eight feet; the second six feet; the third four feet; and the fourth and last, forming the apex, six feet. Each terrace is three feet high; the total height of the hill is twelve, and its circumference at the base two hundred and forty feet. The ascent is by a flight of steps cut on the eastern side from the base to the summit."

§ Hence the name "hustings" given to our electioneering platforms.

the edition at hand. Galt reprints the article. In the *English Bards* is an attack on the late Viscount Valentia (afterwards the Earl of Mount Norris). Byron called him "vain." Lord Valentia was annoyed at the epithet, and wrote to Byron a letter of remonstrance, in which he said that pride and vanity were what he had always eschewed and detested. This brought an apology from Byron, and a promise that in any subsequent edition "vain Valentia" should not appear. Was this promise ever fulfilled? The Earl of Mount Norris related these particulars to me during one of my visits to him at Areley Castle. He searched for Byron's letter, but it could not be found.

Brougham has been also accused of having written in the same review the severe critique on Montgomery's *Wanderer of Switzerland*, but I believe that it was the work of Jeffrey. The *Hours of Idleness* and *The Wanderer* were juvenile efforts, and there was nothing very "first-rate" in either work. It may seem strange that the authors of *Childe Harold* and the *World before the Flood* should have been classed in youth as doggerel rhymesters. But there is really very little, if anything, in the *Hours* and the *Wanderer* that foretold any future poetic excellence; and we must not forget that one author confounded a pibroch with a bagpipe, and the other did not know the difference between a glacier and an avalanche. Byron in his satire took up the cudgels for Montgomery, but he could not refrain from calling him *raving*. Byron is said to have explained the epithet by remarking that it applied to Montgomery's violent *political prose*, and not to his poetry.
JAMES HENRY DIXON.

F. C. H. fails to notice that conclusive, though negative, evidence of Lord Brougham's authorship arises from the fact that he never denied, in any public shape, the truth of the averment. It existed, and it may be added was universally believed, long before the time of his chancellorship, much more 1852; and it is not to be supposed that he would have taken the merit of the article, or allowed its demerit to be laid at his door, if there were no grounds for doing so. G.
Edinburgh.

* I believe that Montgomery's prose has been partly collected. Has his famous tract, *The Church and the Warming-Pan*, been reprinted? I think that Montgomery was prosecuted for it and convicted. I once saw a copy, and, so far as my recollection goes, it would now be considered as mere fun, and quite as harmless as *Wat Tyler* and similar productions issued at the commencement of the nineteenth century.

JUDAISM IN DAMASCUS.

(4th S. v. 525, 590; vi. 36, 120, 247, 357.)

I had hoped that my last reply to SALATHIEL would, by convincing him of his errors, historical and theoretical, have terminated a discussion now sufficiently prolonged. If I may judge from his rejoinder above referred to, all the original subjects of discussion now seem to be given up by SALATHIEL. He neither contends now that Aretas was "an Idumean chief," nor that he was "a great enemy to the Jews," nor that he obtained Damascus by "an invasion" and by expelling its Roman masters. Nor does he any longer contend that the possession of Damascus by the Nabathæans had any influence on the conversion of St. Paul.

But SALATHIEL appears again in the arena, and I presume I must answer his challenge. He commences in that style which he peculiarly affects, enveloping his meaning in a canopy of clouds.

If I could presume that any solicitation of mine would be listened to, I would adjure him to use plain language for the future, and not to adopt that weird mysterious jargon which may mean anything or nothing, and which is only fitted for the prognostications of an almanack.

He represents me as attempting by insidious means to "smooth over the difficulties of an intricate inquiry." I can see no difficulties, no intricacy in the inquiry, except what was caused by the errors of SALATHIEL—errors which I imagine that I have effectually corrected. If I asserted that the theory of SALATHIEL was sceptical, I asserted what I am convinced will be the general impression of every one who has read his communications on the subject. He himself does not venture to deny in plain terms that his opinions were sceptical. I do not mention this for the purpose of imputing any blame to SALATHIEL. The day for such bigotry is, I am happy to say, now past: we are in the dawn of an era of religious freedom. But what, I confess, I object to in this writer is, that he should invite me openly to discuss a sceptical problem, while he himself conceals his name under a fictitious signature, and only ventures to hint his opinions under the cover of an obscure phraseology.

As far as I can comprehend, the great object of this last rejoinder of SALATHIEL is to impute to me a denial which I never made, and to prove from Josephus that I had egregiously erred in this mythical denial. He represents me as denying that "the Romans warred with Aretas," king of the Arabia Petræa, whom, in the inadequacy of his historic information, he had previously described as an Idumean chief.

In reply to this imputation, let me quote the words which I actually used:—

"There does not appear to be the slightest evidence that Aretas invaded Damascus while in the possession of the Romans. On the contrary it is clear that this would have led to a war between the Romans and the Nabathæans, which must have resulted in the speedy conquest of the Arabia Petræa."

It will of course be recollected that a war for an accession of territory, commenced by Aretas against the Romans, would have been a war of aggression commenced by a pigmy against a giant, and which must necessarily have terminated in the destruction of the pigmy. On the other hand, according to the ethics of the Titans, there was nothing to prevent the giant from commencing a war against the pigmy, in order to rob the diminutive foe of his petty possessions. I think it will therefore be admitted that there was a vast difference between the statement I actually made and that which SALATHIEL represents me as making.

Let us now refer to Josephus, whom SALATHIEL quotes to show that the Romans actually warred against Aretas. The passage is familiar to most readers of history; and I should have quoted it in evidence *against* SALATHIEL's opinions if I had not been afraid of lengthening too much my last reply.

Herod Antipas, the tetrarch of Galilee, had married a daughter of Aretas. Fascinated by the charms of Herodias, he resolved to divorce the Nabathæan princess. The injured wife, informed of his intention, took refuge with her father, and Aretas, incensed at an affront which no Arab could easily tolerate, made war against Herod, and defeated his army.

This was of course merely a private war against a personal enemy; but Herod contrived, by false representations, to induce the Emperor Tiberius to treat it as a war against the Romans.

Tiberius, who (as Roman emperor) occupied the position of the Titan in the controversy, was probably glad of a pretence to make war against Aretas. He accordingly issued orders to Vitellius to invade the Petræa, and Vitellius marched with his army as far as the great plain, and then proceeded himself to Jerusalem, where he was stopped by the news of the emperor's death.

Here, therefore, was no actual war, as SALATHIEL erroneously states, but merely an intended war, stopped before it proceeded to actual conflict, for the Roman army did not even enter the dominions of Aretas. Knowing the whole affair to have originated in a mere personal quarrel between Aretas and the petty tetrarch of Galilee, Vitellius very properly stopped his march until he received the orders of the new emperor, whose views of the matter might have differed greatly from those of Tiberius. It appears in fact that they actually did so, for we hear no more of the war against Aretas.

I need scarcely point out that this passage in Josephus is evidence against the original theory of SALATHIEL that Aretas invaded Damascus in the year in which St. Paul journeyed to that city. St. Paul's journey is usually placed in the year 35. The march of Vitellius to Jerusalem was in the year 37; and if Aretas had invaded Damascus in 35, this would have been a legitimate reason for the war, and would necessarily have been alleged as such; and having such a cause for decisive action, Vitellius would and must have pursued the war, notwithstanding the death of Tiberius.

Here, therefore, I take my leave of the discussion, and of the zealous but too hasty SALATHIEL, with whom I decline any further controversy until, discarding his fictitious appellation, he subjoins his real name to his communications. When he does this, it is to be hoped we shall find him more careful in his statements. HENRY CROSSLEY.

SIR WILLIAM ROGER, KNIGHT AND PRIVY COUNCILLOR.

(4th S. i. 458; iv. 167, 222, 342, 545; v. 97, 214, 326.)

To the discussion under the above heading, which has long been pending in these columns, the researches of the last twelve months enable me to put a permanent *quidus*. I am lineally descended from the Rogers of Coupar Grange, and had the estate remained in the family, would have been the *laird*, as head of the elder branch. The stock is both honourable and old—honourable in that the members of the house have always maintained respectable positions in life, and old enough to require no seals or other muniments to certify its antiquity. My great-great-great-great-great grandfather, William Roger, rented a portion of ground on the abbey lands of Coupar Grange in the parish of Bendochy, near Coupar Angus, at the period of the Reformation. I subjoin his Will, dated April 16, 1562, with the corresponding inventory extracted from the Commissariat Record of Edinburgh, preserved in the General Register House:—

"William Roger 18th July 1583.

The Testament testamentar and Inventar of the guidis gear soumis of money and debitis pertaining to umquhil William Roger in Coupar Grange in Angus the tyme of his decease, quha decessit in the month of Junij the year of God 1562 years, faithfully maid and given up by himself as containing the nomination of Executors and Inventory of his guidis and partlie maid and given up by Marjorie Blair his Relict and William Roger his sone as containing the debitis awand to him and be him quhome he nominat his Executors in his latter Will under-written, of the daitt at Coupar Grange the 16th day of Apryll the year of God foresaid, before thir witnesses Alexander Cumming, George Ewen, William Quhittsoun, John Quhittsoun his neighbours with uthers diverse.

In the first the said umquhil William Roger had the guidis gear soumis of money and debitis of the avail and

prices after following perteyning to him at the tyme of his decease foresaid, viz 8 oxin, price of the peece 6 lib summa 48 lib. Item 3 ky, price of the peece 4 lib summa 12 lib. Item ane horse twa meres ane foall by the heirezeld horse,* price of them 16 lib. Item 9 stottis and queyis, twa and three years auld, price of the peece oure heide 4 merkis, summa 24 lib; 6 auld acheip price of the peece 13^s 4^d summa 4 lib; Item 24 hoggis price of the peece 6^s 8^d summa 8 lib. Item 9 sawin on the ground 40 bollis aittis, estimate to the third corne extending to 6 score bollis aittis, price of the boll with the fodder 20^s, summa 120 lib. Item mair 15 bollis beirsawn estimate to the first (fourth) corne extending to sixty bollis beir price of the boll with the fodder 30^s summa 90 lib; Item in peis 58 lib money. Item in utensils and domicilis with the abulzements of his bodye estimate to three score pundis Summa of the Inventor 440 lib.

Followis the debitis awand to the deid. Item, there was awand to the said umquhil William Roger be William Quhittsoun in Couper Grange 20 merkis—Item Mair be him 6 lib for whilk he is actit in the officials bookis of Dunkeld.

Item be John Guthrie 42^s.

Summa of the debitis awand to the deid 20 lib 3 : 6^d.

Summa of the Inventar with the debitis 460 lib 3. 8^d.

Followis the debitis awand be the deid.

Item, ther was awand be the said umquhil William Roger to the Abbey of Couper for the ferm of the grund in anno 1562 15 bollis 1 peck beir at 30^s the boll, summa 22 lib 11^s 10^d.

Mair 3 bollis aittis at 20^s the boll, summa 3 lib. Item Mair for the teind in anno foresaid 12 bollis victuall thereof 5 bollis beir and 7 bollis meal at 30^s the boll over heid—summa 18 lib.

Item. To his servants for the rest of their yearis fee and bountith, viz. to Johne Simpson 30^s, to Robert Spence 30^s, and to Margaret Moncur 13^s 4^d.

Summa of the debitis awand to the deid 27 lib 5^s 2^d Restis of free gair the debitis deducted 432 lib 18^s 6^d to be dividit in three partis; the deids part † is 144 lib 6^s 2^d whereof the quot is composed for four lib.

Follow the Deids legacy and latter will.

At Couper Grange the 16th day of April the yeir of God 1562 yeirs the whilk day the said William Roger made his legacy & latter will as follows: I leave Executors and Intromitters my wife Marjorie Blair and my son William Roger, I mak Oversmen David Roger in Redie, William Roger his son, John Dikounne & Johne Broun to see that the Executors do that they aucht to do to the bairnis and the gudewyf als lang as she holds hir but ane man to be maister of the hale hous. The silver that is in the Laird of Ruthven's hands gif it happens to be delyverit in the gudewyf's tyme, the gudeman and the gudewyf are content that it be delyverit to the bairnis and dispoit to them quha hes mistor ‡ be sight of the Oversmen. And this baith the gudeman and the gudewyf is content hereof with the advice of all the Oversmen together.

* A horse which the lord of the manor had a right to claim.

† The "deid's part" is that portion of a man's movable estate which he is entitled to dispose of by testament. If a man leaves a widow and no children, the widow is entitled to one-half of the free movables as her *jus relicte*. If children are left and no widow, one-half of the free movables go to the child or children as *legitim*. When both widow and children are left, the widow has a third as her *jus relicte*, the child or children a third as *legitim*, and the remaining third constitutes "the dead's part," which may be disposed of by will according to inclination.

‡ Need.

This was done before thir witnesses Alexander Cumming, George Ewen, William Qhittsoun, John Qhittsoun, his neibouris with utheris divers. Sic subscribitur. William Roger. The above Will was confirmed before the Commissary at Dunkeld on the 18th July, 1583.*

The position of William Roger (who died in 1562) was that of a farmer on the Coupar Grange estate, paying rent to the Cistercian abbey of Coupar Angus of 22*l.* 1*l.* 10*d.* (Scots) per annum. His free personal estate at the time of his decease is set down at 432*l.* 18*s.* 6*d.* Scots, besides "the silver" lent to the Laird of Ruthven; probably his wife's dowry.

"David Roger, in Redie,"† named as one of the "oversmen" in William Roger's will, executed his own will on May 24, 1681. He designates himself "of Redie." He names Lord Saltoun as "maister of the grund," and Lord Ochiltree as a recipient of "teind beir," indicating that from the latter he held a portion of land in heritage. He constituted his elder son William his sole executor, and, excepting 400 marks to his younger son David, endowed him with "his hail guida." He died on February 26, 1582. His will was registered in the Commissariat Record at Edinburgh, and shortly after William Roger at Coupar Grange recorded his father's testament made twenty years before in the same principal register. The family of Roger were beginning to feel themselves of some importance; they had sisters and female cousins well married in the parishes of Alyth and Rattray, and at Carden in Airlie (Edin. Com. Reg. *passim*). And both William Roger at Redie and William Roger at Coupar Grange were now considerable landowners. William Roger "of Redie" died in February, 1589. In his will (Edin. Com. Reg.) he appoints as overman "to see that his wyf and bairnis doe their duties" "William Roger, portioner, of Coupar Grange," whom he designates his "brother-in-law." The abbey lands of Coupar Grange had by the lay improprators been divided into twelve portions (*New Stat. Account of Scotland*, x. 1190), and William Roger, son of the former tenant, had invested his patrimony and "the silver in the Laird of Ruthven's hands" in purchasing his farm. So he became a portioner of the abbey lands.

To return to William Roger of Redie. His free substance at his decease amounted to 1456*l.* Scots. To his son John he bequeathed the lease of his farm; but James, another of his sons, appears to have realised the principal portion of his estate, to which he may have added by a fortunate mar-

riage; for in 1606 he executed a settlement of his affairs, in which he specifies that should his sons die before succeeding him in his "rowme" or inheritance, his daughters should only be permitted to enjoy the succession provided they married husbands of the surname of Roger (Edin. Com. Reg. 1610). Thus he determined to found a family, or perhaps to revive an old one. Neither he nor his relatives at Coupar Grange had much success in this way. Coupar Grange was sold during a minority for a moiety of its value, and the Rogers and the Redie estate long ago parted company.

The Roger family of Scotland were originally settled in Ayrshire, or at least the several branches of the house point back in their traditions to that county.

One of the oldest wills recorded in the Commissariat Records preserved in the General Register House is that of Alexander Roger at Ochiltree (Com. Reg. of Glasgow, vol. i.) The document is composed in Latin and undated, but it is assigned to 1549-1550. The testator appears from his "inventory" to have been a small landowner or substantial yeoman.* He bequeathed *fourpence* as a good Catholic to the rebuilding of St. Kentigern,† and the residue to his wife. William Roger, "merchand burges in Ayr," died in Jan. 1578, and was succeeded by his brother Thomas (Edin. Com. Reg.) The grandson of the latter, Ralph Roger, A.M., was ordained minister of Ardrossan in 1647. In 1655 he was translated to the High Church, Glasgow. He suffered imprisonment for his adherence to Presbyterian principles, but ultimately prosecuted his ministerial labours in peace (Dr. H. Scott's *Fasts*, ii. 151, 182).

From Ayrshire the Roger sept spread over the Lowlands. We trace them as persons of substance at Glasgow and Edinburgh, and in the counties of Perth, Fife, Forfar, and Haddington. In October, 1563, while William Roger was calmly enjoying the produce of his fertile acres at Coupar Grange, Christian Pynkertoun, wife of his clansman James Roger, "merchand burges in Edinburgh," was arraigned before the Justiciary Court for being present at mass in Holyrood Chapel.‡

John Roger, a member of the Ayrshire sept, proceeded to Ireland, and on May 11, 1613, obtained the farm of Dryan, in the barony of Raphoe and county of Donegal, from James Cuninghame, afterwards Sir James Cuninghame of Glengarnock, an Ayrshire landowner, who had three years

* The Coupar Grange estate is situate in the southern part of Bendochy parish, about three miles to the north of the site of the abbey of Coupar Angus. The estate constituted the abbot's principal seat, and the locality was renowned for its fertility and salubrity.

† Situated in the parish of Airlie, styled St. Madon in one of the wills.

* May not David Roger in Redie have succeeded to his little inheritance at Ochiltree? which would account for his paying "teind beir" to Lord Ochiltree, lord of the manor.

† The erection or repair of St. Mungo's Cathedral at Glasgow.

‡ Pitcairn's *Criminal Trials*.

before obtained some forfeited lands in this part of Ulster (*Inq. Cam. Hib. Rep.* ii.) His descendants occupy good positions in the North of Ireland.*

Nothing further is certainly known respecting the pedigree of the Scottish family of Roger. As to Sir William Roger, he was probably a bachelor, since neither wife nor child of his are mentioned after his massacre. No doubt his family, if he had any, would hasten home to England from a country which had acted so barbarously towards their father. The seal impressions found in the cabinet of my late accomplished relative at Dundee for a time puzzled me, since I never heard my kinsman refer to them or to any supposed descent of ours from Sir William Roger, though we often had genealogical talk; but the explanation has dawned upon me. These casts were handed to my relative nearly half a century ago by a pretended antiquary named Miller, who forged coins, medals, seals, and other curiosities, and successfully palmed them off on collectors. My relative, who was a diligent collector of coins, was for some time duped; but, discovering the imposture, he felt so acutely on the point that none of his friends ventured to mention the name of his deceiver in his presence. The "got up" seals he seems, however, to have retained in his cabinet as curiosities. The "Marywell sculpture" is also a fabrication, no doubt proceeding from the same source. My ancestors of Coupar Grange were unambitious of heraldic honours, and neither used arms nor wore seals. That they were styled of Marywell I never heard. In the Commissariat and Parochial Records they are designated of "Coupar Grange," "Northern Coupar Grange," and "Ryehill," but never of Marywell. Most certainly the Marywell sculpture does not belong to them; for while the drawing is inscribed "G. R. 1581," the Laird or "portioner" at Coupar Grange in that year was, as I have shown, William Roger, the original purchaser. As to Thomas Meik, who in 1716 was witness to the marriage contract of John Stewart and Katherine Roger, I am inclined to believe that he was son of John Meik, who in 1665 was retoured heir to his father Thomas Meik in the little property of Leducassie near Coupar-Angus. I quote the entry of the retour from the printed Abridgment of the Special Retours of Perthshire:—

"Jan. 9, 1665.—Joannes Meik de Leducassie haeres Thomae Meik de Leducassie patris in terris de Leducassie in dominio et regalitate de Coupar."

I may add that there is a Marywell near Arbroath and a small tenement of the name in the parish of Airlie.

CHARLES ROGERS.

Snowdon Villa, Lewisham, S.E.

* It is a compliment to the name of Roger that many families in the North of Ireland, who possessed the family name of McRorie, have exchanged it for Rodger or Roger. I have ventured to add s to my own patronymic, to render it less harsh in point of sound.

MARINE ROSE (4th S. vi. 436.)—*Rosa spinosissima* (*Eng. Bot.* 187.) This pretty native rose grows abundantly on the sand-hills in the neighbourhood of Fleetwood, and in other similar situations on the Lancashire coast; and, as I have a tolerable acquaintance with the botany of the district named, I venture to think that it is the "marine rose" which forms the subject of your correspondent A MURTHIAN's query. The *Rosa spinosissima* is a plant of less humble habits when it grows in more hospitable situations, instead of its being a creeping shrub on the dry sand-banks of the sea-shore, it is a luxuriant bush, some two or three feet in height, as I find it not uncommon in the hedge-rows near to, but on the opposite side of the Wyre to Fleetwood. Its English names are "the Burnet," "the Pimpernel," and "the Scotch rose."

It is stated in the last edition of *Eng. Bot.* that this plant is frequently cultivated in gardens, and that the first double variety, in a wild state, was found in the neighbourhood of Perth; and from this one were produced about fifty others. The ripe fruit of the wild kind is a favourite with children to eat, and is not injurious. The juice of the fruit, diluted with water, dyes silk and muslin of a peach colour, and mixed with alum, a deep violet. It is stated also in the work quoted above that this was the *only* species of rose found by Sir William Hooker in the island of Iceland; but by referring to Sir William's journal of his tour in that country, I find that it was *Rosa Hi-bernica*, and not the plant in question, which was the *only* rose he discovered in that island.

Milnrow.

JAMES PEARSON.

Probably *Rosa rubella*, red-fruited dwarf rose, which "grows on the sandy sea-coast of Northumberland." (*Withering's British Botany*, by Macgillivray, under "Rosa."

J. T. F.

N. Kelsey, Brigg.

"**TWINDLES**" (4th S. vi. 389.)—The word seems to be not uncommon. Halliwell gives—

"TWINDILLING. A twin.

TWINDLES. Twins. *Lanc.*"

Wright gives—

"TWINDLING } s. A twin.
TWINDLE }

Way's *Prompt.* Parv. gives—

"**TWYNNE**, or twynlynge (twynyns or twyndelynyns, K.) *Gemellus, gemella, geminus, C. F.*"

JOHN ADDIS.

Rustington, near Littlehampton.

In the Register Book of St. Mary's Chapel, Barnsley, Yorkshire, is to be found the following entry:—

"Twa Twyndles of Richard Turton, bur. xi. Feb. 1583."

S. B.

CLAN TARTANS (4th S. v. 146, 255, 370, 543, 606.)—To a letter on the "Origin of the Highland

Dress," which appeared in the *Scots Magazine* (ix. 741, 1798), there is appended a foot-note, which is as follows:—

"It (the tartan) is never mentioned before the latter part of the fifteenth century. It first appears in the Accounts of James III., 1474, and seems to have passed from England, for the *rouge tartarine* in the statutes of the Order of the Bath, in the time of Edward IV. (*apud Upton de re Mil.*), is surely red tartan, or cloth with red stripes of various shades."

ANGLO-SCOTUS (4th S. v. 256) gave an extract from the Lord High Treasurer's Accounts of October, 1488, wherein *varyande tarter* is mentioned. I shall be much obliged by some of your readers giving an extract from the Accounts of 1474, and also something fuller about the *rouge tartarine*, both above referred to.

BRAE OF STRAGARTNAY.

SMOKING ILLEGAL (4th S. vi. 384).—In the "Blue Laws" or the Code of 1660 of the General Court of Connecticut, &c., the following laws about tobacco will be found:—

"TOBACCO. Forasmuch as it is observed that many abuses are crept in and committed by frequent taking of tobacco, it is ordered by the Authority of this Courte that no person under the age of twenty-one years, nor any other, that hath not already accustomed himself to the use thereof, shall take any tobacco untill hee hath brought a certificate under the hands of some who are approved for knowledge and skill in phisick that it is usefull for him, and also that he hath recieved a lycense from the Courte for the same. And for the regulating of those who, either by their former taking it, have, to their own apprehensions, made it necessary to them, or upon due advice are perswaded to the use thereof—it is ordered that no man within this colonye, after the publication thereof, shall take any tobacco, publicly in the streett, highwayes, or any barneyardes, or upon training dayes, in any open places, under the penalty of six-pence for each offence against this order, in any the particulars thereof, to bee paid without gainesaying, upon conviction, by the testimony of one witness—that is, without just exception, before any one magistrate. And the constables in the severall townes are required to make presentment to each perticular courte of such as they doe understand, and can evict to bee transgressors of this order."

I am not quite certain if this law does not refer entirely to tobacco-chewing, as the plate at the beginning of the volume illustrating this law refers to the prohibition of tobacco-chewing.

NEPHRITE.

"HIERUSALEM! MY HAPPIE HOME!" (4th S. vi. 372).—The verse quoted by W. M. M. is from the above hymn, as to the authorship of which a good deal of ignorance appears to exist, as a few years ago several notices on the same verse appeared in "N. & Q.," and at least one correspondent called it an extract from a "Hymn to the Virgin." I have unsuccessfully tried to find the articles in question, but think they must have appeared about six years ago. The entire hymn, with the original orthography, will be found

in a little book entitled *Hymns on the Joys and Glories of Paradise*, translated and edited by the late Rev. J. M. Neale, D.D. Prefixed to the hymn is the following note by the editor:—

"A Song by F. B. P. to the Tune of Diana.

"The following hymn, so well known in its abbreviated and corrupted form, 'Jerusalem, my happy Home!' is found in a thin quarto in the British Museum, lettered on the back 'Queen Elizabeth,' and marked 15,225. It contains several other pieces of poetry evidently by Roman Catholics: one headed, 'Here followeth the song Mr. Thewlis wrote himself'; and another, 'Here followeth the song of the death of Mr. Thewlis.' Now John Thewlis was a priest barbarously executed at Manchester, March 18, 1617. It is probable, therefore, that 'F. B. P.' was another sufferer (in all likelihood a priest) in the persecution either of Elizabeth or James I. It was most impudently appropriated to himself, and mixed up with a quantity of his own rubbish by one Dickson, a Covenantner. Dr. Bonar has published the latter performance in his elegant book *The New Jerusalem*, accompanying it with the original (which he fairly vindicates to F. B. P.), several other versions, and some notes."

The authorship of the hymn may thus be regarded as settled, although the identity of F. B. P. still remains to be proved. J. A. PN.

"GALLANT GAY LOTHARIO" (4th S. vi. 314, 397).—In Rowe's play the line runs—

"Is this that haughty, gallant, gay Lothario?"

I quote from *Modern British Drama*, vol. i. p. 579. Why is the quotation invariably mangled? Rowe's *Fair Penitent* is taken from Massinger's *Fatal Dowry*. Rowe, though "a tomtit," has managed in Lothario to improve upon Massinger's Novall Junior. Lothario is undoubtedly a very telling dramatic personage. In what part of *Faust* does the quotation occur? I cannot find it.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

TABLET OF ATHANASIUS (4th S. vi. 28, 95, 144, 257, 352).—The inscription alluded to in Mr. COOPER's first notice as existing in the ruined church at Thebes was shown to me by Sig. Triandafillo, a Greek residing on the spot. He was known to all the travellers of the period of Hay, Sir G. Wilkinson, and James Burton. At the time I saw the inscription there remained on the wall only the few words quoted, but there were many small fragments of the plaster on the floor on which could be seen a few letters.

Soane Museum.

JOSEPH BONOMI.

"CORSIK" (4th S. vi. 370).—MR. KNOWLES will find a note upon this word by MR. SKEAT in "N. & Q." 4th S. i. 62. Its meaning is always "a corrosive," though its etymology is uncertain. Instances of its occurrence will be found in "N. & Q." 3rd S. xii. 390, 516; 4th S. i. 62, 160. MR. SKEAT quotes an early example of its use from *Political, Religious, and Love Poems* (E. E. T. S.), where its signification of a *caustic* or *corrosive* is

perfectly clear. I append an earlier instance, where it is used simply for material *caustics*. The etymologic attempt of the poet is curious:—

“And, as hit is corsed of kynde & hit coostez als,
be clay bat clenget per-by arm corsyes strong,
As alum & alkaran, that angré arm bope
Soufre sour, & saundyuer, & oþer such mony.”

Alliterative Poems, p. 68, l. 1084, E. E. T. S.

—“And, as it [the Dead Sea] is cursed by nature and its coasts also,
the clay that clings thereby are *corsyes* strong, as alum,” &c.

Examples of its use will be found in both Halliwell and Wright's *Archaic Dictionaries*.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

ANCIENT IRISH ARTS, ETC. (4th S. vi. 385.)—To reply in *extenso* to the queries put forward by TEERAN would be simply to write a history of ancient Irish civilization; and though I have a strong inclination to attempt it, still the time at my disposal and the space you could afford me would be totally inadequate to the requirements; hence I must content myself by giving the titles of several books to which reference might with profit be made by your correspondent. These are—

1. Dr. Martin O'Brennan's two volumes: the first being entitled *Antiquities*, the second *A School History of Ireland*. There is no date of publication on the title-page, but the dedication is dated 1858.

2. *The National Music of Ireland*, by M. Connan. My edition lacks title-page, but was compiled posterior to 1845, and printed by E. Bull, 6, Bachelor's Walk, Dublin.

3. *An Illustrated History of Ireland*, by M. F. C., 1868.

These works are compilations from all authorities on the subject of early Irish history, interspersed with some ingenious speculations and criticisms on the part of the authors or compilers. All point conclusively to the fact that a certain degree of civilization or refinement existed in Ireland at a period anterior to that at which the history of English civilization commences.

Naturally the historian of Ireland must trust much to tradition, as the “stamping-out” policy exercised by mediæval English governments towards the Irish had the effect of destroying almost all records of early Irish history but those traditions that were inscribed on the hearts of the people. Still, so long as these traditions do not outrage that “community of tradition” of which Schlegel speaks (*Philosophy of History*, Robertson's translation, Bohn's edition, 1852, p. 73), I think we may be justified in accepting them even while labouring in “the cause of historical accuracy.”

THOMAS TULLY, JUN.

Broughton, Manchester.

SNOW SHOES (4th S. vi. 345.)—Forty years ago wooden snow shoes were worn by *mules* in crossing the mountains in South America. I can just remember a pair that had been used by one of the mules that carried my father across the Andes in 1828. I should think similar shoes were still worn. They were of a hard wood, apparently of the shape of the hoof; and in going over the more dangerous passes where a great rock rose on one side of a narrow path of little more than fifteen or twenty inches broad in places, and an immense precipice yawned on the other, the traveller, on his first venture, had his eyes bandaged by the muleteer, and the mule, throwing its four wooden-shod hoofs together, slid down the pass with the utmost steadiness, but of course the slightest overbalancing of the rider would have toppled down both man and horse several thousand feet out of their course. Although the human foot is so very different, still it is very comprehensible that a man with a properly constructed shoe of wood, and accustomed to walking on the yielding snow, and supported on the fatty diet indulged in in a cold country, would, between walking, sliding and trotting, be able to get through his ninety miles a day.

T. HELSBY.

REMARKABLE OCCURRENCE TO A BELL (4th S. vi. 384, 467.)—I, too, among the many remembrances of eye and ear, have seen and heard such a valediction. On the night of Oct. 30, 1841, when the Grand Armoury in the Tower was sheeted in flame from east to west, I stood before it as nearly as my position was endurable, gazing on the avenue of wooden pillars in its centre as they swayed and swung like a forest on fire, immediately under the clock-turret tottering above them; its chimes were sounding the three quarters after eleven, when, in the instant of their second stroke, the campanile—the time-teller whereof I had heard through more than seven-and-twenty years—reeled with the falling roof, and became silent for ever in the smoke and flame. A sight and a sound not easily to be forgotten.

E. L. S.

“PATCHIN” (4th S. vi. 249, 390.)—Your correspondent gives a solution to the problem by quoting a passage from an American magazine. Need we go so far out of the way when we have our own word “patch,” a paltry fellow, a ninny, from the Italian *pazzo*?

J. JEREMIAH.

HORKEY, A HARVEST SUPPER (4th S. vi. 387.)—This word is well known in Suffolk. Bloomfield has a poem entitled “The Horkey,” which is a perfect mine of the provincialisms of the county. Herrick, who died 1674, has a poem, “The Hock-cart, or Harvest Home,” printed in Professor Morley's *The King and the Commons*, p. 25. In it these lines occur:—

“The harvest swains and wenches bound
For joy to see the hock-cart crown'd.”

I would suggest that *horkey* is a corruption of hock-cart; and that hock-cart is the high-cart, from being well laden. In Bailey's *Dictionary* we have *hock-tide*, derived from the Saxon, meaning high-time—a festival celebrated in the second week after Easter. Hokday, in the same sense, also occurs in *English Gilda*, published by E. E. T. S., p. 385.

After writing the above I referred to your Indexes, and found the question was asked by LORD BRATBROOKE twenty years ago (1st S. i. 263). Several answers were given, p. 457. One correspondent connects the word with *hock-tide*, a high festival; and one refers to Brand's *Antiquities*, s. v. "Hock-cart."

In a subsequent communication (3rd S. vii. 166) all the previous suggestions are pronounced unsatisfactory, and a correspondent suggests the Greek *ὄργια*, orgies; but surely we may acquit Suffolk farm labourers of any acquaintance with the Greek.

W. D. SWEETING.

Peterborough.

In the Eastern Counties, the last load of the harvest is called the "horkey" load: the word being, I have no doubt, a corruption of *haut cri*, as that load is brought in with loud shouts to celebrate harvest home. Hence the succeeding harvest supper is called the "horkey," or *haut cri* supper. In Staffordshire the following doggerel used to be sung, or shouted out, on bringing in the last load; but whether the custom still prevails, I know not:—

"We've ploughed and we've sowed,
We've reaped and we've mowed,
And never a load
Have we overthrowned!

Harvest home!"

F. C. H.

AYDON FAMILY ARMS (4th S. vi. 386).—Wright, in his *Essay towards a History of Hexham* (Alnwick, 1823, p. 92), states as follows:—

"Near the north door (of Hexham Abbey church) is a similar effigy, removed however from its table. It is habited like the last, steel to the teeth, with cuirass, shield, helm, and hauberk. His shield is: Or, on a fess azure, three garbs proper—the arms of the Adens, of which family it is supposed this knight was a member. The name of Galfred de Ayden, alone, occurs early enough to deserve the distinction. His heir is mentioned in the Testa de Neville."

And adds in a foot-note:—

"Mr. Wallis, by what means we know not, stumbled on this figure as the effigy of Henry Beaufort, Duke of Somerset, who was taken prisoner at the battle of Hexham. Mr. Hutchinson corrects him, and suggests the Aydens, whose arms resemble those on the shield, while the Beauforts quartered the arms of England."

I should be glad to know where your correspondent met with the armorial bearings described as borne by Aydon.

J. MANUEL.

Newcastle-on-Tyne.

"THE MINISTER'S WETHER" (4th S. vi. 28, 142, 263, 353).—I am *not* able to *prove* that the "Parson's Son" is older than the "Minister's Wether." It must be fifty years since I heard it as a story from Lancashire and Somersetshire servants. It happened "once upon a time," and I should think it could have happened only once, but whether it first came from the inventor as a prose story or a ballad I cannot say. One good of "N. & Q." is to show us that the folk-lore, superstitions, proverbs, odd words, &c., which we thought belonged to our own corner of the land, are more generally common to the whole of it, and sometimes to Germany, Scandinavia and America. P. P.

"THAT'S LIKE DICK'S HATBAND" (4th S. vi. 211, 258, 308).—This is common enough in Craven. I think that it may have originated, like many of our popular sayings, from a character in some defunct farce or ballad-opera.

We have also a proverb "Queer as Tim's wife looked when she hanged herself in a dishclout." Is this saying known elsewhere? I have only heard it in Craven. Sometimes we say "pale" instead of "queer." We have a vulgar proverb about "black-puddings," and also about the doings of one "careful Abigail." They are not quotable.

STEPHEN JACKSON.

The Flatts, Malham Moor, Craven.

"GOD MADE MAN," ETC. (4th S. vi. 345, 426).—Some years ago I sent to "N. & Q." a much better version of the lines contributed by F. S. I do not, however, remember their insertion, and probably they never came to hand. My copy, which I now append, was transcribed from the fly-sheet of a Bible that belonged to a pitman who resided near Hutton-Henry, in the county of Durham. He was a Methodist. I was sheltering in his house during a heavy shower; and whilst turning over the leaves of a huge folio Bible (one of Publisher Hogg's "number" books) I pitched upon the quatrain, and copied it. I subsequently found that the lines were well known in the pit villages. I believe they belong to the North of England:—

"God made bees, and bees made honey;
God made man, and man made money;
Pride made the devil, and the devil made sin;
So God made a coal-pit to put the devil in."

I have another copy, which I took from a chalk-ing on an engine-house door near Houghton-le-Spring. It differs from the one above, but the variations are of no importance.

The "artist" alluded to by F. S. may have come from the troupe of the late "Billy Purvis" (the north-country Richardson), and so have learnt the lines either in Durham or Northumberland.

JAMES HENRY DIXON.

* Purvis is buried at Hartlepool; his tomb has a characteristic inscription.

"**THY WISH WAS FATHER,**" ETC. (4th S. iv. 435; v. 106, 609; vi. 101, 312, 425.)—The passage in Quintilian which DR. RAMAGE cannot find actually does occur in the place mentioned—*i. e.* (to avoid all possibility of typographical error) in the sixth book, second chapter, and fifth section of the *Institutes*, and there he will discover it in the edition of Bonnell, 8vo, Lips. 1861, i. 259. If DR. RAMAGE cares to have references to parallel passages in Clemens Alexand., Galen, Heliodorus, Isidorus, Lampridius, Procopius, and Tacitus, I shall be happy to send them to him.

H. W. CHANDLER.

Pemb. Coll. Oxon.

"**THE LUCK OF EDENHALL**" (4th S. vi. 278, 332, 425.)—Referring to the authorship of the poem bearing the above title, and commencing—

"God prosper long from being broke
The luck of Edenhall,"

I find in Chambers's *Book of Days* (1864, ii. 523) the following (after advertising to the supposition that it was written by the "wild and hair-brained Duke of Wharton" comes this): "The real author, however, was Lloyd, a boon companion of the duke." What foundation is there for this statement, given in so authoritative a manner? *

THOMAS TULLY, JUN.

Broughton, Manchester.

"**THAT MAN'S FATHER,**" ETC. (4th S. vi. 232, 288.)—There is more than meets the eye in this question as put by your correspondent, and MR. WYLIE must admit that the son of your father's son may be your nephew. But this case is provided against by a line which should stand before that which has been already given. The distich is:—

"Brothers and sisters have I none,
But that man's father is my father's son."

Here, though that may be a wise child who knows his own father, no superhuman effort of wisdom is required to enable the beholder to assert that the portrait must be that of none other than his son.

Here is another similar nut to crack:—

"John's father was Dick's son,
What relation is Dick to John?"

WILLIAM BATES.

Birmingham.

POST-PROPHECIES (4th S. vi. 370, 396.)—Assenting to the CHEVALIER DE CHATELAIN's opinion of the *homme de Sedan*, as emphatically as I dissent from J. M.'s opinion of the *homme de Versailles* (*ibid.* 381), he must allow me to question his being the original *Deus ex machina fatidica*.

Not that I assume the originality; but in 1820,

[* A writer in the *Gent. Mag.* for Dec. 1791, p. 1079, states, "I have good authority to say that 'The Luck of Edenhall' was not written by the Duke of Wharton."—*Ed.*]

when Thistlewood was disappointed of his Cato Street *coup d'état*, and, instead of being imperialised, carted into the Tower with his accomplices, one of them, who rejoiced in the name of "Monument," turned king's-evidence.

Talking it over with my dear old friend John Taylor in his editorial sanctum, I gravely mentioned its correlation with Mother Shipton's prophecy more than a hundred years old, but in very sooth not as many seconds—

"When the Monument shall come to the Tower,
Then shall fall rebellion's power."

The authenticity of this marvellous prophecy was at once accepted. It appeared in the same evening's *Sun*, and in less than three days was "trumpeted" as loudly as the CHEVALIER'S Nostradamian by every provincial journal in the three kingdoms, while my friend was smothered with letters requesting to be informed in what edition of the venerable old lady's predictions it was to be found. "In mine," was my simple and summary reply—leaving him to settle it as best he could with his multitudinous correspondents.

I am reasonably safe in engaging, when the genuine prophecy shall have been discovered, to match the CHEVALIER'S *merle blanc* with my *cigne noir*. But, without waiting for that indeterminate event, I should really be glad to tell him *in propria persona* how gratified I was with his version of Shakspeare's *Julius Caesar*, and, still more, with his prefatory observations on its story.

E. L. S.

WRITING IN CIPHER (4th S. vi. 320, 401.)—W. H. S. "predicts" the practice of cipher-writing in connection with the new post cards (note I would call them "postgrams"); permit me to predict otherwise, for the reason that if there be any secret "to hide and unfold," the general public will use secret ink. There are at the present time two sorts of secret ink in the market, which, when dry, are invisible, but which under special treatment become clear to view. I could make several secret inks, each of which would require a different key to make visible, yet without any "learning" they would be made clear.

SEPTIMUS PIESSE, F.C.S.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of Alexander Pope. New Edition including several Hundred Unpublished Letters and other New Materials, collected in part by the late Right Hon. John Wilson Croker. With Introductions and Notes by Rev. Whitwell Elwin. Vol. I. Poetry. With Portraits and Illustrations. (Murray.)

We congratulate Mr. Murray, the editor, and the admirers of Pope on the appearance of this first volume of a new edition of his works, which will do justice to the

poet and credit to English scholarship. Pope has been unfortunate in his editors; and Warburton, the first of these, as Mr. Elwin well observes, "enjoyed the enormous advantage that he carried on the work in concert with the poet," but his ambition to set himself above the poet led him to employ his sagacity less to discover than to distort the ideas of his author. The charge made against Warburton of tampering with Pope's text and falsely pleading the authority of a "copy corrected by the author himself" is now, however, satisfactorily disproved by Mr. Elwin in the long and valuable introduction to the present volume. We cannot follow Mr. Elwin in his judicious exposure of the errors and defects of his predecessors. It was doubtless the recognition of these errors and defects on the part of Warburton, Warton, Bowles, and Roscoe that prompted the late Mr. Croker to undertake the task of purging the dross from the existing commentaries, and to employ his extraordinary power of penetrating the mysteries of our personal, political, and social history to the elucidation of the many obscure allusions scattered through the poet's writings—more particularly his satires. For many years he pursued this object, and the result was a vast accumulation of curious materials now in the hands of the present editor. In the meanwhile, one not less sagacious than Mr. Croker, one not less familiar with the pamphlets, literature, and secret history of Pope's time, had had his attention called to Pope's correspondence; and with a labour and patience rarely equalled, and a power of sifting evidence never excelled, did the late Mr. Dilke track Pope through all his tortuous courses, lay bare all the ramifications of his plot against Curl, and, however unwillingly, expose the net-work of Pope's fraud, and "bring out the dark traits of a dishonourable disposition with new and terrible force." The acknowledgment of the liberality with which Mr. Dilke placed all his papers, all his discoveries, at the service of Mr. Elwin, which that gentleman makes in his introduction to the volume before us, is alike creditable to them both. It will be seen from what we have stated how great are the claims of this new collection of Pope's works to take its place as the standard edition of Pope. That it will tend to increase his reputation as a poet can scarcely be expected, for in his own walk and style Pope is, and probably will ever remain, without a rival. That it will lower him in our estimation as a man cannot be doubted; and as we follow the story of Pope's cunning and meannesses as detailed by Mr. Elwin in his interesting preliminary essay, Pope's own words keep ringing in our ears—

"Destroy his fib or sophistry—in vain,
The creature's at his dirty work again."

We ought to add that this new edition will consist of ten volumes, of which four will be occupied with the poems, one with the prose works, five with the letters; in which five volumes will be found many hundreds from Pope, which have never before been printed.

History of England from the Earliest to the Present Time. In Five Volumes. By Sir Edward L. Creasy, M.A., Emeritus Professor of History in University College, late Fellow of King's College, Cambridge. Volume II. completing the History during the Early and Middle Ages. (Walton.)

The second volume of Sir Edward Creasy's work, which embraces the long and eventful period which intervened between the accession of the second Edward at the commencement of the fourteenth century, and the death of Richard the Third, fully sustains the expectation raised by the first volume, namely, that Sir Edward would succeed in writing a history more full of practical

and useful information than could be looked for in a mere handbook, and yet not one spread over so large a number of volumes as should confine its use to those to whom time and money are alike indifferent. Our author has made good use of the abundance of new materials which recent researches have brought to light; supplies ample references to those who may desire to investigate more fully any particular incident; and makes his useful volume yet more useful by the addition of a very full Index.

THE CHAUCER SOCIETY is to continue its Essays next year. Part II. will contain John of Hoveden's *Practica Chindri*, and Nicholas Trivet's French Life of Constance, the original of Chaucer's Man-of-Law's Tale, with translations by Mr. F. Norgate and Mr. E. Brock; Mr. Joseph Payne's Paper on the final *e*, showing that it was generally silent; and perhaps Dr. Weymouth's Paper on the Pronunciation of Anglo-Saxon and Early English, disputing some of the views of Mr. Alexander J. Ellis. The third Part of the Six-Text Chaucer will contain the Tales of the Man of Law, Shipman, Prioress, and Sir Thopas, with the Thopas end-link or Prologue of Melibeus. The issue of the separate Parts of the several MSS. will be suspended after the Man-of-Law's Tale, until the Franklin's Tale has been issued in the Six-Text. Copies (by Mr. W. H. Hooper) of the paintings in the Ellesmere MS. of the characters who tell the Tales will be issued next year. These nearly contemporary drawings help one much to realise Chaucer's descriptions.

DEATH OF ARCHDEACON HALE.—We regret to announce the death of the Venerable William Hale Hale, Archdeacon of London and Master of the Charterhouse, which took place on Sunday last, Nov. 27. In Archdeacon Hale the Church of England has lost one of her most able and devoted sons, and historical literature a most accomplished scholar. The two books which Archdeacon Hale edited for the Camden Society—"The Domesday of St. Paul's," and "Register of the Priory of St. Mary, Warwick"—are masterpieces of antiquarian editorship. The Archdeacon was in his seventy-sixth year.

ADOLPHE BOETTIGER.—Germany has just lost in this accomplished scholar and poet, who has recently died at Lupari, one to whom she is greatly indebted for her acquaintance with English Literature; for to him she owes translations of Shakespeare, Milton, Pope, Goldsmith, and Ossian.

We are glad to hear, on the authority of *The Athenæum*, that Señor Pascual de Gayangos is engaged in continuing the "Calendar of Letters, Despatches, and State Papers relating to the negotiations between England and Spain, preserved in the Archives at Simancas and elsewhere."

THE Rev. J. Earle, ex-Professor of Anglo-Saxon, is reported to have resigned the editorship of the projected edition of Chaucer's Works for the Oxford University Delegates.

At a late sale in Northampton was a large Bible, printed in black-letter, date 1580. Inside was written: "The great Bible for Rothersthorpe Church."

METZ, by escaping bombardment, has her library and museum still intact. Of 80,000 volumes of printed books, and 1,157 MSS., many date as far back as the tenth, eleventh, twelfth, and thirteenth centuries. Some are beautifully illuminated, and others are historically valuable, such as the "Chronicles of Paul Ferry and Philippe de Vigneulles."

MR. SKRAT, says *The Academy*, is preparing an elaborate edition of the Anglo-Saxon Gospel of St. Mark,

from all existing MSS. The work will practically be a continuation of Kemble's A.S. Matthew, and, like it, will give the most important text in full, in parallel columns, with the readings of the less important MSS. at the foot of each page. Owing to the inaccuracy of former editions, Mr. Skeat finds it necessary to work up all the texts from the MSS. themselves.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

PAROCHIALIA, by Archdeacon Sandford.
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Wanted by the Rev. John Pickford, M.A., Bolton Percy, near Tadcaster, Yorkshire.

POLL-BOOKS FOR THE UNIVERSITY OF CAMBRIDGE. 1686.

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PIOT'S HISTORY OF STAFFORDSHIRE. Folio.
LEIGHTON'S FLYS AGAINST FLEALITY. 1688.

Wanted by Mr. Thomas Best, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

OUR CHRISTMAS NUMBER ON SATURDAY next, among other appropriate articles, will contain—

Notes on Christmas Characters and Customs, by W. B. MacCabe.
The Swan Song of Parson Avery, by J. P. Hodgson.
Miracle Play, by W. Sandys.
Old Ballads: "Over the Hills to Traquair," and "The Dumb Wife of Aberdour."
The Prophecy of Blois, by J. P. Earbaker.
Old Christmas Carol, by J. Payne.
Negro Proverbs.
Prophecies on the Fate of Paris, &c., by William Bates.
Folk Lore: Aurora Borealis, Biddenden Custom, Weather Sayings, &c.

ANONYMOUS BOOKS. We cannot insert Queries as to the authorship of recently published anonymous books, for reasons which they deem sufficient to withhold their names, we have no right, regardless of the inconvenience and annoyance it may occasion them, to reveal what they desire should remain unknown.

J. CORBETT. The inscription from Folkestone Church is that of Hervey's mother. It is printed in Dr. Willis's *Life of Hervey*.

H. W. T. The word on the Swiss postage stamps is rappen, equal to the centime.

THOMAS WILSON. Donatus O'Brien resided at Blatherwycke Park, near Wansford, co. Northampton.

J. MARTIN. The remarkable prophecy of St. Casarius, Bishop of Arles, A.D. 543, respecting the fate of France, will be found in "N. & Q." 1st S. iv. 471.

T. MARSHALL. The town of Gheel in Belgium (sometimes called Pays de Fous) has been for many years the Bedlam of Belgium. All madmen are sent there, and billeted on the inhabitants.

CURIOSUS. See p. 469 of our last number.

C. J. P. The most popular Life of Cardinal Ximenes is by Dr. Hefels of Tübingen, 1861. His other biographers are M. Benj. Barret, M. Baudier, J. Goncalz de la Casca, and F. X. von Haemann. Consult "N. & Q." 3rd S. ii. 358, &c.—An account of Ambrose Fisher, the blind scholar, appeared at pp. 177, 303 of our present volume. The date on the gravestone has been corrected in accordance with the latter reference.

W. M. E. In the *Encyclopædia Britannica*, 8th edit. xvii. 569, the weight of the earth has been computed to be 5843 trillions of tons.

VILAIN-QUATREZ, or VILAIN XIV.—D. P. will find much on this subject in our 8th S. i. 223; ii. 336, 368; viii. 466.

ERRATUM.—4th S. vi. p. 433, col. i. line 26, for "ferinsculum" read "Armsculum."

All communications should be addressed to the Editor of "N. & Q.," 43, Wellington Street, Strand, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 8d.

Books for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

In consequence of the abolition of the Impressed Newspaper Stamp, the Subscription for Copies forwarded free by post, direct from the Publisher (including the Half-yearly Index), for 10s. 6d. will be 10s. 3d. (instead of 11s. 6d.), which may be paid by Post Office Order payable at the General Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C.

Library of M. TROSS, of Paris.—Books relating to America, &c.

MESSRS. PUTTICK & SIMPSON will SELL by AUCTION, at their House, 47, Leicester Square, W.C., on **TUESDAY, December 13th**, and four following days, the Collection of M. TROSS, Fellow and Corresponding Member of the Literary Society of Quebec, &c.: comprising **IMPORTANT WORKS RELATING TO AMERICA and the INDIES**; Early Versions of the Scriptures, in various Languages; Bible Illustrations; a Series of Works on the Dance of Death; Scarce Books of Emblems, Jet Books and Fac-tis; Rare Musical Treatises and Madrigals; Old Playing Cards, and Works relating thereto; Angling, Chap-Books, Early Typography, Provincial Dialects; Manuscripts; some fine Specimens of Grotlier and other Bookbinding.

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s Books and Prints in large or small collections bought.

NOTICE OF REMOVAL.—C. J. DOTESIO, having succeeded to the old-established business of MESSRS. EWART and Co., Wine Merchants to Her Majesty, of 19, Swallow Street, Regent Street (which premises have recently been rebuilt), REMOVED to that address on the 10th inst., where his business will in future be carried on.—15, Regent Street, Nov. 1870.

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Notes.

TWO NOTES ON CHRISTMAS CHARACTERS AND CUSTOMS.

I. “BOY-BISHOPS” AND “ABBOTS OF THE CLERGY.”
II. CHRISTMAS “MUMMIES” — “CHRISTMAS BOXES” AND “NEW YEAR’S GIFTS” — “CHRISTMAS FEASTS” — “HOLLY AND IVY.”

I.

I have often wished that full and authentic information could be obtained respecting “the boy-bishops” who were in olden times conspicuous characters during the Christmas holidays. That which I sought for has at last been discovered, and I now send it, if you think it worthy of insertion in the pages of “N. & Q.”

Here is the account as given by M. Albert Du Boys in an essay entitled “*Études historiques sur l’église de Viviers*,” and he tells not only of the election of “the boy-bishop” (*l’évêque-fou*), but also of another mock ecclesiastical dignitary — “the abbot of the second order of the clergy” (*l’abbé du bas clergé*).

All that follows must be received as the words and opinions of M. Du Boys. I merely translate what he has written.

“Some of the odd ceremonies that were practised in the Church of Viviers may be traced back to the sixth and seventh centuries. These ceremonies have been described with minute details in a manuscript which forms a part of the episcopal archives of the city, and a copy of

which now lies before us (*et dont nous avons une copie sous les yeux*).

“This MS. was written in 1376 by the Choir-Master of that epoch, cycled *Pontius de Halvernia*. It is in vellum, and quarto size. The Latin made use of is flat, obscure, and occasionally unintelligible. The good Choir-Master commences by saying in his preamble:—

“Now let good care be taken that no scandal arise out of that which we are going to tell; but let each one, full of benevolence and disinterestedness, set about performing the task that is entrusted to him, and do it too with a sweet temper and a docile will, so that his obedience may become an example of humility to others.”

“With this introduction we refer to the odd usages that were practised in the Church of Viviers upon the occasion of the elections of ‘the abbot of the lower clergy’ and of ‘the boy-bishop.’

“L’abbé du bas clergé” was always one of the young clerks attached to the cathedral, and was elected seventeen days before Christmas Day. He was nominated by four *esclafards*,* and a choir boy. These were all drawn by lot, and were bound to be unanimous in their votes. The person so elected was then elevated upon the parvis, and so carried to the house occupied by the clergy. When the new dignitary passed within doors, all there assembled were bound to stand up and show their respect for him—even the bishop himself had to manifest for him the same deference that others did. Then a joyous banquet was prepared at his expense, and at which he took his place with his companions, who were waited upon by the bishop’s domestics. During the time of the banquet there was whistling, and singing, and clinking of glasses, and chatting and jibing, and every one doing his best to make himself and his associates merry. At the close of the banquet the abbot and the choir chanted alternately the words that we now copy precisely as they are set forth in the MS. of the Master of the Choir:—

A parte abbatis.

Heros

Alter chorus.

Et vohe voherno

A parte abbatis.

Ad fou sancti Hawy.

Alter chorus.

Kirie Eleyson.

“After chanting these words, equally strange and absurd, and in which there seem to be obscurely mingled together remnants of pagan festivals with the practices of Christian pilgrims, the porter of the castle made, in the vulgar tongue, this proclamation:—

“De part mos senhor l’abbat et ses compagnons vos fain a saber que tot homo lo segua lay on vourra amar cagua sous las perre, &c.

“On behalf of monsigneur the abbot and his companions, we let you know that every man who loves him will follow him to the steps of the hall door.”

“Then the abbot and the house-dwellers dashed out of doors with an impetuous rush, and were instantly followed by the young canons, choristers, *esclafards*, and the young clerks. The Bishop of Viviers and all his Chapter were bound, under the penalty of a fine, to follow the procession as far as the gate *hostagiorant*—which communicated between the castle and the city. The processionists then descended with great tumult into the

* The *esclafards* or *scinfards* were in the choir, above the *clericulus*, or little clerk. When a little clerk, after six years’ service in the choir, had gone through two years in the class of philosophy, and received the tonsure, he presented himself for examination before the Chapter, and, passing the examination, became an *esclafard*, and as such had a pension of 200 livres. When he had taken holy orders, he became a chorister, *chorarius*, with a pension of 400 livres; and at a later period he might become a canon.

interior of the city, where a thousand ridiculous things were done, but upon which the eyes were shut, as upon what passes at a carnival in Rome or Venice. I have seen, and it is still to be found there, in the petty square at Viviers, a cross very well designed by two rows of black flints. The abbot of the lower order of the clergy used to stand there when he gave his burlesque benedictions.

"A procession took place afterwards every day during the octave preceding Christmas Day, and in it all the young clergy had as their conductor the abbot newly elected. It was the especial charge of the same abbot, before the Mass on Christmas Day, to introduce into the choir and to place in the stalls of the municipal officers all the *boni homines* and notable persons living in the vicinity of the city. These persons he decorated with the most magnificent copes, and arranged them side by side with the canons.

"The ceremonies relative to 'the boy-bishop' were not less extraordinary.

"At the same period at which there was an abbot of the clergy chosen from the youths, there was a bishop selected from amongst the boys of the choir—*les enfans de chœur* (*clericuli*). This bishop, called *évêque-fou*, was nominated by the young clergy on the festival of 'the Holy Innocents' (December 28), when the little pontiff took possession of his ephemeral dignity. He was arrayed in a cope of silk, and a mitre was placed upon his head, and he was put 'sur le parvis,' then he was borne processionally whilst the *Te Deum* was sung, and finally he was seated in the marble episcopal chair, with his chaplain seated at his feet, and then the benediction of the mannikin bishop crowned the first ceremony of his installation.

"Afterwards the boy-bishop was carried in triumph to the episcopal mansion, preceded by the pealing of all the large and tinkling of all the small bells; the gates of the palace were opened wide for him, and if the Bishop of Viviers chanced to be at home, he had to render homage to 'the boy-bishop.' The little bishop was then placed on the window of the principal '*corps de logis*,' and from thence, looking towards the city, he again gave his benediction.

"At the *fêtes* of Christmas in the following year the little bishop resumed possession of his pontifical functions. All the Senior Canons, in proceeding from the nave to the choir, were bound to make a genuflection as they passed before him, thus rendering to him all the honour due to the episcopal mitre.

"At the same time the boys of the choir planted themselves down in the stalls of the canons, whilst the canons and the bishop himself took the seats usually occupied by the boys of the choir.

"After the regular Offices of the Church had been finished, the chaplain of the little bishop began the following chant:

Capellanus. Silete, silentium habeto.

Chorus. Deo Gratias.

Episcopus. Adiutorium nostrum in nomine Domini.

Chorus. Qui fecit cælum et terram.

Episcopus. Sit nomen Domini benedictum.

Chorus. Ex hoc nunc et usque in sæculum.

Episcopus. Benedicat vos divina majestas Pater et Filius et Spiritus Sanctus.

Chorus. Amen.

"The boy-bishop then gave, through his chaplain, burlesque indulgences expressed in the patois of the district, and were in such terms as these:—

De part Messenhiour Lévesque
Que Dieu vous done gran mal al Bescle,

Avès una plena balasta de pardos

E don dès de rascha de sot lo mento.

"This gibberish may be thus translated—"Monseigneur the Bishop wishes that Heaven may send you a swinging pain in your liver, with a basketfull of indulgences, and two inches of itch under your chin."

"These 'indulgences' were given on the two festival days of St. Stephen and of St. John the Baptist. On the day of the Holy Innocents the boy-bishop presided over the election of his successor; and with this terminated the short-lived functions of 'the évêque-fou.'

The coincidence of these pious saturnalia with the festivals consecrated by the Church to the glorification of the Infancy of Our Saviour will be remarked. The ancient pagans gave, every year, a day of liberty to their slaves. The Church of Viviers gave, every year, three days of spiritual royalty to one of the little children employed in the service of its worship. It was in the same Christian spirit that has always honoured innocence in the first years of life. Besides, it should be borne in mind that some relaxations were requisite for those puny *Levites* enclosed in the Temple from infancy to old age. However, these ceremonies, which were at first performed with all humility and simplicity, afforded an opening for abuses which little by little were engrafted on them; and amongst those abuses were the absurd 'indulgences' of which we have given a specimen. The ignorance of early ages might accept them without examination or inconvenience. The critical spirit of the fifteenth century discovered in them the design of parodying that which was sacred; but such certainly never was intended by those who had long practised them. It was sufficient to perceive that such ceremonies were not in accordance with the manners of the age; and the Church, in its wisdom, would no longer continue nor authorise them; and consequently they were abolished by the Council of Constance."—*L'Université catholique*, vol. viii. pp. 217-219, art. "Études historiques sur l'église de Viviers."

II.

By the preceding note it will be seen how things that in the sixth and seventh centuries were regarded as nothing more than innocent foolery and childish sport, came in the fifteenth and sixteenth centuries to be condemned as indecent, profane, and even sacrilegious practices. As a contrast to this, I have now to show how things which, in the nineteenth century, are simply harmless, and in some cases an incitement to benevolence and charity, were in the seventh century denounced as "diabolical paganism," for such was the view then taken by eminent divines of those Christmas holiday amusements known in England as (1) "Christmas mummers," and in France as "Jour-des-Rois" masqueraders; whilst in the same category were placed (2) "Christmas feasts," (3) "Christmas boxes" and "New-year's gifts," with (4) the arboreal decorations of "holly and ivy."

I quote from "A Course of Lectures on the History of France," published by M. Dumont in the *Université catholique* (vol. vii. pp. 182, 183). This author seeks to demonstrate that in the fifth century, though society, as then existing, was nominally Christian, it still continued to be, in all

ranks and conditions of life, completely interpenetrated with paganism. Amongst other proofs of this fact he refers to what are, in this century, long-established and popular Christmas and New-year's customs.

The first pious author referred to by M. Dumont is Salvianus Gallus, who, it will be seen, denounces "the mummers," well known in England, and also "fortune-telling" at Christmas, not usual in England, but still practised in Germany.

"There are," says M. Dumont, "two kinds of disorders especially signalled by Salvianus. 'Men,' he remarks, 'dress themselves up like women; they put on their robes and assume their manners. *They transform themselves into beasts and monsters.* A man employs in this disguise all his ambition, as if he were sorry he was a man.' *This took place at certain periods of the year;* but it was an habitual practice to consult auspices and to conjecture from vain indications derived from birds and other animals the vicissitudes of life, and *they thus sought to know what could happen each year,* when God alone can know what is to occur.' (Salvian, *De Provid.* 7, 6. Maximus of Turin, 105 *Homily, Upon the Day of the Circumcision.*

"What," asks M. Dumont, after referring to other authorities, "was all this, if not Paganism conquered, and yet still subsisting; devoted to infamy, civilly dead as an impostor, and yet everywhere welcomed as an artisan of pleasure, giving the tone, modelling the mode, and barefacedly living upon the corruption that it sold? Its influence intimate, incessant, penetrating Christian society by the force of habit, and this to such a degree that, without the grace of a profound piety, it passed unperceived, and the most holy pastors in vain reprimanded this accumulation of abuse and dishonour. Paganism continued to walk with its head erect. The Christian crowd could not be turned away from taking part in the *ancient extravagances that marked the Kalends of January.* 'These are not,' they said, 'sacrilegious arrangements, *they are only sports (jeux);* they are the joys of novelty, and not errors of antiquity.' And the Bishop of Ravenna, St. Peter Chrysologus, replied: 'No one can, with safety, play with the serpent. Who can amuse himself with impiety, or joke with sacrilege?' (Pet. Chry. *Serm.* 150.) St. Maximus of Turin felt it necessary to write a Treatise against professed Pagans, and, in so doing, put these questions to them: 'Why do you immolate to your idols? Why those invocations, incense, victims, if all is already decided and foredoomed?' He also complained that the magistrates did not put in force the imperial laws favouring religion. He raised his voice against the *superstitious follies of the 1st of January, 'when,' as he said, 'Christians put on habits of intemperance, and seek to forestal their friends with early visits in the morning, bringing them petty presents as New-year's gifts,* in the hope of receiving something in return more valuable—a traffic in avarice more than in politeness; and then,' he says, '*they go back to their own houses with branches of trees,* as if they had taken auguries.'

"In another Homily he insists upon landed proprietors removing from their fields idols and signs of superstition. 'It is not permitted to you, when you bear Christ in your hearts, to have Antichrist in your homes. Whilst you adore God at the church your servants honour the demon in their edifices. 'I have not ordered it,' it is said, 'it is not my fault; it is no concern of mine.' Let no one suppose that he can so justify himself. My brother, when thou knowest that thy servant offers sacrifice, if thou dost not prevent him thou art culpable. When

the servant sacrifices to idols the master is defiled. If thou meetest in the morning a rustic (colonus) intoxicated, know, as it is said, he is a *dianatic*, or a hunter after auguries (*aruspex*). . . . *He has his head frizzled with false hair, his breast naked, his shoulders half-covered with a mantle, he bears a sword like the gladiators, and he is greatly to be pitied; for it is against himself he is armed.*"

Alas for the poor rustic "mummers"! but such are time's changes. That which was at one period harmless, becomes with the lapse of years blasphemous; and that which was at a certain epoch scandalous and outrageous Paganism, is softened down by centuries into unobnoxious mirth, and even practical charity. The sin is not in the *action* but the *intention*; and here, as in all other portions of the history of mankind, is to be found an illustration of the wisdom of Him who was all Divine Charity, and hath told to His followers: "Every thing from without entering into a man cannot defile him, because it entereth not into his heart." W. B. MACCABE.

Moncontour-de-Bretagne,
Côtes du Nord, France.

THE SWAN-SONG OF PARSON AVERY.

I shall be glad if any of your readers can throw any light upon the authorship of the following somewhat quaint but, in my opinion, beautiful poem. I cut it from a newspaper many years ago. I have read it before public audiences and in private circles, but have not been able to obtain the slightest information as to its origin. I have never seen any other copy, or heard of any one who has seen one. You will notice that a date, 1635, appears under the head-line. I infer that this has reference to the date of the incident recorded, and not to the time when the poem was composed—an inference strengthened, I think, by the allusion to the "ancient tale" in the last line but one of the poem.

"THE SWAN-SONG OF PARSON AVERY.
1635.

- "When the reaper's task was ended, and the Summer wearing late,
Parson Avery sailed from Newbury with his wife and children eight,
Dropping down the river harbor in the shallop Watch and Wait.
- "Pleasantly lay the clearings in the mellow Summer morn,
And the newly-planted orchards dropping their fruits first born,
And the homesteads like brown islands amidst a sea of corn.
- "Broad meadows reaching seaward the tided creeks between,
And hills rolled, wave-like, inland, with oaks and walnuts green:
A fairer home, a goodlier land, his eye had never seen.

"Yet away sailed Parson Avery, away where duty led,
And the voice of God seemed calling, to break the
living bread
To the souls of fishers starving on the rocks of Marble-
head.

"All day they sailed: at nightfall the pleasant land-
breeze died,
The blackening sky at midnight its starry lights denied,
And, far and low, the thunder of tempest prophesied.

"Blotted out was all the coast-line, gone were rock and
wood and sand;
Grimly anxious stood the helmsman with the tiller in
his hand,
And questioned of the darkness what was sea and what
was land.

"And the preacher heard his dear ones, nestled round
him, weeping sore:
'Never heed, my little children! Christ is walking on
before,
To the pleasant land of Heaven, where the sea shall be
no more!'

"All at once the great cloud parted, like a curtain drawn
aside,
To let down the torch of lightning on the terror far
and wide;
And the thunder and the whirlwind together smote the
tide.

"There was wailing in the shallop, woman's wail and
man's despair,
A crash of breaking timbers on the rocks so sharp and
bare,
And through it all the murmur of Father Avery's
prayer.

"From the struggle in the darkness with the wild waves
and the blast,
On a rock, where every billow broke above him as it
passed,
Alone of all his household the man of God was cast.

"There a comrade heard him praying in the pause of
wave and wind:
'All my own have gone before me, and I linger just
behind;
Not for life I ask, but only for the rest thy ransomed
find!

"In this night of death I challenge the promise of thy
Word!
Let me see the great salvation of which mine ears have
heard!
Let me pass from hence forgiven, through the grace of
Christ, our Lord!

"In the baptism of these waters wash white my
every sin,
And let me follow up to Thee my household and my
kin!
Open the sea-gate of thy Heaven and let me enter in!

"The ear of God was open to his servant's last request;
As the strong wave swept him downward the sweet
prayer upward pressed,
And the soul of Father Avery went with it to his rest.

"There was wailing on the mainland from the rocks of
Marblehead,
In the stricken church of Newbury the notes for prayer
were read,
And long by board and hearthstone the living mourned
the dead.

"And still the fishers out-bound, or scudding from the
squall,
With grave and reverent faces the ancient tale recall,
When they see the white waves breaking on the 'Rock
of Avery's Fall!'"

J. P. HODGSON.

Park Square, Leeds.

FOLK LORE: MISCELLANIES.

FOLK LORE: NEGRO PROVERBS.—The following
proverbial philosophy of the Jamaica negroes may
not be unacceptable:—

1. Soffly catch mo-nkey.
2. Half crape carrat neber smart.
3. Crab nyam creole, creole nyam crab.
4. You nebbber yerrie pumpkin bring water-melon.
5. You no catch Harry—you catch him pack.
6. Fowl nyam done, wipe mout in a grass.
7. Pear seed big more dan Collow tree.
8. Something more dan man, make woman laugh.
9. Any cry do for berrin.
10. Trouble catch man—picieniny frock fit 'im.
11. No man da house, wife hab blin' eye fo' pickininy.
12. Me no bread nut—make fig take root on me.
13. Heartburn no bring good pickininy.
14. If you cross John Crow, guinea hen get vex.
15. Hansom woman no fi one man.
16. If you yerrie buckra too much, you go da Court-
house.
17. When rain da fall hebby, John Crow say: "Jus' de
rain done me go make house." When de rain
done, he say: "Cho! wharra me do wid house!"
18. Alligator no tongue hab, so him nyam daag [dog].
19. Long pap make Okro 'poil 'pon tree.
20. When dog hab too much, massa hungry.
21. When dog mangy, him head big.
22. Him go dead—him see de seben tar.

There are no monkeys indigenous in Jamaica,
so far as I am aware, and therefore No. 1 may be
of African origin. 3. Is purely local. 7. An allu-
sion to the *Avocado pear*. 9. *Berrin*=funeral.
12. You can't impose upon me. 16. Be careful
how you listen to white men. 17. "When the
devil was sick," &c. 19. Alligators are extremely
partial to dog flesh: they will take a dog in pre-
ference to any other prey. 19. *Pap*=stir-about;
ochra, a vegetable for making soup. 22. Negroes
believe that when horses and dogs are killed at
night by falling over ravines (which are numerous
in Jamaica), it is in consequence of their looking
up at the *Pleiades*. M. C. K. L. A.

PROVERB: "HE MEASURES HIS NEIGHBOUR'S
CORN BY HIS OWN BUSHEL."—This, a very com-
mon saying, does not seem unlike what St. Paul
reprehends in the Corinthians: *αὐτοὶ ἐν ταῖς ταυ-
ροῖς μετροῦντες, καὶ συγκρίνοντες ταῦτοὺς ταῦτοὺς, οὐ
συνιοῦσιν*—"They measuring themselves by them-
selves, and comparing themselves among them-
selves, are not wise."—2 Cor. x. 12.

EDMUND TEW, M.A.

ANCIENT CUSTOM AT BIDDENHAM.—A corre-
spondent of the *Penny Post* for November men-

tions a curious custom still observed in the parish of Biddenham, near Bedford:—

"On September 22, shortly before noon, a little procession of villagers convey a white rabbit decorated with scarlet ribbons through the village, singing a hymn in honour of St. Agatha. A local antiquary informs us that this ceremony dates from the year of the first Crusade. All the unmarried young women who meet the procession extend the first two fingers of the left-hand, pointing towards the rabbit, and say—

'Gustin, Gustin, lacks a bier!

Maidens, maidens, bury him here.'"

Can any of your correspondents explain this curious custom?

JOHN PIGEOT, JUN.

A WREATH SAYING.—I was talking with an old cottager in Huntingdonshire, and he was saying how he suffered from the rheumatics, and felt the approach of the cold weather. "I feel, sir," he said, "as cold as a maid's knee. What! you never heard o' that saying before! Why, that's a very old saying. 'A maid's knee and a dog's nose are the two coldest things in creation.'" I had never heard this saying, and never remember to have seen it in print, so I here make a note of it.

CUTHBERT BEDE.

SIXPENNY HANDLY.—A correspondent in a recent number of *Land and Water* mentions the following old custom:—

"No doubt many of your readers have observed being hawked about London in the month of September great quantities of nuts in their green husks. These come mostly, if not entirely, from a woodland district named Cranborne Chase, which lies between Blandford, in Dorsetshire, and Salisbury, and still occupies a very extensive area. From time immemorial the nuts have been gathered by the women and their children of the several villages of its neighbourhood to the actual value, as paid in money by the dealers, of from 1,000*l.* to 1,500*l.* per annum. Therefore, it is a matter of the utmost importance that these poor be not robbed of this their customary privilege. Respecting one of its manors—viz. Sixpenny Handly, there is a tradition that once upon a time it was sold for sixpence for the benefit of the poor; that it is not freehold, but that the property is held for 1,000 years to-morrow, and that an ancient charter exists which gives a right to the inhabitants to 'cut furze, pick snappings and berries'; which latter term doubtless included nuts and acorns, and probably sloes, which abound, there having been formerly a considerable trade carried on at Salisbury in the manufacture of port wine, in which the sloe is an ingredient. These rights are still maintained. But some years since the lord of a neighbouring manor, goaded on by his woodmen and gamekeepers—for reasons, it may be supposed, best known to themselves—attempted to prevent the people nutting in his woods, although in almost every instance they are in every direction intersected by public roadways, and for the most part uninclosed. The lord of the manor's advisers maintained his action to be legally right. His woodmen in a body attempted to drive the nutters from the woods; outrages were committed, and the people resisted, some of whom were committed to prison. However, happily, the following season the opposition was withdrawn."

CUTHBERT BEDE.

A WINTER SAYING.—There is a proverbial saying in Nottinghamshire that if the ice will bear a man before Christmas, it will seldom bear a mouse after. This saying has not (I believe) been mentioned in these pages.

CUTHBERT BEDE.

AURORA BOREALIS.—The following extract from *The Tablet* should find a place in your folklore column:—

"SIGNS IN THE HEAVENS.—Our advices from Florence agree with what is stated in our Roman letter to-day about the effects produced by the Aurora Borealis in Italy, where the phenomenon is very rare. On the 24th (says a correspondent) its flaming bloodlike hue drew from the people watching it, at Turin and Alessandria, the same expressions of awe.

"See," they said, pointing to the magnificent portent in the sky, 'they have offended the Pope, and already the signs of God's anger are manifest!' Little else is talked of in the country parts, and men call to mind how the appearance of a great comet heralded all the miseries which have come upon them. Now they believe God is preparing fresh scourges, because Rome has been seized and the Pope imprisoned. In Rome itself the sensation created was marvellous. Who, indeed, could be unmoved at beholding, as on the first night, an intense blaze of light crowning the Vatican, and, as it wore, investing with its glory the whole building which contains the august prisoner? The next night, which was very cloudy and fierce, brands of blood-coloured flame covered the whole region of Monte Mario towards the Pincio. Not one of these people could you per-ade but that these portents signify great and imminent events in Rome. And who can say they are wrong?"—*Tablet*, Nov. 5, p. 573.

The Lincolnshire peasants were somewhat, but only a very little, less foolish. They thought that it was the reflection of the flames of Paris, which they fully believed had been set on fire by the Prussians.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

CURIOUS CHRISTMAS CUSTOMS AT ASTON.—A contributor to the *Gentleman's Magazine* for February, 1795, thus describes an amusement practised on Christmas Eve at Aston Hall, down to the end of the last century:—

"As soon as supper is over, a table is set in the hall. On it is placed a brown loaf, with twenty silver three-pences stuck on the top of it, a tankard of ale, with pipes and tobacco; and the two oldest servants have chairs behind it, to sit as judges if they please. The steward brings the servants, both men and women, by one at a time, covered with a winnow-sheet, and lays their right hand on the loaf, exposing no other part of the body. The oldest of the two judges guesses at the person, by naming a name, then the youngest judge, and lastly the oldest again. If they hit upon the right name, the steward leads the person back again; but if they do not, he takes off the winnow-sheet, and the person receives a threepence, makes a low obeisance to the judges, but speaks not a word. When the second servant was brought, the younger guesses first and third; and thus they did alternately till all the money was given away. Whatever servant had not slept in the house the preceding night forfeited his right to the money. No account is given of the origin of this strange custom, but it has been

practised ever since the family lived there. When the money is gone, the servants have full liberty to drink, dance, sing, and go to bed when they please."

Is this strange custom still observed? C. C.

WEATHER PROPHECIES.—In *Sylva Sylvarum*, by the Right Honourable Francis Lo. Verulam Viscount St. Alban, ed. 1635, I find (p. 186):—

"It is an Observation amongst *Country-People*, that *Yeares of Store of Hawes & Hops*, do commonly portend *Cold Winters*; And they ascribe it to *Gods Providence*, that (as the *Scripture* saith) reacheth even to the *Falling of a Sparrow*; And much more is like to reach to the *Preservation of Birds* in such *Seasons*."

The same observation is repeated on p. 203. It is yet current hereabouts, and the same reason—the preservation of small birds—assigned. The berries are now called "hips and haws," but more usually in this part of Yorkshire "dogjumps" (qu. *unde deriv.*?) and "cathaws," the latter often pronounced "chattoes." W. C. B. Hull.

LOCAL CAMBRIDGESHIRE SAYINGS.—I send you the following legend concerning certain villages near Cambridge:—"Hungry Hardwick," "Greedy Toft," "Long Stow," "Swaggering Bourne," "Girton hogs," "Histon crogs," "Come to lick Girton pudding-bags." C. W. BARKLEY.

LANCASHIRE FUNERAL FOLK LORE.—The special correspondent of the *Daily Telegraph* (Dec. 1, 1863), in his account of the terrible colliery disaster at Hindley Green, near Wigan, has the following passage, which deserves a place in the folk-lore column of "N. & Q.":—

"I find an old Lancashire custom observed in the case of this funeral. By the bedside of the dead man, the relatives, as they took their last look at the corpse, have formed a tray or plate, upon which lay a heap of sprigs of box. Each relative has taken one of these sprigs, and will carry it to the grave, many of them there dropping it upon the coffin. Ordinarily the tray contains sprigs of rosemary or thyme; but these poor Hindley people not being able to obtain those more poetical plants, have, rather than give up an old custom, contented themselves with stripping several trees of boxwood; and hence it is the mourners carry the bright green sprigs which I have seen."

CUTHBERT BEDE.

A NURSERY TALE.

The following story is very popular in Lancaster:—Once on a time there was a man who had three children—Lemon, Apple, and Orange. Lemon was the daughter of a former wife, and hated accordingly by her stepmother, who one day sent her for some cream, and threatened, if she broke the jug, to kill her. On the way back with the cream, she fell, and the jug was soon as dilapidated as the "luck of Edenhall." Lemon immediately resorted to the usual feminine remedy

for everything, and sat on a doorstep crying violently. A lady passing inquired into the cause of her distress, and purchased her another jug. This and a successor, obtained in a similar manner, were also broken. Lemon then went home, entreating her stepmother not to kill her. The remainder I will endeavour to give literally as narrated to me:—

"Fetch the hatchet out of the cellar," said the stepmother.

"Oh! mother, you're going to kill me!"

"I shall, if you don't do as I tell you."

[The hatchet having been brought up, Lemon is straightway butchered in a manner highly suggestive of the murder of Mr. Cook.]

The stepmother buried Lemon's head under the hearthstone, made a pie of her fingers, and put the remainder of her body in the cellar. When the father came home to dinner, he wanted to know where his daughter was.

"Gone to see her aunt," was the answer. And the pie was placed on the table, and then they heard a voice singing—

"My little sisters are picking my bones,
While I lie under cold marble stones."

"That's our Lemon's voice," said Apple.

"These are our Lemon's fingers," said Orange.

Then the father went down into the cellar, and found his daughter's body.

Next morning Apple got up to make the fire, and, as she was doing so, a bracelet came down the chimney.

Then Orange said: "I shall make the fire to-morrow, and see if anything comes for me." She made the fire, and there came a parasol for her. So the father said: "I shall try my luck in the morning." And whilst he was lighting the fire, a fine watch flew down. Then he ran into the street, and looking up at the house, he saw his daughter Lemon all in white, like an angel, flying away; but this he never mentioned when he showed them his watch. Then the cruel stepmother thought she would try what she could get; but as she was making the fire, a hatchet came down the chimney, killing her dead on the hearthstone.

WM. E. A. AXON.

Strangeways.

NUMERAL PROPHECIES.

Some curious articles have appeared in "N. & Q." (3rd S. x. 215, and elsewhere) on what are called "Numeral Prophecies," i. e. where the figures composing the year-date of any given event are added as units to the year-date itself, and result in the production of the year-date of some other event more or less connected with the first. Such of these prophecies—or rather, I should say, these curious combinations (for they all seem remarkably like prophecies made after the events)—as

have already appeared are chiefly, if not altogether, confined to French historical occurrences, but there are others connected with English and other history none the less singular. As these things are, I think, likely to prove sources of entertainment to a circle of friends assembled round a Christmas fireside, I forward the following, which I have jotted down at random:—

Accession of George I. 1714	Sir Thomas Gresham	
1	knighted	1559
7		1
1		6
4		5
		9

Death of George I. . 1727	Sir Thomas Gresham	
	died	1579

The years of the births of Oliver Cromwell and Milton, although nine years apart, result, when added, in the same year, viz.—

Birth of Cromwell . 1599	Birth of Milton . . 1608
1	1
5	6
9	0
9	8
1623	1623

The date of the birth of Charles II. yields, first, the date of the calling (by his father) of the Short Parliament; whilst, continuing onwards from that date, we get three of the most remarkable events in the career of Charles II. himself: one before, the others after, his accession to the throne, viz.—

Birth of Charles II. . 1630	Battle of Worcester . 1651
1	1
6	6
3	5
0	1

Calling of the Short Parliament 1640	War with Holland (O.S.) 1664
1	1
6	6
4	6
0	4

Battle of Worcester . 1651	Close of Charles II.'s Last Parliament . . 1681
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Were we to pursue this, the next addition would bring us to the Peace of Ryswick (1697), a remarkable event when viewed in reference to the disgraceful connection between Charles II. and Louis XIV.; and we might possibly go on in this way to a much greater extent.

I conclude with an instance from musical history, peculiarly apropos to this present year, the centenary of the birth of the great Beethoven:—

Death of Haydn and birth of Mendelssohn . 1809
1
8
0
9
Death of Beethoven 1827

W. H. HUSK.

WESTERN ENGLAND FOLK LORE.

[Being this autumn on a visit in the neighbourhood of Launceston, on the borders of Cornwall and Devon, I made inquiries as to the existence of any peculiar customs, or the prevalence of superstition in the locality; and having had several instances of the latter feeling narrated to me, an intelligent young friend was kind enough to note down the same, which I now forward to you, deferring the subject of Customs and Provincialisms to a future number of "N. & Q."—PHILIP S. KING.]

Superstition still prevails to a great extent in many districts of Devon and Cornwall, not only among the very poor and ignorant, but among those who, standing in the higher position of farmers or landowners, would be supposed to have received either such an education as would dispel from their minds in some degree the idle fears of their ancestors, or that their reason would have been so exercised as to forbid belief in the many legends handed down to them. But though naturally one would presume that the superstitious fears of centuries ago had gradually died out, and that the present generation would relate the numerous tales of their grandparents, when ghosts, fairies, and other supernatural beings, in good or evil shape, formed the chief actors of the scenes, only as things of the past, the case is very different: every village and hamlet still have their witches and fairies; and among the many legends of the past told around the cottage hearth on a stormy night are interspersed not a few fantastic tales of the present day, making both scenes more real, more exciting to the hearers.

The scattered parish of Werrington, on the borders of Devon and Cornwall, possesses many a tale of the noted pixies of Western England; and even Yeolmbridge, a little village on the Attery, in this same parish, boasts of a supernatural being in the form of a large black dog, which, when the moon is at the full, at the hour of twelve, with muffled feet and silent mouth, starts from the direction of Boyton, over the bridge, ascends the opposite hill, and disappears up the Egloskerky road. Ask him the hour and he will tell you. But no one has ever yet seen this midnight visitant, no one knows of his return, yet no one presumes to doubt his advent.

The following incident was related to me in the winter of 1869 by one of our own servants, whose belief in the power of witches was perhaps made stronger from the supposed fact of her father

having himself been "overlooked" not many weeks before:

About a month previous a farmer's wife from North Tamerton had travelled to Launceston, attended the market, sold her eggs and poultry, bought a good healthy pig, and, well pleased with her bargain, retraced her steps homeward. That very night, however, her new treasure, the pig, showed signs of ill health, and in a few days became so seriously indisposed that the good dame was greatly disturbed, and remembering that she had, on the day of her purchase, seen in the market the Werrington Witch, who lives at Wingsdown, half a mile from Yeolmbridge, the fear that her pig had been "overlooked" took possession of her mind, and without hesitation off she started to Tregidillet, to consult the White Magician. To him she related her story, and from him received instructions, whereby, if strictly attended to, the further power of the witch might be baffled, or in case of the pig's decease, a just punishment would overtake the sorceress. As is usual among the uneducated, these words, so solemnly uttered, and in such form, were received in faith, and the woman left, trusting in the wisdom of the magician, or "White Witch," as he is generally called, and feeling, like many of higher station than herself, that revenge would have sweet comfort. On the following Saturday she proceeded to carry out the directions of the soothsayer. Placing in her basket, beside her articles for sale, a hammer, some nails, and a horseshoe, she set off to market, following the same road as on the eventful preceding week. The horseshoe, should she find the track, was to be placed backwards on the marks, the hammer was to knock the nails into the ground; and this treatment would, in case of the pig's decease, produce in one leg of the unfortunate witch a certain lameness—surely a sufficient revenge! Looking on the ground, both on her outward and return journey, she sought eagerly and diligently for the track—how to be known remains a mystery; but that lessened not her firm belief that she would find it in time. For four weeks did the farmer's wife travel on foot to market, regardless of wind or cold, anxious for the discovery of the track of the witch who had "overlooked" her precious pig and brought such anxiety and possible loss to her household; in vain, for no track could be found, and each Saturday evening saw her return home with the instrument of torture, untouched as in the morning. I asked if she intended to pursue her object, and the answer was in the affirmative; nothing would induce her to relinquish it. Whether she met with success, found the track, and hammered the shoe into the ground, or that her pig died, I did not afterwards learn; but, strange as it may appear, and if either of those circumstances occurred, to the superstitious there

would seem apparent truth in the words of the Tregidillet magician, the poor woman, the reputed Black Witch, was, a few weeks subsequent to the incident related, afflicted with a lameness, most probably rheumatism, on one side. The poor thing, ignorant, I hope, of the strange North Tamerton tale, as I knew she was innocent of the cause, limping about, holding her side with one hand, a stick with the other, told me how, some years before, she had become lame in the other leg; this I found afterwards to be the result of her "overlooking" a neighbour's pig and causing its death. In this case it is supposed the shoe and hammer had had their effect also; the track had been found, and punishment had overtaken her. Such is one among the many instances of superstition that still exist in this neighbourhood.

ALICE M.

CURIOUS DEED.—The following deed is copied from the transcript in Dr. Coningsby's MS. in the library at Whitfield, Herefordshire, and seems sufficiently curious to merit insertion and notice:

"Edwardus filius Henrici Regis Anglie, &c. noveritis nos pro quadam summa pecunie quam dilectus et fidelis noster Dominus Will'mus de Grandisono nobis solvet p manibus remisisse p nobis et hereditibus nostris et in perpetuum quiete clamasse Domino Will'o de Eneroy's militi hereditibus et assignatis suis omnia debita in quibus idem Will'us unquam tenebatur Aron filius (filio?) unius Judei nostri p cartas tallias obligatus, seu quæcunque alia instrumenta sub nominibus predictorum Willmi Deveroy's et Aaron a creatione mundi usque in diem confectionis presentis scripti confecti.

"Testibus

"Johanne Trego3, Waltero de Helion.

Roberto de Hastings, Will'o de Oldingsella, militibus.

Johanne de Eneroy's, Grimbardo Pauncfote.

"Data apud Bernes aº regni regis Edwardi filii Henrici 20."

C. J. R.

ANECDOTE OF THE WAR.—*The Times* of November 22 contains a very pretty anecdote of the King of Prussia's accidentally getting to know that the sister of one of his soldiers was about to be married, and that her relations were a good deal troubled by the thought that her brother could not possibly be at the wedding. The good king most gracefully and kindly gave the man a fortnight's leave of absence to enable him to be present at the important family event. This kind and thoughtful act of the king reminds me of a somewhat similar one on the part of the great Napoleon, only still kinder, as being done not towards one of his own soldiers, but towards an English sailor. The man, who was a prisoner in France, was attempting to escape across the Channel in a most crazy and unseaworthy boat which he had built with his own hands. He was discovered and brought before Napoleon (who was at the time at Boulogne) and examined. The man said in reply to the emperor's question, that he

had no sweetheart, but was very anxious to see his mother. Napoleon was so affected by this filial piety, that he not only gave the brave sailor a safe conduct to England, but presented him with a gold piece, which—so the anecdote says—the man never parted with, but kept as a memento of the great leader's kindness. This story has been verified by Campbell.

Graceful and kindhearted acts like these gleam through the lurid atmosphere of war like a ray of sunlight from under a thundercloud, and prove that in the midst of the fiercest national animosities "one touch of nature makes the whole world kin." JONATHAN BOUCHIER.

JEU D'ESPRIT RESPECTING THE FIRST NAPOLEON. Perhaps the following *jeu d'esprit*, which made its appearance on the return of Napoleon I. from Moscow, may be worth preserving in "N. & Q."

"When Emperor Nap. to France returned,
He much admired his boy;
The nurse, whose anxious bosom burned
To increase the father's joy,
"How much he talks! how much he's grown!"
Would every moment cry;
'Beside, he has learnt to run alone.'
Says Boney, 'So have I.'"

A caricature appeared shortly after, in which the King of Rome was represented on his father's knee, repeating his letters to him. Thus—

"A baisez (A B C) papa,
Cédez (C D) papa."

Z. Z.

CHRISTIAN NAMES.—The taking of the United States' census, now nearly completed, has brought to light some curious specimens of given names. A man in Illinois has five children, who have been christened—Imprimis, Finis, Appendix, Addendum, and Erratum. In Smythe County, Virginia, a Mr. Elmadoras Sprinkle has called his two sons Myrtle Ellmore and Onyx Curwen, and his six daughters Memphis Tappan, Empress Vandalia, Tatnia Zain, Okeno Molette, Og Wilt, and Wintosee Emuah. The great number of persons surnamed Sprinkle in that county is given as the excuse for these extraordinary names.

BAR-POINT.

Philadelphia.

JUDICIAL SACRILEGE.—Mr. F. H. Stuart-Menteth of Glan Ebury, St. Asaph, writing to the editor of the *Church Times*, Nov. 18, 1870, p. 488, makes the following statement:—

"Your correspondent Mr. John Place is mistaken in saying that the last four lines, 'O vos transeuntes in Domum Domini in Domum orationis orate pro conservo tuo,' on the tombstone of Bishop Barrow, had been obliterated. They were never on the tombstone, but were engraved on a small brass plate inserted on the flagstone at the bottom of the tomb. This brass plate was sent to the Court of Arches in the suit of *Ereks v. Woolfrey*, but was never returned."

Surely steps might and should be taken to restore the brass plate to its proper place; for all the officers connected with the Court of Arches at the time of the suit might easily be known.

M. Y. L.

COINCIDENCES.—George Hazard was born in South Kingston, Rhode Island, on March 3, 1737. Thomas H. Hazard, the eldest son of George, was born at the same place on March 3, 1765. Sylvester R. Hazard, the eldest son of Thomas, was born at the same place on March 3, 1783. Christopher G. C. Hazard, the eldest son of Sylvester, was born at Newport, Rhode Island, on March 3, 1818. BAR-POINT.

Philadelphia.

HUNGERFORD OF BLACK-BOURTON.—There are two well-preserved monuments in the Hungerford chapel in Bourton church—one to Dame Eleanor, wife of Sir John Hungerford of Down-Ampney, Knt. She died in 1591. Her first husband was — Masters, co. Berks, whose arms, with those of Hungerford, are carved on the monument. The other is to Colonel Anthony, second son of Anthony Hungerford of Farleigh Castle. He married Mary, daughter of — Santtharbe of White Parish, Wilts, and died June 7, 1708, in the sixty-ninth year of his age.

There is in the same church another monument, a note of whose existence it may be well to make, that of Sir Arthur Hopton, Knt., ambassador to the court of Spain *temp.* Charles I. He died March 6, 1649. This monument was removed from its place, I presume, when the church was restored not long since, and was placed with its head to the north, immediately under the altar. Ancient monuments should be left alone if possible, but if their removal be unavoidable for the due restoration of our churches, they should at least be laid as nearly as possible in their original places, and in a fitting position. In some country parishes, within living memory, it was the custom to bury suicides lying north and south, instead of east and west.

W. M. H. C.

[A query as to Edward Hungerford appeared in these columns on August 13 last, p. 134, to which we shall be glad to receive some reply.—ED.]

Queries.

"ENGLAND SHALL BULLY NO MORE."

Can you tell me whether this song from Harleian MS. 7332, leaf 25, has been printed; and if so, who its author is? F. J. FURNIVALL.

"He sing you a song, my brave boys,
The like you ne'er heard of before;
Old Scotland at last is grown wise,
And England shall bully no more.

"Succession, the trap for our slavery,
A true Presbyterian Plot
Advanc'd by By-ends and Knavery,
Is now kickt out by a Vote

- "The Lutheran Dame may be-gone,
Our foes shall addresse us no more,
If the Treaty should never goe on,
She for ever is kickt out of Door.
- "To Bondage we now bid adieu,
The English shall no more oppresse us,
There's something in every man's view
That in due time we hope shall redresse us.
- "These hundred years past we have bene
Dull slaves, and ne'er strove to amend:
It came by an old barren Queen,
And now we resolve it shall end.
- "But grant the old woman should come,
And England with Treaties should wooe us,
We'll clog her before she comes home,
That she ne'er shall have power to undoe us.
- "Then let us goe on, and be great,
From parties and quarrells abstain,
Let us English Councils defeat,
And Hannover ne'er mention again.
- "Let Grievances now be redress'd;
Consider, the power is our own;
Let Scotland no more be oppress'd,
Nor England lay claim to our Crown.
- "Let us think with what blood and what care
Our Ancestors kept themselves free!
What Bruce, and what Wallace, could dare!
If they did so much, why not we?
- "Let Montross and Dundee be brought in
As latter Examples before you;
And hold out but as you begin.
Like them, the next age will adore you.
- "Here's a Health, my brave Lads, to the Duke then,
Who has the great labour begun!
He shall flourish, whilst those that forsooke him,
To Holland for shelter shall run.
- "Here's a Health to those that stood by him,
To Fletcher, and all honest men!
Ne'er trust the damn'd Rogues that belie him,
Since, all our Rights they maintain.
- "Once more to great Hamilton's Health,
The Hero that still keeps his ground—
To him we must own all our wealth:
Let the Christian Liquor goe round.
- "Let all the sham tricks of the Court,
That so often have foil'd us before,
Be now made the Countries Sport;
And England shall fool us no more."

SAMPLERS.

The course of my avocations taking me a good deal into the dwellings of the humbler classes, it not unfrequently happens that my attention is arrested by a framed and glazed specimen of that bygone "institution," the "sampler," and the two following characteristic "poesies," met with in this way in the course of the past week, have suggested to me the idea whether it might not be worth while to invite in the pages of "N. & Q." the contribution of any such anonymous pieces from the same humble source which may be within the knowledge of your large circle of readers, and may seem in any way worthy of preservation in your pages.

A short account, from any competent correspondent, of the origin and history of the sampler might, I think, prove by no means devoid of interest. The moral influence capable of being exerted through apparently trifling instruments defies calculation; and the association, in my experience, of a well-preserved sampler of the last generation with worth and honesty in the household where it is found, has, I venture to say, been remarkably constant:—

1. "Children, like tender ozers, take the bow,
And as they first are fashioned, always grow;
For what in youth we've learned, to that alone
In age we are by second nature prone."
2. "During the time of life allotted me,
Grant me, good Lord, my health and liberty.
I beg no more; if more thou'rt pleased to give,
I shall with thanks the overplus receive."

M. D.

CLARENCE.—One of your correspondents (I think it was HERMENTRUBE) queried some while ago whether Lionel Duke of Clarence might not have left a son as well as his daughter Philippa. Can she or any other reader throw any light on the identity of the Clarence named in the following extract from the Act of Resumption 28 H. VI. (1450)?—

"Provided also that this Act . . . extend not be prejudiciall to eny Graunte or Grauntas, Confirmation or Confirmations by us made to oure servaunt William Clarence, nor that he be not hurt ne prejudiced by the seide Act in eny wyse."

Does this clause afford any *constat* that any grant had been then made to this man? None appears recorded in the printed index to *Pat. Rolls* I—28 H. VI., but the printed index omits many. It seems possible that W. C. may have been a son of the Bastard of Clarence; the date exactly fits that hypothesis. The next mention of this name which I have met with, occurs in the *Lay Subsidy Rolls*, where Robert Clarence (the name is spelt in several ways) is assessed at one shilling for land in the parish of Great Sampford, Essex. Any clue or suggestion will much oblige.

L. B. C.

"LETTERS, CONVERSATIONS, AND RECOLLECTIONS OF COLERIDGE."—Who edited these two volumes, published by Moxon, 1836? * Is there any distinct record of the extraordinary manifestations attributed (vol. i. p. 212) to Lamb's friend Manning? Was the "outburst of his unembodied spirit" anything akin to the absurdities of modern spiritualism? As Manning was evidently a person of unusual capacity (see *Lamb's Correspondence, passim*) information on this point would be interesting.

MAKROCHEIR.

DUR, or DOUR.—This syllable appears as a prefix to many places or names. I suppose it is of Celtic origin. Can it be explained? I give a

[* Thomas Allsop.]

list of words where it appears—*Durisddeer*, name of parish in Upper Nithsdale; *Duran*, loch in Caithness; *Durdoman*, in the centre of Mull; *Durness*, in the county of Sutherland; *Duror*, stream in Argyleshire; *Dury*, in Perthshire; *Dour*, in Aberdeenshire; *Doury*, in Kincardineshire. As a suffix we have it in *Ebradour*, *Fiondour*, in Athole of Perthshire. Perhaps *Leader*, also in Berwickshire; *Geldler*, in Aberdeenshire. Will some Celtic scholar kindly give an explanation of it? J. McK.

DE BORUN.—Will some of your readers inform me—(1) What was the crest borne by the family of the Earls of Hereford in its proper colour? (2) Their motto or war cry? (3) Where I could get any particulars of the history of this family? On many of their seals there was a swan crowned and chained, but this was only a "badge." A. F. H.

"THE DANISH BOY'S SONG."—In an article of *Temple Bar* for the present month by Andersen, entitled "A Visit to Charles Dickens," there is an allusion to a popular English saying, "The Danish boy's song," said to be used in reference to the moaning of the evening wind. Can you or any of your readers tell me in what county this saying is prevalent, or give any explanation of it? A. S.

EATING FOALS IN DONEGAL.—What may have given rise to the very prevalent idea that the inhabitants of the county of Donegal (or rather, perhaps, of the barony of Inishowen in that county) make use of foals as an article of food? It is not founded, I think, on fact. ABHBA.

FALLS OF FOYERS AND GLAMMA.—Will J. Ck. R. or other correspondent of "N. & Q." kindly oblige me with some explanation of the name of those beautiful cataracts in the North of Scotland called the Falls of Foyers; also of another waterfall situated in the north-west Highlands of Scotland called Glamma, about which I also desire to be informed? EMMA MARSH.

Western Villas.

INGALL AND SCOFIELD, OR SCHOFIELD, FAMILIES.—Can readers of "N. & Q." give any information of the family of Daniel Scofield of Kent, descended from Scofield of Lancaster, and of an estate called "Woodrold," belonging to them previous to 1640? Daniel Scofield had brothers, Richard and Arthur. The former emigrated to America. Also, does any one know anything of the family of Ingalls, living in Lincolnshire previous to 1628? Address, H. BRIDGE, Mr. Lewis, 136, Gower Street, Euston Square.

OLD SONG: "GOODY BOTTLED ALE."—I remember in my youth hearing in the Yorkshire dales a song of which I can only call to mind the chorus.

The boys at the school would often roar it out in the playground. It was as follows:—

"Goody bottled ale
Gets into my noddle;
Be it stout or pale,
It makes me widdle waddle."

The air was "Bob and Joan," Moore's "Fill the bumper fair." I should like to have all the words. The occurrence of *stout* and *pale* would seem to indicate that such epithets were applied to malt liquors long ago, for there is no doubt that the song is a very old one. Perhaps my friend MR. CHAPPELL can answer the inquiry, and give some information as to the date, &c.

JAMES HENRY DIXON.

"INDEX LIBRORUM PROHIBITORUM," ANTWERPIÆ, MDLXX.—Will any reader acquainted with the *Index Librorum Prohibitorum*, &c. (Antwerpise, ex officina Christophori Plantini 1570), kindly give me a reference to some authority where I will see a collation of that edition? Petzholdt in his *Catalogus Indicis Librorum Prohibitorum*, Dresdæ, 1859, mentions it as having 119 pages, but in a note adds, "Hujus editionis exempla inter se paululum diversa extant;" and then proceeds to note one of these, but does not give a full collation. With this my own copy seems to correspond; it has the prefatory edict of Philip II. in three languages, with separate title, sixteen pages, unpagged, then index p. 108, ending with "Ex Decreto Sacrosancti Concilij Tridenti Sess. III. sub. Paulo III." occupying pp. 107-108.* Supposing, as seems probable, that this issue is so far identical with the *Index* above mentioned by Petzholdt as containing 119 pages, what do pp. 109-119 contain?

AIKEN IRVINE.

Brookville, Bray.

PORCELAIN MEMORIAL OF CHARLES II.—I have lately seen in the possession of a poor woman, who says that it has been in her husband's family for several generations, a large round dish of coarse earthenware commemorating the escape of Charles II. at Boscobel. It bears of course a representation of the Royal Oak, a most remarkable plant, surmounted by three crowns. From a hole in the trunk the face of his most sacred majesty is visible anxiously surveying the scene. On either side of the tree is the date 1680. Can any of your readers give me any information as to the rarity or value of such a relic? W. F. R.

Windsor.

ROBERT RICART, TOWN CLERK OF BRISTOL, AND THE CALENDARIES.—I shall be much obliged to anyone who can tell me where to find the will of Robert Ricart, who was made town clerk of Bristol in 1479, and seems to have continued till

[* This collation is the same as the copy of the edition of 1570 in the British Museum.—ED.]

about 1508; the exact year of his death unfortunately I cannot tell. H. Rogers, in his *Calendars of All-Hallowen* (1846), speaks of Ricart's will, and gives some details from it, but without giving any authority or reference. It does not seem to be found in the "Great Book of Wills" belonging to the corporation of Bristol, which begins in 1382, and is the most natural place to look for it.

It is said by many writers that Ricart was a priest of the Gild of Calendars, of All Saints, Bristol: none of them, however, supports this assertion by any authority. If there is any register or other document of this gild in existence, I should be very glad to know of it. The interesting MS. inventory and rules of the Calendars, or their "general mynde," described by Mr. S. Lucas in 1852 (*Secularia*, pp. 109-112), as then being in the vestry of All Saints' Church, has unhappily disappeared; on recent inquiry being made it was quite unknown. Where is it? L. T. S.

THE ROCHESTER HOSPITAL.—I think that the exclusive inscription above the entrance is misunderstood—so far as "proctors" are concerned—for there can be no mistake as to "rogues"! The word "proctors" at Rochester is generally thought to mean the ecclesiastical lawyers so called; but I have an idea that it neither applies to them, nor to certain other proctors who are much more obnoxious and disliked. The "proctors" in the Rochester bequest and inscription are, I consider, the sailors' money-lenders and bankers, by whom "poor Jack" is so terribly fleeced—the class named by Dibdin,

"For our prize money then to the proctor."

Am I right in my conjecture?

STEPHEN JACKSON.

ROGER'S BLAST.—The reedy marshes in the neighbourhood of Wroxham, Woodbastwick, Horning, and South Walsham in Norfolk, are sometimes swept suddenly by a sort of whirlwind, which generally, although not lasting more than a quarter of an hour, does great damage. This wind goes by the curious name of "Roger's blast." C. W. BARKLEY.

ST. AUGUSTIN'S SERMONS.—In the library of Sir Thomas Phillipps there is a MS. of St. Augustin's Sermons, of the eighth or ninth century, which contains the names of the churches in which some of these sermons were preached. The first is—

"Sermo habitus in Basilica Restituta, de Invitatis ad Conam.

2. Sermo habitus ad Mensam Sci Martyris Cypriani, viii. Kal. Oct. die Dominica.

3. Sermo habitus in Basilica Honoriana viii. Kal. Oct. id est, de Gratia Dei.

4. Sermo habitus in Basilica Theodosiana.

5. Sermo habitus in Basilica Maiorum, id est, de Apostolo et de Psalmo, sive de Evang.

6. Sermo habitus in Basilica Tricilarum die Dominica de versu Psalmi cxviii.

7. (Not named.)

8. Sermo habitus ad mensam Sci Martyris Cypriani de Lectione Apostoli Pauli ad Romanos.

9. Sermo habitus in Basilica Scorum Martyrum Scilicetanorum, de lectione epistolae Pauli ad Romanos.

10. Sermo habitus in Basilica Gratiani die natale scorum martyrum Bolitanorum.

11. Sermo ejusdem habitus in basilica . . . rina, die dominica.

12. Sermo ejusdem ad mensam Sci. Martyris Cypriani.

13. (Not named.)

14. (Not named.)

15. (Do.) Magna questio," &c.

The MS. is in the Longobardic character, and part of the rubrics are in uncials.

I wish to know whether the statements about these churches have ever been printed in any edition of St. Augustin's works? I suspect all these churches were formerly in Carthage, and the discourses held at "the Table of St. Cyprian" seem to prove it. Probably DR. F. C. HUSENBETH can give us some information on this point.

By ascertaining in what year the viii Kalends of October occurred on a Sunday in St. Augustin's time, we may discover the very year in which it was preached.

Is there any book which mentions the churches of Carthage? It would seem that St. Augustin preached two sermons on the viii Kal. Oct.

T. P.

SHEERWORT.—I find this in a catalogue of "Sallad Seeds," printed in 1688. What plant is intended?

JAMES BRITTEN.

SIGNATARIES.—Earl Granville, in his reply to the Russian note, speaks of those who signed the Treaty of Paris after the Crimean war as "the signitary Powers." The Roman Catholic *Tablet*, in its chronicle of the week of November 12, designates the persons who have signed an address as the *signataries*. The peer uses the word as an adjective; the theologian as a substantive. Which is right—the Foreign Secretary, or the Doctor of Divinity by whom the *Tablet* is conducted?

A. E. L.

IS THE SOLENT NEUTRALIZED?—Will some one tell me whether by the treaty made at Vienna in March 1815, or any subsequent treaty made there, the Solent was neutralized?

AN ARTICLED CLERK.

Queries with Answers.**THE SONG "DOUGLAS! DOUGLAS! TENDER AND TRUE."**

There is a very touching and attractive song, now in much favour, called "Douglas. The music by Lady John Scott." At the head of the first page is the following statement: "Words, author unknown." The song contains five stanzas, of which I only quote the first, in order to spare the space of "N. & Q.":—

"Could ye come back to me, Douglas, Douglas,
In the old likeness that I knew.
I would be so faithful, so loving, Douglas,
Douglas, Douglas, tender and true."

The last line is the refrain of each stanza in the composition.

In *Marmion* (cant. v. "The Court") the monarch thus addresses Angus:—

"Now, by the Bruce's soul,
Angus, my hasty speech forgive!
For sure as doth his spirit live,
As he said of the Douglas old,
I well may say of you—
That never king did subject hold
In speech more free, in war more bold,
— More tender and more true."

As a note to the last of these lines are the following words only:—

"O Douglas! Douglas!
Tendir and trew."—*The Howlat*.

Turning to Scott's prose works, we find in *The Abbot* (vol. iii. p. 251, ed. 1820) that when Edward Glendinning appears disguised at the Castle of Loch Leven, the Lady Douglas addresses him:—

"Hast thou a token to me from Sir William Douglas?"
"I have, madam," said he, "but it must be said in private."

"Thou art right," said the lady, moving towards the recess of a window; "say, in what does it consist?"

"In the words of an old bard," replied the Abbot.

"Repeat them," answered the lady; and he uttered, in a low tone, the lines from an old poem, called the *Howlat*—

"O Douglas! Douglas!
Tender and true."

"Trusty Sir John Holland!" said the Lady Douglas, apostrophising the poet; "a kinder heart never inspired a rhyme, and the Douglas's honour was ever on thy harp-string."

May I venture to make the following inquiries in connexion with this song, as at present sung, and these two quotations from the works of Scott?

1. I am desirous of information as to the "*Howlat*" quoted in *Marmion*, and the "*Howlet*" of *The Abbot*—no doubt the same poem.

2. As to the special circumstances which gained for the Douglas of the poem the two beautiful epithets of the refrain, viz., "tender and true."

3. As to the author of the verses in the form now sung.

I have little doubt that the subject will prove easy to readers of "N. & Q." in Scotland; and

many who are accustomed to the sweet song, as now heard, will be pleased and thankful for its due elucidation.

FRANCIS TRENCH.

Islip Rectory, Oxford.

[This ballad has already formed the subject of several communications in our Second Series (v. 169, 226, 245; ix. 71.) *The Buke of the Howlat* is a moral fable of great length, illustrative of the danger of pride, written by Sir Richard Holland about the year 1450, as appears by internal evidence. See Irving's *History of Scottish Poetry*, p. 163 et seq. *The Buke of the Howlat* was edited by Mr. David Laing, and presented by him to the Bannatyne Club in 1823.

The words of the ballad set to music by Lady John Scott, were written by the accomplished authoress of *John Halifax, Gentleman*.]

WHINNY MOOR.

"To Whinny Moor when thou art gone,
Every night and alle;

And Christe receive thy saule!"

I once met a very remarkable piece of ancientry in a ballad containing the above lines, and others half forgotten. Would any of your readers help me to the title of it, or remind me of the collection I must have seen it in, or at least mention the third line? The first line given above holds, I think, one of the most curious occult meanings in all British mythology, which I offer as an apology for troubling you.

W. D.

[The following is no doubt the very remarkable song to which our correspondent refers, and which has been preserved by Aubrey in his MS. "Remains of Gentilism and Judaism" now in the British Museum.

"The beliefs in Yorkshire," says Aubrey, "was amongst the vulgar (and perhaps is so still) that after the person's death the soule went over Whinny Moor (whin is a furze), and till about 1616 (1624) at the funeral a woman came (like a *Præfica*) and sung this following song:—

"This ean night, this ean night,
Every night and awle;
Fire and fleet and candle-light,
And Christ receive thy sawle.

"When thou from hence doest pass away,
Every night and awle,
To Whinny Moor [silly poor] thou comest at last,
And Christ receive thy sawle.

"If ever thou gave either hosen or shoön,
Every night and awle,
Sitt thee downe and putt them on,
And Christ receive thy sawle.

"But if hosen or shoön thou never gave naen,
Every night and awle
The whinnes shall prick thee to the bare beane,
And Christ receive thy sawle.

'From Whinny Moor that thou mayst pass
 Every night and awle,
 To Brig o' Dread thou comest at last,
 And Christ receive thy sawle.
 'From Brig o' Dread, na brader than a thread,
 Every night and awle
 To Purgatory fire thou comest at last,
 And Christ receive thy sawle.
 'If ever thou gave either milke or drinke,
 Every night and awle,
 The fire shall never make thee shrink,
 And Christ receive thy sawle.
 'But if milk nor drink thou never gave naen,
 Every night and awle,
 The fire shall burne thee to the bare beane,
 And Christ receive thy sawle.'

"From Mr. Mawtese, in whose father's youth, about 60 years since, now 16 (1686) was sung this song."

This curious illustration of the ancient mythology of these islands has been printed by Sir Henry Ellis in his edition of Brand's *Popular Antiquities*, and by Mr. Thoms in his *Anecdotes and Traditions*, at pp. 90, 91 of which latter work our correspondent will find a long note on similar traditions among the Jews, Germans, &c.]

FRANCESCO CORBETTI.—I have an engraving of the portrait of Francesco Corbetti, by "Van Den Berghé" (no date). Who was he? T. P. F.

[The subject of this query, whose name is correctly rendered above, was born at Pavia about 1680. His passionate taste for the guitar induced him to embrace the musical profession, from which not even the threats of his parents, who had otherwise destined their son, deterred him. He became the most celebrated player of his time on the guitar, and, after having travelled in Italy, Spain, and Germany, where his talent was thoroughly appreciated, became attached to the court of the Duke of Mantua. By this prince, some years afterwards, he was sent to Louis XIV., and at Versailles and Paris his powers were equally appreciated as elsewhere. Love of travel brought him to England, where the king not only gave him the title of Gentleman of the Queen's Chamber, his portrait, and a large pension, but also interested himself in his marriage. In the *Memoirs of Count Grammont* (ed. 1846, p. 174), we read: "There was a certain Italian at court famous for the guitar; he had a genius for music, and he was the only man who could make anything of the guitar: his style of play was so full of grace and tenderness, that he would have given harmony to the most discordant instruments. The truth is, nothing was too difficult to play by this foreigner. The king's [Charles II.] relish for his compositions had brought the instrument so much into vogue, that every person played upon it, well or ill; and you were as sure to see a guitar on a lady's toilette, as rouge or patches. The Duke of York played upon it tolerably well, and the Earl of Arran like Francesco himself. This Francesco had composed a saraband, which either charmed or infatuated

every person; for the whole guitarery at court were trying at it, and God knows what an universal strumming there was." The English troubles in 1688 caused Francesco's return to France, where he died some years afterwards, generally regretted. His most eminent pupils were De Vabray, De Visé, and Médard—the last of whom wrote his epitaph as follows:—

"Ci gît l'Amphion de nos jours,
 Françoisque, cet homme si rare,
 Qui fit parler à sa guitare
 Le vrai langage des amours."

THE BICKERSTAFFS AND MAUD THE MILK-MAID.—The following curious and amusing passage occurs in *Malthus on Population*, book III. chap. i. :—

"It is not probable that an attention to breed (in the human race) should ever become general; indeed I know of no well-directed attempts of this kind except in the ancient family of the Bickerstaffs, who are said to have been very successful in whitening the skins and increasing the height of their race by prudent marriages, particularly by that very judicious cross with Maud the milk-maid, by which some capital defects in the constitution of the family were corrected."

What does all this refer to? Who were the Bickerstaffs? F. G.

[Isaac Bickerstaff, Esq., Astrologer, was an imaginary person, almost as well known at the commencement of the last century as Mr. Paul Pry or Mr. Pickwick in ours. He has been felicitously described as a gentleman and a scholar, a humorist, and a man of the world, with a great deal of nice easy *naïveté* about him. Swift had assumed the name of Bickerstaff in a satirical pamphlet against Partridge, the almanac-maker. Partridge was fool enough to publish a furious reply. Bickerstaff had rejoined in a second pamphlet, still more diverting than the first. All the wits had combined to keep up the joke, and the town was long in convulsions of laughter. Steele determined to employ the name which this controversy had made popular; and, in April, 1709, it was announced that Isaac Bickerstaff, Esquire, Astrologer, was about to publish a paper called *The Tatler*. In Steele's paper of Oct. 1, 1709, will be found an account of the choice of matches in the Bickerstaff family, where we learn that the race of the Bickerstaffs "suffered very much about three hundred years ago, by the marriage of one of the heiresses with an eminent courtier, who gave us spindle-shanks and cramps in our bones; inasmuch, that we did not recover our health and legs till Sir Walter Bickerstaff married Maud the milk-maid, of whom the then Garter King at Arms, a facetious person, said pleasantly enough, 'that she had spoiled our blood, but mended our constitutions.'"]

FONTHILL ABBEY.—By whom was the old abbey of Fonthill built, in whose reign, and also by whom was it first possessed after the abolition of monasteries? M. S.

Bath.

[We never heard, and certainly cannot discover, that any monastic interest ever attached to Fonthill-Gifford—

for that was the correct designation of the place in pre-Reformation times, when the estate belonged to certain noble owners. After various changes of hands it came in the last century, by purchase, into the hands of Alderman Beckford. A passion for building—to be more strongly developed in the son—would seem to have possessed the worthy alderman. Fonthill Abbey dates from 1796, when, under the direction of James Wyatt, it was commenced by the son William Beckford. At the time of its rearing much curious speculation was advanced as to the magnitude of the building. In one periodical it was asserted that from the summit of the tower a view of eighty miles was to be obtained, and though about 270 feet in height, the construction of the tower was to be such that a coach and six might with safety be driven from the base to the top and down again. This tower, we believe, fell in 1825, when may be said to have commenced the ruin of the place. The whole estate, surrounded by a wall six miles in circuit to keep off poachers, was sold in 1823 with the abbey to Mr. Farquhar for 290,000*l*. The abbey was visited in 1800 by Lord Nelson accompanied by Sir William and Lady Hamilton, and was almost world-renowned for the splendid collection of works of art contained within its walls, which came under the hammer of Mr. Phillips in 1828.—See Murray's *Hand-book for Wilts.*]

THE OLDEST INN IN ENGLAND.—The following cutting from the *Stamford Mercury* of Oct. 28 is worth preservation in your columns:—

"Probably the oldest public-house in England is the 'Black Boy' at Chelmsford. At an assize, held in that town some time ago, the then Chief Baron, who presided, called attention to the fact that on examining some ancient deeds connected with the property he ascertained that it bore the same sign in the reign of King Edward II."

K. P. D. E.

[Alas! the dear old Black Boy, with all its historical associations, has been entirely run off the road by the rail. The scenes that have passed, and the pilgrims who have rested at this noted hostel, for nearly four centuries, must be left to the future historian of Chelmsford. On Jan. 28, 1857, the harsh hammer of Messrs. Beadell and Co. consigned this venerable relic to the crow-bar and pickaxe of the purchasers, with the antique ceiling of the commercial room, and the very curious carvings that adorned it. The whole building was divided into 120 lots, and realized upwards of 120*l*.]

SCOTTISH PROVERBS.—What is the origin of the saying in Scotland, "It's a long cry to Loch Awe"?

L. W. WINDER.

[The old Scotch proverb, "It's a far cry to Lochaw," originally emanated from a Campbell, who was overpowered by enemies in the distant North, but it ultimately was used to signify the enormous breadth of the Campbells' possessions, inasmuch as any challenge from an enemy could not reach them. Lochaw and the adjacent districts formed the original seat of the Campbells.]

Replies.

"OVER THE HILLS TO TRAQUIAIR."

(4th S. vi. 416.)

I send the ballad asked for by N. in "N. & Q." for Nov. 12, under the head of "Street Ballads by Poets and Educated Men." I have known and sung it ever since I was a child, and it was taught to me by an old woman in Lammermoor.

L. M. M. R.

"Over the Hills to Traquair."

- "Oh shepherd, the weather is misty and changing,
Will ye show me over the hills to Traquair?"
"Oh yes, gentle stranger, whar hae ye been ranging?
To see sic a gallant 's a nicht that is rare."
"I've been in the forest, I've danced wi' the lassies,
I've sung wi' the shepherds on ilka green hill;
But now I'm resolved to give over my roving,
For o' daffin' and wandrin' I've e'en had my fill."
"There's mony a lassie for you will be mourning,
Ye're the bonniest gentleman ever I saw,
Your ean's like the diamond, your hair's like the gowan,
Ye'll no leave your marrow, gin ye gang awa."
"Oh gentle shepherd, hae ye got a wife yet,
Or do ye live single, come tell unto me?
For if ye live single I'm sure ye live happy,
For the maids of the forest are merry and free."
"I'm single, for a' the fair maids o' the forest,
I mind them nae mair than the leaf on the tree;
But there's ane bonnie lassie to whom my faith's promised,
An' her word's gien to marry nae other than me."
"She's blythe an' she's artless, she's baith young and bonnie,
She's pure as a swan in the clear siller pool.
Exceptin' hersel' I ne'er cared for ony,
I lo'd her sin' ever we were at the school."
"For my part I'm nae ways in mind for to marry
(Tho' mony wad tak me were I spairing their way);
The very last summer, atween Ettrick and Yarrow,
I saw mair than twenty wad ne'er said me nay."
"But the bonniest lassie that ever I met wi',
She bides in Traquair wi' Minnie her lane;
If ever I marry it's she that shall get me,
For weel do I ken that her heart is my ain."
"Oh what is the name o' this bonnie young lassie,
Whase heart, as it seems, is sae set upon thee?"
"Her name it is Jeannie, she lives in Planteeny,
Sae lovely a maiden ye never did see."
"Oh wae light upon ye! that ever I met ye!
I believe that your words are as fause as the de'il;
But if ye speak truly, ye villain here's at ye,
For that's just the lassie that I lo'e sae weel."
"Oh Jamie, dear Jamie, wi' patience look round ye,
I fear that your anger has blinded your een;
Oh Jamie, dear Jamie, what glamour's come owre ye,
That ye ken na the looks nor the voice o' your Jean?"
"Oh Jeannie, my Jeannie, what garr'd ye deceive me?
I'll no be mysal' for these eight days an' mair;
An' how could I be sic a fule as believe ye
When ye askit aae dooce-like the road to Traquair?"
"Albeit the evening was misty an' rainy,
Yet they're awa over the hills to Traquair.
The shepherd has married his ain bonnie Jeannie,
An' the langer he kens her he lo'es her mair."

OLD CHRISTMAS CAROL.

(4th S. ii. 599.)

It has not, I believe, been noticed in "N. & Q." (I have only just learnt it myself) that in Villenarqué's *Barzaz-Breiz, ou Chants populaires de la Bretagne*, there is a very curious old Breton song of a form strongly resembling that of the old Somersetshire carol. A remarkable thing is, that though the Breton poem is entirely pagan in character, and for the most part utterly unintelligible through its mystic references to the cosmogony, astronomy, magic, and medicine of the times when it was first written, yet that the Breton peasantry superstitiously require their children to learn it still, just as the Beckington children keep up the old Christmas carol. The original writer of the carol—perhaps a Catholic missionary sent out by Augustine the monk—no doubt knew by tradition the ancient British chant, and adopting its form, replaced the pagan by Christian notions. It is called "Ar rannou, ou Les Séries," and is written in the dialect of Cornouaille. It is too long to give in full, but the following extract will supply some idea of its construction and drift. It is in the form of a dialogue between a Druid and a child. The Druid asks the child what he shall sing. The child replies (I give the French translation for convenience)—

"Chante-moi la série du nombre un, jusqu'à ce que je l'apprenne aujourd'hui.

"*Druid.* Pas de série pour le nombre un : la Nécessité unique ; le Trépas, père de la douleur ; rien avant, rien de plus."

The child then asks for "la série du nombre deux," and is thus answered—

"Deux bœufs attelés à une coque ; ils tirent, ils vont expirer ; voyez la merveille."

He then repeats—

"Pas de série pour le nombre un : la nécessité unique," &c.

To the demand for number three the answer is—

"Il y a trois parties dans le monde : trois commencements et trois fins, pour l'homme et pour le chêne aussi. Trois royaumes de Merzin (Merlin) ; fruits d'or, fleurs brillantes, petits enfants qui rient."

Then the chant is repeated in backward order as in the English one, and the "series" goes on to number twelve, with the repetition after each one.

But the story is not yet complete. M. Villenarqué traced out in the Breton town of Quimper a Latin hymn which only a few years ago, he says, was sung by the school children. The clearness of the notions given by the Latin hymn, compared even with our own carol, suggests the idea that it is probably of later date than the English one, but it may be very ancient. This is a brief specimen :—

"Dic mihi quid unus ?—

Unus est Deus

Qui regnat in cœlis.

"Dic mihi quid duo ?—

Duo sunt testamenta ;

Unus est Deus

Qui regnat in cœlis.

"Dic mihi quid sunt tres ?—

Tres sunt patriarchæ ;

Duo testamenta," &c.

Is there any analogue to the Breton mystical chant in the Indian literature ? Will some Sanscrit scholar reply to this question ? The subject is very curious. J. PAYNE.

Kildare Gardens. 1

PROPHECIES BY NOSTRADAMUS ON THE FATE OF PARIS, ETC.

(4th S. vi. 324, 370, 396.)

In looking through Nostradamus to verify the non-existence of the "prophecy" alluded to by *The Tablet*, I noticed the following quatrains, which may be read with some interest just now :

"La grande Cité sera bien désolée,
Des habitans un seul n'y demoura,
Mur, Sexe, Temple, et Vierge violée,
Par Fer, Feu, Peste, Canon, peuple mourra."

Cant. iii. lxxxiv.

"En Cité obscure aux murs hommes et femmes,
Ennemis hors, le chef presté à soy rendre,
Vent sera fort encontre les gens d'armes,
Chassez seront par chaud, poussière et cendre."

Cant. iv. lii.

The former of these prophecies is supposed by Dr. Theophilus de Garencières, the translator and commentator of Nostradamus (London, folio, 1671), to have been fulfilled by the taking of the town of St. Quentin by the Spaniards in 1557; the latter is presumed to be yet waiting accomplishment.

The following remarkable prediction is from the pen of a modern Cassandra,—*abst. omen!*—

"Si la fureur de l'anarchie éclatait encore parmi nous, je frémis en pensant aux fléaux qui foudraient sur notre malheureuse patrie. Paris surtout subirait le sort le plus épouvantable ; car il est prédit que la flamme du ciel seconderait la fureur des ennemis. Guerriers, femmes, enfans, vieillards, tous, sans distinction, seraient livrés au tranchant du glaive. Le Parisien lui-même, la rage et le désespoir dans le cœur, et tout plein de la leçon que le Moscovite nous donne, aiderait, d'une main furieuse, les efforts des barbares acharnés à la ruine des cités ; des torches enflammées s'attacheraient aux toits des maisons. Tout Paris ne présenterait bientôt plus qu'un vaste embrasement. Les ponts s'écrouleraient sur leurs arches renversées ; le palais même de nos rois couvrirait la terre de ses ruines. Le temple consacré à l'auguste patronne de la capitale descendrait sous les carrières. Des faubourgs sapés dans leurs fondemens seraient dévorés par les flammes et tomberaient avec fracas, ensevelissant sous leurs ruines encore fumantes tous ceux qui les habitent. Les cris des malheureux expirant dans les angoisses de la mort s'échapperaient de ces décombres et viendraient, à travers des monceaux de cendres, frapper l'oreille de ceux qui auraient échappé à ce terrible incendie, et qui

frémiraient de partager le même sort. Enfin, Paris dépouille de tout ce qu'il renferme de grand, de magnifique, de glorieux, rentrerait une seconde fois dans les étroites limites des siècles de barbarie. O vous tous, Français de tous les rangs, de tous les âges, pénétrez-vous bien de ces terribles prédictions."—*Les Oracles sibyllins, ou la suite des Souvenirs prophétiques*, par Mdlle. A. Lenormant, 8vo, 1817, pp. 621-2.

In 1848, a critical year, in which, like the present, the credulous looked for the fulfilment of dormant prognostications, a pamphlet of 16 pages was published by J. Burns, of Portman Street, entitled *The Prophecy of Orval*. This was said to be a translation from the original of Philippe Olivarius, written in 1544, and contained the following vaticination, which may be thought to apply to present events:—

"Woe to thee, great city, behold the Kings armed by the Lord, but already hath fire levelled thee with the earth; yet the just will not perish, God hath listened to them.

"The place of crime is purified by fire. The great stream hath returned its waters, all crimsoned with blood, to the sea.

"And Gaul, as it were dismembered, [is about to reunite.

"God loves peace; come young Prince, quit the isle of captivity; listen, join the lion to the white flower, come.

"What is foreseen, God wills the same."—Page 14.

The judicious absence of dates and names renders the majority of prophecies charmingly arbitrary. Not so, however, in the one I am about to cite, which, while of uncertain authorship, denotes, with singular precision, *the present year*, for the cataclasis of the French empire, if not of the world itself:—

"Post mille expletos, a partu virginis, annos,
Atque octingentos rursus ab orbis datos,
En decimus septemgeminus mirabilis annus
Ingruet: is secum tristia fata trahet.
Si non hoc anno totus malus occidet orbis,
Si non in nihilum terra fretumque ruent:
Dira tamen Gallorum ibunt sursum atque deorsum
Imperia: et luctus undique grandis erit."

A leading article, evincing a minute knowledge of the French character, and almost prophetic for sagacious insight into the future of that nation, appeared in *The Economist* of April 1, 1848. It was subsequently published at 340, Strand, in a pamphlet form, under the title of *The Fermentation of Europe*, and would well repay perusal at the present moment.

WILLIAM BATES.

Birmingham.

THE PROPHECY OF BLOIS.

(4th S. vi. 400.)

You have printed a newspaper cutting relative to this subject, and therefore the following, from *The Times* of Oct. 27, may be added:—

"Two letters have appeared in the *Abbeillois* relative to the authenticity of the curious document published some time since under the title of *The Prophecy of*

Blois. The first letter is from a preaching friar of the Dominican Convent at Abbeville. He says that, in order to ascertain the truth with regard to a document which had excited so much interest in France, he had written to La Sœur Sainte Claire, the Superior of the Ursulines of Blois, for information. The reply which he received from her is dated the 18th inst., and contains the following passages:—"I do not know by what train of circumstances our sisters of . . . became convinced that they possessed an authentic copy of a prophecy which never was written. The accounts given by the newspapers, although they reproduce the chief incidents (and that without any information from us) add to and misrepresent a number of the details. What is correct is that in 1804 an attendant of the convent (*tourière*), who had lived in the obscurity and simplicity of a life of abnegation and devotedness to our house, which was at the time in extreme poverty, was visited on her death bed by a young postulant, now Mère Providence. The dying woman seemed wrapped in the contemplation of realities that surrounded her. The future appeared to be unfolded before her eyes in a series of animated pictures which she made known by exclamations. Most of the events which she made known were connected with the house, and have been fulfilled in a most striking manner. The others announced political revolutions which were verified in 1848. Some, however, seem now to be coming to pass, but no date was stated. The newspapers fixed these afterwards. Mère Providence, on hearing all these predictions, said to the dying woman that it would be better for her to confide matters so serious to a nun than to a postulant about to quit her novitiate in consequence of the violent opposition of her family. The sister replied: "When you are of age to take your vows, your mother will no longer oppose your doing so; and it is to you alone that I wish to confide these things, because it is you alone who will see their fulfilment." In fact, six months after the death of the attendant, Mère Providence lost her mother, and was at liberty to devote herself to a religious life, and she alone survives of all her contemporaries. . . . Although she is ninety-two years of age, she enjoys quite exceptional gaiety and health. . . . No precise date was fixed by Sœur Marianne, yet Mère Providence never confounded the events of 1848 with those of the present time, and of late years, when the political horizon became over-clouded, she gave the following answer to questions put to her:—"No; it is not the time for 'great events.'" Now she thinks that the time has come. It was, in fact, very difficult to decide whether Sœur Marianne wished to speak of a civil war or of a war against foreigners. However, some details which have not been given by the newspapers left us in no doubt. The invasion and its consequences were very clearly announced."

J. P. EARWAKER.

Merton College, Oxford.

PORTRAIT OF TURLOUGH O'CAROLAN, ETC.

(4th S. vi. 324, 392.)

MR. PINKERTON thinks a portrait of Carolan by a Dutch artist "a very unlikely story," simply because, as he alleges, portrait painters were scarce in Ireland even so late as the time of Carolan, and that he (Carolan) "as a travelling harper (?) was most unlikely to have met one." MR. PINKERTON further states that the ancient Irish harp was unknown so far back as 1689,

because, according to a *Life of James II.*, "at his (James's) first entrance into the liberty of the city (Dublin) there was a stage built, covered with tapestry, where two played on *Welsh* harps." As to the first objection, I think it easily disposed of. I assert that portrait painters were *not* scarce in Ireland in the commencement of the eighteenth century; on the contrary, I believe they were more numerous at that period and throughout the eighteenth century than they have been since. The nobility and gentry of the country, as a rule, were then resident. Absenteeism was looked upon in a very different light from what it was afterwards, and the arts and manufactures were encouraged with great spirit. There is no doubt that Dutch painters visited Ireland in those times. Vander Egan, for instance, a well-known Dutch artist, visited the county and city of Waterford (and what was to prevent him visiting other Irish counties and cities?) during the lifetime of Carolan, and executed paintings at Curraghmore, the residence of the then Lord Viscount Tyrone, at the Guild Hall, Waterford, and at Whitfield, the residence of Thomas Christmas, Esq. (See Smith's *History of Waterford*, pp. 77-88, &c.) Other Dutch artists may have been elsewhere in Ireland. There is nothing shown or proved to the contrary; and, of all men in the world, who was an artist more likely to meet in the houses of the noble and the wealthy than the ever-welcome minstrel with his harp and voice? and whose portrait would a painter desire to execute sooner than that of the blind son of song, whose countenance was radiant with genius, and whose charming minstrelsy continues to awaken a sympathetic echo in every soul even in our own days? As to MR. PINKERTON's second objection, I believe it to be equally easy of disposal. Of the existence of the ancient Irish harp, and of a society of Irish harpers who were accustomed to meet annually in Belfast even within the last half century, every one who knows anything of Irish music or of the history of Ireland is perfectly cognisant; and MR. PINKERTON therefore assumes far too much when he concludes that the ancient Irish harp was quite forgotten in the days of Carolan, because two *Welsh* harps were used on the occasion of the first public entry into the Irish metropolis of James II. Now, just at that very time—viz. in 1698—the vulgar and vilifying satire called the *Irish Hudibras* was printed and published in London, which thus describes Irish gentlemen of the period:—

"There was old Threlow (Tracy) and old Darcy
Playing all weathers on the clarsey,
The Irish harp, whose rusty metal
Sounds like a patching of a kettle."

(See Prendergast's *Cromwellian Settlement*, p. lxi. 8vo, London, 1866, where these lines are also

quoted). At this very moment in Dublin and in Belfast MR. PINKERTON might hear *both* *Welsh* and *Irish* harps.

On that portion of MR. PINKERTON's note relative to the skull of Carolan in Kilronan churchyard I will not dwell. Mr. Walker's *Historical Memoirs of the Irish Bards* is a far better authority than MR. PINKERTON; and when I am aware that local tradition, which may be heard of in every house in Connaught, clearly has it that the skull with the perforation for a bit of ribbon, as a distinctive mark, which lay on a stone shelf in Kilronan cemetery for many years, was the veritable skull of Carolan, one of the most famous of our national minstrels, I am quite sure it will be admitted as probable at least, even though opposed by the contradictory assertions (without proof) of MR. PINKERTON, who can know little of that Ireland of which he writes so offhand.

Would MR. PINKERTON drop a line to the parish clergy of Kilronan to ask about this skull of Carolan? If he looks at Black's *Guide to Ireland*, p. 302, he will see that the skull of the Irish sea queen, Grace O'Meally, was stolen to Scotland to be ground into manure. Could the same fate have befallen Carolan's?

On the occasion of a recent visit to the Royal Irish Academy I was favoured with a view of a small cabinet three-quarter-length portrait of Turlough O'Carolan, with an inscription attached to it on paper, to the effect that it was presented by the Rev. Dr. Tisdale. It is painted on thin copper or tin. The hard is represented blind, in a green court dress, frilled shirt-front, lace cuffs, wig, &c., and about twenty-five or thirty years of age. This is *not* the portrait from which the engraving was taken for Hardiman's *Irish Minstrelsy*, nor does it appear to be the one which was in the possession of Mr. Thomas Finn of Carlow. There would seem, however, to be very little doubt that it is a contemporary portrait.

MAURICE LENTHAN, M.R.I.A.

Limerick.

VESTMENT QUERY.

(4th S. vi. 416.)

"White albs plain" are albs of linen as distinct from coloured silks, which were sometimes used, and not having the detached portions of embroidery called apparels, which had to be taken off every time the alb was washed, and then stitched on again. The apparels appear never to have been considered *de rigueur*, but rather, so to speak, *de luxe*. Symbolical meanings have been attached to them, as to everything else of the kind. Durandus connects the apparels on the wrists with a miraculous legend of St. Martin. The four apparels of the alb with the one of the

amice have been said to represent the five wounds. The chief symbolism of the white linen alb is obvious, and it may be that the Reformers thought it was interfered with by the apparels, which moreover were inconvenient to take off and on, had no very evident or edifying symbolism of their own, and were not used at all in many cases. They were, when used at other times, often at least laid aside at penitential seasons. It has been thought that they were abolished because so often made vehicles of heraldic or other fantastic devices, but this was also the case with chasubles, &c. They certainly add greatly to the beauty of the set of vestments as worn, and hide or protect parts which are otherwise apt to get tumbled and soiled. But the existing rubric excludes their use in the Church of England if, as is generally supposed, it sends us back to the rubric in the First Book of Edward, and not to a time before that. There is a great deal about apparels in *Rock's Church of Our Fathers*.

J. T. F.

N. Kelsey, Brigg.

Embroidered albs are merely ornamental, not symbolical. They were styled "apparelled" when they had square pieces of embroidery sewed on, behind and before, at the bottom of the alb. The reason for their being forbidden at the change of religion in Edward VI.'s time was merely to do away, as much as possible, with ornament of every kind in sacred vestments.

F. C. H.

The rubric alluded to by W. MARSH is generally considered to interdict the use of what are called "apparelled" albs—i. e. albs upon which four patches of embroidered stuff are sewn; two at the bottom of the skirt, front and back, and two on the sleeves above the wrist. These apparels were supplemented by a fifth one on the amice, which appeared above the chasuble round about the neck, and they symbolised the five wounds of our Lord.

But, although this is the general interpretation of the expression "white alb plain," it is quite possible that what the compilers of the first Edwardine liturgy intended to interdict was not embroidered, but coloured albs—albs, that is, the groundwork of which was composed of red, blue, green, or even black material. These were common in mediæval times, and however beautiful as works of art, were certainly subversive of the symbolism of the alb, which signifies the *white* robe in which our Lord was arrayed, and the innocence and spotlessness of life which should adorn His ministers.

Even if the "white alb plain" were intended to exclude the apparels, the prohibition ceased to bind in law—*pace* recent ecclesiastical judgments—

when the Liturgy of 1553 made, not the vestments used or ordered under the book of 1549 (Edward's *third* year), but those in use in "the second year of" that king, the standard for subsequent usage.

SARISBURIENSIS.

A "white alb plain" means one without an orphrey or apparel, an ornamental accessory, but not a necessary appendage of the sleeve, cuffs, and sometimes of the front and back of the lower portion of this dress, or even also affixed on the breast and back. I believe apparels are only partially used now on the Continent. In England plain albs were worn at certain times before the Reformation.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

THE PATRONYMIC "-ING" IN NORTH-ENGLISH PLACE-NAMES.

(4th S. v. 559; vi. 61, 120, 303, 418.)

MR. J. C. ATKINSON gives "passing notice to the fact . . . that the stroke over the vowel denoting the omission of *n* is often omitted by the old scribes or copyists, and not the least infrequently in names involving the element *-ing* both *n* and *g* (or *c*, which constantly [*P*] does duty for *g*) are omitted"—a statement perhaps in some sort correct, though the conclusion MR. ATKINSON seeks to draw does not necessarily follow; at least he is not fortunate in some of the examples which he cites. In his list of thirteen names, "all but one or two," he says, "from Yorkshire Domesday," there are at least five, clearly I think six, to which it does not apply. These are *Crachitorp*, *Sandriton*, *Waleton*, *Hepericham*, *Seuenicton*, and *Patricitone*, in which are found, certainly "without" much "doubt," the ascertained Scandinavian personal names *Kraka*, *Sindri*, *Vali*, *Híalþ-Erik*, and *Sveinvik*. * Four of these names first in order, taken from *Landnámabok*, will be found in Ferguson's *Northmen*; the last two are from my own memoranda of mediæval Danish or Scandinavian proper names, met with in the course of my reading. *Patrick* is a Lowland Scotch and presumably sea-borne surname (Danish, Swedish, or Norwegian), the older forms of which were "*Patrik*" and "*Patric*." Some of the other names too, as they now stand, present a suspiciously Norse appearance. *Ton* or *tún*, and *ham*, are Scandinavian as well as Anglo-Saxon, and Yorkshire and the neighbouring counties were Danish, i. e. Scandinavian, settlements. It seems idle to talk of "percentage" with reference to a question in which neither disputant has any means of knowing his dictum to be true. As to MR. ATKINSON'S ideas of "proof," probability at most is generally

* Ferguson has *Svein*; the latter portion seems to be *vik*, a bay.

all that can be reached; though in some cases, as in the examples just cited, amounting to moral certainty. Ferguson finds, rightly as I believe, the Scandinavian personal names *Haring*, in the place-name "Harrington"; *Hemming*, in "Hemming's-hill"; *Hnoken*, in "Knocking tofts"; *Hweding*, in "Hunting how"; *Rotin*, in "Rotington,"—which, if Mr. ATKINSON will allow me to say "I think," is also found in "Rottingdean." The English surnames "Hawking" and "Hemmens" appear identical with the Norse personal names *Haukin* or *Hauken*, and *Hemming-r*. There is "Hawking-craig," otherwise "Hawkin" Craig," so called by the natives, where Dr. Daniel Wilson tells us the hawks still breed even to the present day. In regard to Mr. Taylor's view of what he calls "Anglo-Saxon," too much importance is not to be attached to the opinions of a writer who gravely tells us that the reasoning of philologists is so "cogent" as to enable us to set aside the direct testimony of "so good an authority as Cæsar, who tells us that the Belgæ were Germans."† This hardly, as I suppose, expresses the truth that reveals itself to intelligence. The author of a book of *Elymons*, published in Edinburgh in 1826, has—

"Ing. 1. As a termination of participles, is Gothic *ing*, end; Teut. *ing*, *ende*; Sax. *ing*, Latin *ens*. 2. A diminutive termination, like It. *ini*; Ir. *yn*, Gothic *ung*; Swed. *ung*; Teut. *ing*, properly young, is metaphorically little. 8. Annexed to names of places, is generally from Goth. *ang*; Swed. *ang*; Island. *enge*; Sax. *ing*; Scotch *inch*, a meadow. This last from Goth. *ang*, in sound corrupted to *angh*, *ink*, softened to *inch* (*insh*)."

A MIDDLE TEMPLAR.

"ENGLAND'S REFORMATION," AND DODD'S
"CHURCH HISTORY."
(4th S. vi. 300, 396.)

To the list of the works of Thomas Ward given by F. C. H. must be added—

"Some Queries to the Protestants concerning the English Reformation. By T. W. Gent." London, 1687, 4to, 8 pp.—

and to which the tract referred to in the Editorial note (p. 300) is an answer. Another work omitted is—

"An Interesting Controversy with Mr. Ritchel, Vicar of Hexham, by Thomas Ward, Author of the Cantos and the Errata of the Protestant Bible, from a Manuscript written by himself." Manchester, 1819, 8vo, 296 pp.

To this volume a Life of Ward, much more ample than that in Dodd, is prefixed. Several bibliographical notices of the tracts of Ward, and of his answers, will be found in Mr. Jones's very valuable "Catalogue of the Authors for and

against Popery," founded on Peck, and published in the Chetham Series, in 2 vols., 1859-65, 4to. The references to the pages where they occur will be seen in vol. ii. p. 485, under the name "Thomas Ward."

I take this opportunity of inquiring whether there is any prospect of the late Canon Tierney's edition of Dodd's *Catholic Church History* being completed. Surely there must be some supineness in the great Roman Catholic body, in taking no steps to accomplish this very necessary work. It is now just twenty years ago since, in the pages of "N. & Q.," that completion was promised by the learned editor; and in a private letter to myself, written some time afterwards, he stated that he had made large collections for adding to and correcting the biographical and bibliographical portion of Dodd which remained to be printed. These collections, I presume, are still in being, and might be made serviceable for a prosecution of the work by another editor. But in case no other editor, with the requisite degree of knowledge and research, can be induced to undertake it, it would be far better that the remaining text of Dodd should be printed as a sixth volume uniformly with the preceding five, even without any addition, correction, or comment, save only the addition of an index, than that the last edition should remain in its present imperfect state. That the biographies and lists of the works of Roman Catholic authors, which are given in the Church history, are often incomplete and inaccurate, every one conversant with the subject will readily acknowledge; but, after all, they afford the best foundation we have for a full and satisfactory performance, and at present those who are interested in Dodd have the great disadvantage of being required to possess both editions, the former of which still keeps up a high price. If no publisher would undertake the concluding volume as a speculation, a sufficient number of subscribers might without difficulty be obtained to remove all possible chance of its turning out commercially an unproductive publication. I shall be glad if these remarks have any influence in causing this literary desideratum to be at last supplied.

JAMES CROSSLEY.

THE CROWN ON COINS.
(4th S. vi. 414.)

The reason why the crown disappears from the heads of our sovereigns on their coins about the middle of the seventeenth century, is because the taste, fashion, or rather art, changed, and the last tinges of mediæval feeling were extinguished about that time by the love of "the classical," which continued down to the second quarter of this century, when "the mediæval" again "came to the front"; and although it has wonderfully

* Scand. personal name *Hauk*, Icel. def. article *inn*, Dan. *en*. Craig = Teut. *krag*.

† I quote from memory. This is substantially what he does say.

improved our church architecture, still it has given us at the cost of millions a palace at Westminster noted for the excessive meanness of its river-front and absurd inconvenience of its internal arrangements; and I hope has now culminated, by placing in Hyde Park a gilded edifice, which I suppose is as false—considering how the roof and lantern are supported—as it is possible for an architect, under the enervating influence of colour, to contrive. The first three coinages, however, of Charles II. were struck in the same manner as those of his father, *i. e.* by the hammer, and not by the mill; and these have the crown upon the king's head, dates 1660-1661. (See Hawkins, p. 210.) From this latter date to 1847, when the first florin was struck, the heads of our sovereigns on their coins have been laureated only (of course omitting Mary II. and Anne). I am uncertain if the so-called "Gothic" crown by Wyon, on which our Gracious Queen appears crowned, was struck before the first type of the florin; but I know it appeared in 1847. As regards the occurrence of the crowned head on the coins of other European powers since the middle of the seventeenth century, I have been struck, since looking the subject up, by the fact that it occurs principally upon provincial money, such as the Austrian money for Silesia, the Polish money for Danzig, &c. &c.

I have made the following list out of Bonnevill, folio, Paris, 1803; Fließbach's *Münzsammlung*, Leipzig, 1856; and *Neueste Münzkunde*, Leipzig, 1853. In those coins where a whole figure is represented, as in the Austrian gold for Hungary, the figure is always crowned.

List of the Principal Coins of Europe having the Sovereign's Head crowned, 1630-1850.

- Ferdinand II. (for Breslau), double ducat, 1630.
- Philip IV. (for Flanders), double sovereign, 1647.
- Cosmos III. (Tuscany), Livornina, 1649. [A curious crown, like late Roman emperors.]
- John of Poland (for Elbing), species thaler, 1651.
- Ferdinand III. (for Silesia), five-ducat piece, 1657.
- Frederic III. of Denmark (for Glückstadt), species thaler, 1664.
- John III. (for Dantzic), species thaler, 1685.
- Charles II. (for Flanders), double sovereign, 1686.
- Louis XV., crown-pistole, 1717.
- Marie-Thérèse (for Netherlands), sovereign, 1750.
- Augustus III. of Poland, ducat de Leipzig, 1756 (and his 32-groschen pieces for Dresden and Leipzig.)

T. C.

"THE DUMB WIFE OF ABERDOUR" (4th S. vi. 390).—More than forty years have passed since I heard this song, or at least the principal part of it, in the far west of Ireland, where a portion of my childhood was spent. The village carpenter, then a fine handsome man in the prime of life, and a universal favourite, used to sing it with appropriate action. How often did we children crowd about him, and beg him to indulge us with it,

and rarely were we disappointed of our expected pleasure. No one knew the song as a Scotch one, or by any other name than "The Dumb Wife." Another song in the Scots dialect was sung then also; but the singer, though making a tolerably good attempt at the pronunciation of the words, had no idea either of the country or meaning of it. The only part of it I remember are the lines:—

" 'What are ye doin', my lo'esome leddy? '
'Spinnin' a sark for my son,' said she."

Nearly all the stories in Campbell's *Tales of the West Highlands* were common then; and what is curious, not merely were the events of the tales similar, but they were related in the very words given by Campbell. This is a remarkable fact, for the relaters of these tales in the west of Ireland were perfectly ignorant of the existence of the Highlands.

CYWRM.

Porth yr Aur, Carnarvon.

Is not the ballad of the "Dumb Maid" founded on an amusing legend of Adam and Eve? Old as this is, it may be new to some readers of "N. & Q.," and therefore I send it as I have heard it related:

When Eve was presented by the Almighty to Adam, she was all that he could wish, except that she could not speak. Adam represented to the great Creator this sad defect in his wife; and he was told to pluck a sage leaf, and rub it over her tongue, and that she would then be able to talk. Adam gathered a whole handful of sage leaves, and rubbed them all upon Eve's tongue. She at once began to speak, and kept on talking so fast that Adam again complained to God that now his wife talked too much. "That," said the Almighty, "is all your own fault. I told you to rub only one leaf, and if you had so done, your wife would have spoken moderately and at seasonable times; but as you disobeyed my order, and employed a whole handful of sage leaves, you must be content to abide by the consequence."

F. C. H.

There is a well-known nursery ditty to the same measure and tune as the above, viz.—

"There was a little man,
And he had a little gun,
And the bullets were made of lead, lead, lead;
He went unto the brook,
And he shot a little duck,
And the bullets they went all thro' the head, head,
head."

The tune that I have always heard to the ditty is "Pretty Peggy of Derby, O!" Is not the air English? The doggerel of "Peggy" has no connection with Ireland, except so far as the "regiment of Irish dragoons" is concerned. The scene is Derby.

STEPHEN JACKSON.

"PLANKTY" (4th S. vi. 300).—Your correspondent E. V. asks the meaning of this word. It appears to have been originally "Flaxsaraith," pronounced *Flaxaree*, and signifies a harp tune of a sportive and animated character, not intended for words or dancing. It moves in triplets with a six-eight measure, and is not bound to any number of bars. It is less animated in motion than a jig, thus giving greater facility for the use of fanciful or playful ornamentation. It owes its origin to the celebrated Irish bard Carolan.

As regards the etymology of the word there is considerable difficulty. Mr. Eugene Curry, however, offers the following ingenious conjecture:—

"The word *Flaxsaraith* will be immediately recognised as implying something relating to flax. Now, in Carolan's time it was a universal custom—still continued in many districts—when a number of young women were collected together for the purpose of spinning, either within a house or, in fine weather, at the road-side, if a gentleman, a pedlar, or a musician approached the place, he was stopped by a thread which the girls drew across it; or, if he entered the house, by winding it around him, and at the same time greasing his boots or shoes with their oily wool, if that were the material at hand. This fragile obstruction it was considered disgracefully ungallant and churlish to break; and the permission to pass on was only to be obtained by the gift, from a gentleman, of some money, from a pedlar, of some small article of woman's wear—as a ribbon or brass finger-ring—and, from a musician, of *lots* of frolicsome dancing tunes, which would set the girls in motion. And as it will be easily understood that Carolan, in his peregrinations, must have frequently—and probably not unwillingly—found himself involved within the inviolable web of the Connaught mirthful spinners, it seems more than possible that it was such occurrences that suggested to him a name, derived from the material of their occupation, for a class of tunes which so peculiarly expressive of the gaiety and wild extravagances which so often attended scenes of this kind."—*The Petrie Collection of the Ancient Music of Ireland*, p. 16.

EDWARD F. RIMBAULT.

PIB-CORN (4th S. vi. 299).—The "pib-corn" or "hornpipe" was formerly a favourite rustic instrument very common in Wales and Cornwall. It consists of a wooden pipe with seven holes, surmounted by a horn at each end, the one to collect the wind blown into it by the mouth, and the other to convey the sound as modulated by the performer. It is nineteen inches in length, the tone a medium between the flute and clarinet. Jones (the Welsh bard), who wrote at the end of the last century, says:—

"This instrument of peace, or rural pipe, is now peculiar to the Isle of Anglesey, where it is played by the shepherds, and tends greatly to enhance the innocent delight of pastoral life."—*Musical and Poetical Relicks of the Welsh Bards*, p. 116.

EDWARD F. RIMBAULT.

MIRACLE PLAY (4th S. vi. 4, 83, 141).—There is an account in the *Encyclopædiana* (voce "Comedie") of a tragic incident at a dramatic performance in Sweden, which has a similarity to

the articles above referred to, though the assumed duke differs materially. It is stated that the first comedy (scarcely a correct term for the nature of the piece) in Sweden was in the reign of King John II., and it was then much behind the performances of the rest of Europe, appearing indeed to have been a Miracle Play. It represented the death of our Saviour. The actor who performed the part of Longis was so carried away in the fervour of his acting that he actually pierced the side of the person representing Christ on the cross, who fell dead on the actress performing the Virgin Mary, and thus she was killed. The king, in a rage, flew at Longis, and cut off his head; and the audience, with whom that actor was a favourite, immediately arose and destroyed the king. Here is almost the tragedy of the Mayence play. The dates are certainly wide apart, for John II. of Sweden reigned in the latter part of the fifteenth and earlier part of the sixteenth centuries, and, according to history, did not meet with a violent death. WM. SANDYS.

OROBANCHUS (4th S. vi. 272, 399).—Have your correspondents DR. DIXON and P. P. any authority for making the botanical name of broom-rape *orobanchus*? All the works on botany with which I am acquainted write *orobanche*, and I think if P. P. will refer again to his Sowerby he will find it so. Smith's *Latin-English Dictionary* gives the word *orobanche*; Liddell and Scott's *Lexicon* gives *οροβάνχη* or *οροβάνχη* as the Greek for broom-rape, and *οροβάνχος* as the fruit of the *καλιουρος*, the *Rhamnus paliurus*—a plant which has no connection whatever with the broom-rape.

WILLIAM WICKHAM.

The Athenæum.

NURSERY RHYMES (2nd S. i. 171).—Having been courteously supplied by H. W. F. of York with the entire piece of nursery folk lore (as sung by his father seventy years ago) whereof I could only give the first verse, I send it to "N. & Q." for acceptance, thinking it much too curious to be unprinted and forgotten. H. W. F. judges from similarity of style that Collins, who wrote "Golden Days of Good Queen Bess," must also have written the—

"QUARREL OF THE ALPHABET.

"Great A was alarmed at B's bad behaviour,
Because C, D, E, and F, denied G a favour,
H got a husband with I, J, K, and L,
M married Mary and taught scholars how to spell;
A, B, C, D, E, F, G, H, I, J, K, L, M, N,
O, P, Q, R, S, T, U, V, W, X, Y, Z.

"It went hard at first with N, O, P, and Q,
With R, S, T, with single and double U,
The X and the Y it stuck in their gizzards,
Till they were made friends by the two crooked izzards;
A, B, C, &c.

"This A, B, C, so little is it thought about,
Although by its aid great knowledge is brought about:

'Tis the groundwork of science, of wisdom the key, Sir,
For what does a man know that knows not A, B, C, Sir?
He is a blockhead, take it from me, Sir,
That does not know his A, B, C, Sir.

"Here's your pretty little fiddlers pretend to ape their
betters;

They had better get the hornbook and study all their
letters;

For what do they know but A, B, C, Sir,
And those other letters, D, E, F, and G, Sir?

A, B, C, D, E, F, and G, Sir,
Is the gamut for every key, Sir.

"And as for words, they don't mind their precision,
So but in the gamut they can run a division:

The beauties of poetry to music must yield O,
And the Laureat is nothing to pretty Billy Shield * O:

O the long bow of the pretty Billy Shield O,
The Laureat is nothing to pretty Billy Shield O,

"Dear Sir, you must excuse me, if I'm not dulcitoni,
My hoarse voice and harmony are not in unisoni:
If you censure my manners, as censure is free, Sir,
As a songster, remember, I'm but in A, B, C, Sir;

And I hope you will agree, Sir,
You are not the worse for my A, B, C, Sir."

R. W. DIXON.

Seaton Carew, co. Durham.

CRUCIFIX FOUND IN WOMERSLEY CHURCH
(4th S. vi. 409.)—The antiquity of the practice of
representing the feet of our Blessed Saviour on
the cross, as pierced each with a nail separately,
must be in great measure determined by the
number of nails discovered by St. Helen, when
she found the actual cross on which he suffered.
Nonnus, quoted by Lipsius, lib. ii. cap. ix. main-
tains that the nails were three. St. Gregory Na-
zianzen says the same:—

Γυμνὸν τρισήλω κεῖμενον ξύλῳ λαβόν:

"Nudum triclavi repositum ligno auferens."

Others maintain that there were four nails, as
St. Gregory of Tours:—

"Clavorum Dominicorum, quod quatuor fue-
rint, hæc est ratio. Duo sunt affixi in palmis, et
duo in plantis." St. Cyprian also says: "Clavis
sacros pedes terebrantibus." (*Serm. de Passione.*)

The learned and judicious Alban Butler says:—
"It seems most probable that there were four
nails, and that the feet were fastened with two
nails apart, and not across with one." (May 3,
note.)

St. Francis of Assisium died in 1226, and after
his death great multitudes saw the impressions of
the sacred wounds of our Saviour in his hands and
feet, and there was a nail in each foot, the heads
appearing round and black above the instep of
each foot, and the points as if clenched with a
hammer underneath each foot, as described by
St. Bonaventure in his *Life of St. Francis*.

It was evidently then an opinion maintained in

the early ages of the Church, that our Lord's feet
were placed and nailed separately; and hence
the crucifix, evidently a procession cross, found
at Womersley, may easily have been of earlier
date than the thirteenth century. F. C. H.

This valuable curiosity has been examined by
several local antiquaries and exhibited before
the Society of Antiquaries in London. Two full-
page woodcut engravings of it have also, by the
kind permission of Lady Hawke, been taken by
the Yorkshire Archaeological and Topographical
Association; and a paper upon it, containing full
information on all the points alluded to by Mr.
PICKFORD, will shortly appear, it is believed, in
the *Journal* of that society. The secretary,
F. Barber, Esq., F.S.A., Rastrick, Brighouse, is
most courteous, and would, I am quite sure,
gladly answer any further inquiry. F. J.

THE AUTOMATON CHESS-PLAYER (4th S. v. 563;
vi. 49, 115.)—Maelzel's automaton was burnt
twelve years ago in the fire which consumed the
Chinese Museum in this city. It belonged at the
time to Dr. John K. Mitchell, a prominent physi-
cian. It was sufficiently large to allow a person
six feet high, and weighing over one hundred and
fifty pounds to enter it and work it. Poe's ex-
planation of the manner of working it was found
to be correct. BAR-POINT.

Philadelphia.

INDEXES (4th S. vi. 494.)—As a constant
student, and frequent reader at public libraries, I
would suggest the formation of a staff of index
compilers, whose duty would be to supply the
omission of author or publisher where required.
This might be instituted upon the principle that
regulates purchase in some cases; i. e. a book of
"Indexes Wanted" might lie open for signature,
and the number of applicants under each head
would be the test of necessity in each case.

A. H.

"CRY BO TO A GOOSE" (4th S. vi. 94, 164, 221,
372.)—MR. RANKIN has fathered on Burns an
anecdote which must be a century older than his
time. To say nothing of the fact that there was
no Lord Boyd contemporary with Burns, it is
something quite new to hear that the poet was in
the habit of replying to every remark in rhyme,
or of treating every one who cried "Bo" to him
to a stanza. There is nothing *vraisemblable* in
the anecdote as told by MR. RANKIN, either as
regards the persons or the circumstances. I have
heard it told by an old Ayrshire gentleman of a
celebrated idiot, one of a class which furnishes
Dean Ramsay with some excellent stories, who
dwelt in Kilmarnock in days gone by, and who
was celebrated for his rhyming powers, which
enabled him to reply in verse to every observation
made to him. Lord Kilmarnock and his son Lord

* I suppose the musician so unceremoniously dealt
with was William Shield, one of the very best of English
melodists.

Boyd, when riding near Kilmarnock, one day happened to meet the poor fellow in the road, and determined to make trial of his powers; but laid their plans so as to give him as little to take hold of as possible. When they came close to him, they leant over their horses' necks, and cried "Boo!" loudly. Upon which, without a moment's hesitation, he exclaimed:—

"There's Lord Kilmarnock and Lord Boyd,
Of manners baith alike are void;
Just like bulls among the kye,
They 'boo' at ilk ane that gangs by."

Possibly the story may be even older than the date I have heard assigned to it. F. M. S.

COUNT GONDOMAR'S "TRANSACTIONS" (4th S. vi. 368, 421.)—Although I have little doubt that Thomas Scot was the author of *Vox Populi*, it certainly was doubted at the time. Chamberlain, writing to Joseph Mead, Feb. 2, 1620-1, says:—

"Scot of Norwich, who is said to be the author of *Vox Populi*, they say is now fled, having as it seems fore-notice of the pursuivant."

Sir Simonds D'Ewes says the book contained many particulars of "singular notion and of moment, which made it to be generally approved." It certainly set forth some truths, but was published at an unseasonable time, and highly incensed the king. I fancy *Vox Populi* is something more than the "production of Scot's own imagination." At any rate, Gondomar felt its effects severely; for at this time, as D'Ewes says, "he feared the people's eyes to be opened," and dreaded the effect "of the discovery of his villanous practices." Such was the public indignation against the Spanish ambassador, that his house in Holborn had to be secured by a guard of soldiers.

The fact that *Vox Populi* was reprinted in 1659 and 1679, under a different title and with the name of Sir Robert Cotton as the author, was pointed out by Lowndes. There is surely no authority for thus assigning the authorship. Indeed John Rowland, who put forth the 1659 edition, says, in his dedication to Sir William Pastons—

"and for the further commendation, it bears in the frontispiece the name of that ever famous antiquary Sir Robert Cotton, who was never wont to treasure up anything but what was rare; nor can I certainly say whether it were pen'd by himself or not."

This statement seems almost sufficient to set aside Cotton's claim to the authorship, especially when we have before us a better claimant.

EDWARD F. RIMBAULT.

TRANSLATIONS OF HOMER (4th S. vi. 156.)—The translation of the *Iliad* by William G. Caldcleugh,

[* As we are unable, to our regret, to find room for the story illustrative of this proverbial saying, we must refer our readers to Charles Leslie's *Rehearsals*, second edition, 1750, ii. 78.—ED.]

Esq., recently published, is in blank verse. Mr. Caldcleugh is a member of the Philadelphia bar. UNEDA.

Philadelphia.

LYSIENSIS (4th S. vi. 344, 427.)—F. C. H. never writes but to the purpose, still I cannot rest satisfied with *Lisi* as the root of Lysiensis. Geminus when writing in English calls himself Gemini, and so I think he must have been an Italian. J. DIXON.

"Ès" AND "En" (4th S. vi. 396.)—There is no difference in the meaning of these two words, for *ès* is as good a French word as *en*, and has nothing to do with *en les*, nor with any abbreviation, except it be the Greek *eis*, from whence it is derived. If MR. J. PAYNE will turn to so common a French dictionary as that of Asborne de Chastelain, he will find that *ès* is noted as derived from the Greek. Both *ès* and *en* signify "of" or "in the." In universities and academies of countries where the French is spoken—as France, Belgium, Switzerland, &c., the diplomas are generally made out in the language of the country, and not in Latin. "Bachelier *ès* science," "Docteur *ès* Droit," "Docteur *ès* Philosophie," &c., are used instead of "Bachelier *en*," &c. &c. The *ès* is considered more official and classical than *en*. But in appending the degree to a signature, or using it on an address-card or title-page, the *diplomatic* antiquated word is abandoned for the more modern *en*. Out of college the use of *ès* would be regarded as singular and pedantic.

JAMES HENRY DIXON.

BANG-BEGGAR (4th S. vi. 278, 306, 398.)—Seeing in a local newspaper an extract from thy paper relating to the office of "bang-beggar," in which it says that many now living may recollect the office being existent, especially in Lancashire, I beg leave to say that the office is not yet extinct in this town, as there is a bang-beggar attached to the chapel of St. John's—a worthy man of the name of Warren. His duties are those of an apparitor, bell-ringer, and beadle. Generally he wears a livery on Sundays of blue coat and silver buttons, pink plush knee breeches, white silk stockings and cocked hat, and carries a formidable mace about six feet long, which is the insignia of his office, and which he not seldom uses, in his own phrase, to "bang the beggars' yeds" (heads), the said beggars consisting of unruly boys in the free seats.

The origin of the office is lost, as far as I know, even to tradition; but by inserting this in thy paper it may bring forth answers or suggestions from a better-learned pen than that of

JOSEPH JAKES.

Plumtrees, Walmersley Road, Bury, Lancashire.

CUMBERTON BOTTOM (4th S. vi. 298, 394.)—May not the obvious meaning of Cumberton help

to solve the true history of Cumberton Bottom? For what do the words denote?—the farm in the valley. In the West of England, as in Wales, there are places without number called Combe, or Cum, and not in these regions alone. Barton is generally known as the farm attached to an estate.
J. B.

"SKUNNER" (4th S. vi. 249, 330, 422.)—In the Lancashire dialect this word signifies to *shiver*, either from cold or fright.
HERMENTRUDE.

COMMAS AND CAPITALS (4th S. vi. 201, 241, 304, 349, 440.)—As to the "charge of presumption" against me, it was in these words (p. 305): "This sweeping charge of one 'whose scholarship gets rusty on these small points' I leave to the criticism of scholars."

The charge, I repeat, would have been well deserved had I known who the excellent THIRIOLD was.

On the other point it is quite true that Mr. THIRIOLD had said that "however" could begin a sentence, and *8' or* could not. I ought to have said that he did not seem to me to give due weight to the fact.

I hope Mr. THIRIOLD does not suppose that I did not know that the Homeric line was *ἔνθα δὲ*, κ.τ.λ. I only quoted part of it, and for my purpose *ἔνθα* would have been grammatically out of place.
LYTTELTON.

About sixty years ago there was an eccentric merchant, named Timothy Dexter, in Salem, Massachusetts, who had a work of his own writing, called *A Pickle for the Knowing Ones*, published, which contained no punctuation marks from beginning to end, except in a few pages at the close, which were entirely filled with commas, colons, semicolons, and periods, with a notice that each reader of the book might "mix them in to suit himself."

Timothy Dexter was the same person who sent a cargo of warming-pans to the West India islands; but he lost no money by this, for the people knocked the lids off and used them for dipping out molasses.
UNEDA.

"BUMPER SQUIRE JONES" (4th S. vi. 300, 377, 397, 425.)—Some account of Baron Dawson, and extracts from the song of "Bumper Squire Jones," occur in the recently published *Lives of Lord Chancellors of Ireland*, by J. R. O'Flanagan, ii. 92, 93.
L. L. H.

The words may be found in Armiger's collection of sporting songs. By-the-bye, who was Charles Armiger?
STEPHEN JACKSON.

For replies to this query, I beg to offer my thanks to the Editor, to MR. CHAPPELL, and particularly to F. V., who has kindly offered to lend me the air for transcription. If it will conveniently pass through the post, and F. V. will

forward it to my address as under, I will return it with my best acknowledgments.

My query as to the exact meaning and derivation of *Planrty* is still unanswered.

Cambridge.

E. VENTRIS, Clk.

[Our Correspondent is referred to p. 212 of the present number.]

NICHOLAS DIXON (4th S. vi. 456.)—A very full list of the preferments held by Nicholas Dixon will be found in *Testamenta Eboracensia*, iii. 105 (Surtees Society, No. 45.)
L. L. H.

EARLY LONDON THEATRES (4th S. vi. 216, 306, 423.)—The Fortune was burnt in December, 1621, according to a letter of John Chamberlayne to Sir Dudley Carleton, under date of the 15th of the above month, printed in *The Court and Times of James the First*, by the author of *Memoirs of Sophia Dorothea* (Colburn, 1849), ii. 280. The original communication is among the Birch MSS. in the Museum.
HEN. S. BRENDON.

GEOFFREY PLANTAGENET, COUNT OF ANJOU (4th S. vi. 299, 398.)—A pedigree of Geoffrey Plantagenet will also be found in Anderson's *Royal Genealogies*, p. 742. Tertullus, the first person in the table, is said to have been made Count of Anjou on this side of Mayenne by Charles the Bald.
W. M. H. C.

J. A. PN. will find the pedigree of the ancestors of this nobleman in plate 605 of—

"Genealogical Tables of the Sovereigns of the World, . . . including the Genealogy of many other Personages, &c. &c. By the Rev. William Betham, of Stonham Aspell, Suffolk." Longman, Paternoster Row, and other publishers, 1795.

A copy of which is in the possession of L.

F. J. J.

"DEATH OF THE RED KING" (4th S. vi. 406.)—Will Dr. DIXON favour me with the name of the magazine in which, "when a boy," he published a version of the spirited ballad he sends? I have long been endeavouring to ascertain the title of that periodical. To prove that I, when a boy, read his composition, and that it has abided with me, I quote the first verse in the original form:—

"Who is it that rides through the forest so green,
And gazes with joy on the beautiful scene,
With high-mettled courser, and helmeted head?
'Tis the monarch of England, stern William the Red."

I suppose the poem to have been published 1825-30.*
K. T. R. P.

"BIDE HIS TIME" (4th S. vi. 340, 427.)—I agree with LORD LYTTELTON in thinking that this phrase is neither "affected or peculiar," for it has been familiar to my ears since childhood. Let me refer JAYDEE for an instance of its use to the *Bride of Lammermoor*, where "I bide my

[* In Hone's *Table Book*, where are several of Dr. Dixon's juvenile efforts, prose and verse.—ED.]

time" is given as the motto of the ancient house of Ravenswood. The circumstances, too, which originated its selection are also chronicled.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

"THE BITTER END" (4th S. vi. 340, 427).—This seems not very wide of the mark, Prov. v. 4—"But her end is bitter as wormwood." The Septuagint gives "τοτερον μάντοι πικρότερον χολῆς ἐβόησεν." The phrase may be "silly and unmeaning," but it has the authority of similar usage. To wit, "bitter words," "bitter cold," "a bitter quarrel," "a bitter child," and, better than all, "bitter-sweet," the name of a well-known apple in these parts.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

I suspect this expression has a Biblical origin. It bears a resemblance to the speech of Abner to Joab (after the fight, in which Abner's men were worsted, though Asahel, Joab's brother, was killed by Abner in the pursuit): "Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long will it be then ere thou bid the people return from following their brethren?" (2 Sam. ii. 26.) If this phrase dates from the civil war in America, as LORD LYTTELTON seems to think, it appears not unlikely that the coiner of it had in his mind the passage I have quoted, since that was spoken during the civil war which prevailed in Israel after the death of Saul between the partisans of his only surviving son Ishbosheth and the friends of David.

H. B. FORSTER.

Hastings.

IRISH MANUSCRIPTS (4th S. vi. 387).—Sir John Gage Saunders Seabright, Bart., in a letter now before me states that Lhwyd's Irish manuscripts are not at present at Beechwood, Hemel Hempstead; but he believes they were sold to Trinity College, Dublin, and perished in a disastrous fire some years ago.

J. YEOWELL.

Barnsbury.

PIECE-TIME (4th S. vi. 240).—In and about Coldstream, Berwickshire, "piece-time" is the acknowledged term for a "wee snap" at eleven o'clock in the forenoon. "Nockit" is synonymous with piece-time: one term is as much used as the other. On the English side of the border, near to Berwick, the word "fours" implies another "wee bit" about four o'clock in the afternoon.

J. PERRY.

Waltham Abbey.

CLAN MACALPINE (4th S. vi. 386).—MacAlpine must be one of the oldest surnames in Scotland if the Rev. Dr. Thomas McLaughlan is correct in what he states in his work *The Early Scottish Church*, &c., published in 1865. It is therein mentioned (p. 92) that Saint Patrick, the celebrated missionary to the Irish, was "the son of

Calphurnius, or Patrick MacAlpine as he is usually styled in the Scottish Highlands;" and again (p. 95) we are told that "Patrick MacAlpine (and the very name savours of Ben Nevis) or the son of Calphurnius, as Latinised by himself, was the son of a deacon who was himself the son of a presbyter named Potitus." Now here we have a MacAlpine in existence above three hundred years before the supposed progenitor of the Siol Alpine, including the clan Gregor, was said to be born. It will be a very difficult matter to connect the Saint Patrick MacAlpines with the clan Gregor. However, it would not be astonishing in these days if some longheaded and imaginative genealogist would prove to his own satisfaction that Saint Patrick was a MacGregor and wore the Rob Roy tartan. Your correspondent says that his great-grandfather was born at Balmahaugh, the modern Balmaha. I take the liberty of saying that the old readings of the name of that locality were Balzellochmahaw and Ballochmahaw, meaning the "pass of, or near to, the sheet of water," viz., Lochlmond. Is *haugh* a Gaelic or Lowland word?

INCHCAILLREACH.

"LE GRAND CYRUS" (KEY TO) (4th S. vi. 387). Under this heading S. W. T. speaks of Mademoiselle de Scudéry in her romance *Artamène, ou le Grand Cyrus*. And I too had always understood that that work was written by her. But, in the translation of it published by Humphrey Moseley in 1653, the original is said to be "written by that famous wit of France, Monsieur de Scudéry, Governour of Nostre Dame;" and Moseley, in his address to the reader, observes that "nothing falls from Monsieur de Scudéry's hand but is receiv'd there [i.e. in France] as an unquestionable piece." Am I mistaken in supposing that this Governor of Nôtre Dame was George de Scudéry, who lived from 1601 to 1687, and that he was brother to Mademoiselle Magdalen de Scudéry, the generally reputed authoress of the *Grand Cyrus*? And which of the two was the real author of the *Grand Cyrus*?

A. J. M.

ARTHUR PLANTAGENET, VISCOUNT LISLE, ATTAINED 1540 (4th S. vi. 273, 351, 445).—If Henry VIII. and Jane Seymour were married at York Place on May 30, 1536, these nuptials can have been only a repetition of the ceremony which had taken place at Wolf Hall ten days before. That we are not to understand it as the only ceremony is plain from another letter in the *Lisle Papers* (vol. xiv. art. 24) from Antony Waite to Lady Lisle, in which he says:—

"Dr. Sampson (the new Bishop of Chichester) . . . with thabbot of St. Benests, now Bishop of Norwich, was on Trinity Sunday last consecrat, and as yesterday did in his pontificals execut the masse before the king and queen at Westminster, which came thither from Newe Hal on horsebak, highly accompanied with ij arch-bishops, bishops, dukes, marquizes, lords, barons, abbots,

and justices, with a great part of the noblenes of his realm ; and with no less solempnite went a procession after the blessed Sacrament, to the great comfort and rejoyssance of a great multytud of his subjects which at that time were there gathered to see his grace and the queen, which is a very amiable ladye, and of whom we all have great hope." This letter is dated "London, morrow of Corpus Christi." HERMENTRUDE.

"WING AND IVINGHOE" (4th S. vi. 277, 331, 428.)—Sir Walter Scott in his preface to *Ivanhoe* (p. 9 of the Centenary edition) states that the name of that novel was suggested to him by an "old rhyme," which is there given as—

"Tring, Wing, and Ivanhoe,
For striking of a blow,
Hamplen did forego,
And glad he could escape so."

It will be observed that this version varies again slightly from those furnished by your correspondents. Sir Walter moreover gives the third name as "Ivanhoe," and further says that they were the titles of "manors forfeited by the ancestor of the celebrated Hampden for striking the Black Prince a blow with his racket when they quarrelled at tennis," thus agreeing with MR. PICKFORD's account (p. 331). Perhaps some one can explain the reason of the dissimilarity between "Ivinghoe" and "Ivanhoe" (for I can find no clue in Chauncy's *History of Hertfordshire*), and which of the two is the correct one, as it is a pity, *des fautes d'écrit*, to change, if unauthorised, so familiar a household word as the latter has now become.

J. S. UDAL.

Park Street, Grosvenor Square, W.

SCHOOLBOY WORDS (4th S. vi. 415.)—Of the words "Bags," or "Bags I," I can give no account, having never heard them used. But in my school, in "auld lang syne," we used to say "Pike I," or "Prior Pike," when we would lay claim to anything, or assert priority of claim. In 3rd S. vii. 229 appeared an article of mine on another word used in a similar sense, which was "Bar," but it is also there observed that this word was likewise used to claim exemption from any disagreeable job, as "Bar not to fetch coals," or "Bar not," used simply to negative any proposal. Thus a boy would say, "He wanted me to do so-and-so, but I barred not."

The expression "Fain it" was also in common use in the same school in Staffordshire, but not exactly in the sense alluded to by MR. BRITTON. It was not used so much for demanding a truce as for deprecating consequences. Thus, a boy who had "killed" another at marbles, that is hit his marble, would call out "Fain it," meaning "You mustn't shoot at me in return;" or if a boy was going to shoot, and some inequality of surface was in his way, which he would have cleared away, his antagonist would prevent him by calling out "Fain clears."

However desirable it may be to ascertain the origin of these and similar expressions, I fear all attempts would be useless; they are boys' slang, and slang is usually arbitrary and conventional. Some boy starts a word without any proper meaning; it is taken up for the fun and novelty of it, and so gets into common use without any care about its origin. F. C. H.

In schoolboys' language to "bag" a thing is to appropriate it, whether honestly or otherwise—so the sportsman and the poacher "bag" the game. The schoolboy "bags" a locker at the beginning of the half, or another fellow's cap when he has lost his own. "Bags I," means *I bag* or secure for myself, and it is a gross breach of etiquette for any one to take a thing that has been thus verbally "bagged." I cannot explain "fain" unless it be from the French *fainant*, idle. A boy who is out of breath in a game calls out "Fain it," to ask for an armistice. If a prefect wants anything fetched for him and does not say by whom, those who wish to get off going say "Fain I." I have a list of about a hundred similar words and phrases that were in use at my old school, many of which were, I believe, peculiar to it, just as other public schools have their own peculiar words as well as a slang vocabulary common to all English boys, except perhaps in some highly polite academies for young gentlemen, where the vulgarisms current in our great public schools would not be tolerated. A HURST JOHNIAN.

"Bags" or "Bags I" expresses a resolve on the part of the speaker to bag or pocket (American, trowser) anything.

"Fains" or "Fain it" is, I defend or forbid such or such an action being begun or continued.

Cf. the remark of poor Jo, the outcast sojourner in Tom-all-Alone's (was ever portrait of street Arab so vividly drawn?) addressed to Lady Dedlock, "*Ten larks: stow hooking it.*"

A. MIDDLETON.

Kingsbridge, S. Devon.

ROBERT FITZHARNEYS OR HARVEYS (4th S. vi. 414.)—The following is taken from *Family of Hervey*, by Lord Arthur Hervey:—

"Another person of the name of Hervey is said to have been Duke of Orleans in the eleventh century, and his son Robert, called Fitz-Hervey, is said to have accompanied William the Conqueror to England. He is set down in the pedigrees as the lineal ancestor of the Herveys of Thurlough and Ickworth. But this personage is fairly open to the suspicion of being a myth. The whole history of the early Dukes or Counts of Orleans is exceedingly obscure; one or two very meagre allusions to the fact of there having been any such before Philip of Valois, Duke of Orleans, A.D. 1345, is all that German, French, or English genealogists afford."

After making it appear probable that it should be Herneis and not Herveis, the author goes on to say that in a volume called *Histoire et Chronique*

de Normandie, published at Rouen in 1581, mention is made of a certain Duke Aubert, who governed Normandy, then called Neustria, in the time of King Pepin, father of Charlemagne. This Aubert married, first, Inda, sister of the Duke of Burgundy (by whom he had the famous Robert le Diable); secondly, one of the races of Dolin de Mayence, by whom he had a son Richard, who succeeded him as Duke of Neustria, A.D. 770, and a daughter who married Sampson, Duke of Orleans, one of Charlemagne's great princes. The issue of this marriage was Ernes, who on the death of his uncle Richard, A.D. 815, obtained the duchy of Neustria in right of his mother. This Ernes laid claim to the kingdom of France, as being descended through his mother from the sister of Chilperic, the last Merovingian king. Taking advantage of the French king Louis's absence in Germany, he came to Rheims, accompanied by a number of French nobles, to be crowned King of France, but was surprised and put to death. At his death the duchy of Neustria returned to the crown of France, with which it continued united till Charles the Simple ceded it to Rollo as the duchy of Normandy. It is natural to conclude, though the history does not mention it, that the same was the case with the duchy of Orleans, which Ernes had in all probability inherited from his father Sampson. From this story of Ernes given in the old history of Normandy (whether true or not it does not signify) Lord A. Hervey conjectures that some reader versed in the histories and romances of the time of Charlemagne, seeing the name of Ernes in the list of those who came over with William the Conqueror, wrote after it "Duc d'Orleans," and thus laid the foundation for this curious error. S. H. A. H.

Lambeth.

Miscellaneous.

NOTES ON BOOKS, ETC.

Household Stories from the Land of Hofer: or, Popular Myths of the Tirol, including the Rose Garden of King Laryn, by the Author of "Patrias; or Spanish Stories;" with Illustrations by T. Green. (Griffith & Farran.)

The interest awakened in the subject of popular national fictions by the appearance of the "Kinder- und Haus-Märchen" of the Brothers Grimm has not yet subsided. Simple and fragmentary as are many of these household stories, there is a spirit of poetry in them which has charms both for youthful readers and grey-haired scholars. Some twelve months since we had to thank the author of the book before us for a very interesting collection of Spanish Legends. The materials for the volume whose title we have just transcribed have been gathered in a scarcely less romantic region—the land of Hofer; and like all such collections, when formed with judgment, the present abounds in most amusing reading for the young, and materials for curious speculation on the part of students of Popular Mythology. But the book has obviously

been prepared rather for the use of our juvenile friends, and they will find in it much to interest and much to delight them.

History of England from the Fall of Wolsey to the Defeat of the Spanish Armada. By James Anthony Froude, M.A., late Fellow of Exeter College, Oxford. Vols. XI. and XII. (Longman.)

These two new volumes, which complete the new edition of Mr. Froude's admirable work, equal, if they do not exceed, in interest any of their predecessors. The exploits of Drake, the busy intrigues of Elizabeth's persevering enemies the Jesuits, and the dreadful scene enacted at Fotheringham, which brought to a close the chequered life of the unhappy Mary, are among the themes which exercise Mr. Froude's powers of description. With the defeat of the Armada the history properly concludes; but some few pages are devoted to the closing scenes of Elizabeth's reign, when the great queen was left by herself standing on the pinnacle of earthly glory, yet in all the loneliness of greatness, and unlikely to enjoy the honours which Burghley's policy had won for her. The interesting summary of Elizabeth's reign and character, which concludes the work, conveys to our mind the impression that Mr. Froude feels he has not dealt too leniently with the Virgin Queen. "Princes," says Mr. Froude, "who are credited on the wrong side with the evils which happen in their reigns have a right in equity to the honour of the good. The greatest achievement in English history, the 'breaking the bonds of Rome' and the establishment of spiritual independence, was completed without bloodshed under Elizabeth, and Elizabeth may have the glory of the work." So be it. By every Englishman who values the blessings of civil and religious liberty, the name of Elizabeth will ever be held in honour.

Curiosities of the Olden Times. By S. Baring Gould, M.A. (Hayes.)

Mr. Gould is quite right in his remark, that "an antiquary lights on many a curiosity while overhauling the dusty tomes of ancient writers," and those who may hesitate to admit the accuracy of Mr. Gould's statement will speedily be satisfied when they read the fifteen curious little papers on all sorts of out-of-the-way subjects, from "Ghosts in Court" to "Sortes Sacre," which Mr. Gould has encountered in the course of his varied studies, and duly made a note of. The fact that several of the "Curiosities of Olden Times" have already appeared in *Once a Week* is sufficient evidence of their interest.

The Riches of Chaucer, in which his Impurities have been expunged; his Spelling modernised; his Rhythm accentuated, and his Obsolete Terms explained; also have been added a few Explanatory Notes and a New Memoir of the Poet. By Charles Cowden Clarke. Second Edition, carefully revised. (Lockwood.)

Tales from Chaucer in prose. Designed chiefly for the Use of Young Persons. By Charles Cowden Clarke. Second edition, carefully revised. (Lockwood.)

The promoters of the Chaucer Society, recently established for the publication of the earliest and best texts of the poet's works, could scarcely have anticipated that one of the very first results of their labour would be to awaken a demand for a new edition of the two books by which Mr. Cowden Clarke long since endeavoured to call the attention of general readers to the merits of Chaucer; and to give them a taste for the writings of our earliest and one of our thoroughly English poets. To students of our early language and literature Mr. Clarke's labour

was but as a work of supererogation. But there can be little doubt that innumerable readers who would have turned away alarmed at the antique orthography of the genuine texts, have been tempted by the facility with which they have mastered "The Canterbury Tales" and other poems in Mr. Clarke's modernised form, to study Chaucer, and appreciating the pathos, imagery, and humour which abound in his writings have been eventually induced to study them in their original form, and had their reward for so doing. This was assuredly the first and chief object which the editor had in view; and as what has been will be, we doubt not this new edition will induce many to become readers of Chaucer who might otherwise never have turned over a single page of his writings, and thus add to the daily increasing number of the admirers of the Father of English Poetry. So much for the *Riches of Chaucer*. Of the *Tales from Chaucer*, we content ourselves with saying the book is a meet companion for the model on which it has been formed—*Lamb's Tales from Shakespeare*—but that is saying much.

Poems. By Thomas Hood. Illustrated by Birket Foster. (Moxon & Co.).

The name of Thomas Hood is so closely associated in the mind of the public with that quaint and peculiar humour for which he was distinguished, that the injustice is frequently committed of forgetting the higher qualities which he exhibited, and overlooking the depth and richness of his powers as a poet of a very high order. This handsome volume, which contains a selection from his minor poems of a very miscellaneous character, exquisitely illustrated by Mr. Birket Foster, is well calculated to recall to the reader the claims of Hood to a place in the foremost rank of England's Minor Poets. These illustrations are two-and-twenty in number; they are beautifully engraved, and the book is altogether got up in a style and with a good taste which cannot fail to win it favour in the sight of all lovers of handsome books. We regret that it reached us at too late a moment for us to do justice to the various points of excellence exhibited by Mr. Foster in his beautiful and appropriate illustrations.

Handbook of Essex, Suffolk, Norfolk, and Cambridgeshire. With Maps and Plans. (Murray.)

Hurrah for Mr. Murray! His great and good work of supplying compact, intelligent, and trustworthy Handbooks for travellers through every quarter of the British Isles is fast drawing to a satisfactory conclusion. We have here, in a volume of between five and six hundred pages, a Guide for the four Eastern Counties, Essex, Suffolk, Norfolk, and Cambridgeshire, based upon personal knowledge of those Counties, arranged on the same plan as the Handbooks for the other parts of England, which have proved so satisfactory. The volume is accompanied by a well-engraved map, and bound in that new style to which we gave such hearty commendation in our recent notice of *The Handbook of Derby, Nottingham, Leicester, and Stafford*.

LONGEVITY.—It is with great satisfaction that we see how the wholesome scepticism on this subject, first started by the late Mr. Dilke and Sir George Lewis, and since so frequently insisted upon in these columns, is finding strong support among our contemporaries. The case of Mary Hicks, recently buried at Isleworth, at the supposed age of 104, which has been going the round of the papers, has called forth from the *Daily Telegraph* some very proper inquiries as to the evidence of identity between the Mary Hicks, baptised at Broely on the 11th August, 1766, and the Mary Hicks who died at Isleworth, on the 24th November, 1870. We shall be very glad to see this case properly investigated, and the real facts

ascertained. In like manner we should be glad to know what evidence there is in support of another recent case, almost more remarkable, that of Mr. J. F. Smith, who is said to have died at Ashstead Common, Surrey, on Sunday, the 6th of November last, at the age of 105, leaving a widow aged 100. We hope the *Daily Telegraph* will, in the cause of truth, ventilate this case also.

YORKSHIRE ALMANACS.—We are indebted to the kindness of a friend for five very interesting specimens of local almanacs. It is hard to say whether "Tommy's Annual for 1871, nah written an' published be Hiz-zen" (Hirst, Leeds)—or, "The West Dewsberre Back at Moon Olmenac, an T'west Ridin' Historical Calendar for t'Year 1871" (Fearnside, Batley)—or, "T'Bairnals Foaks' Annual for 1871, all be Tom Treddlehoyle, Esq., S.W." (Mann, Leeds)—or, "The Nidderdill Olminac, or Ivvery Boddy's Kalinder for 1871, all t'lots dun up by Nattie Nydds" (Thorpe, Pateley Bridge)—or, "The Original Illuminated Clock Almanack, 1871, in the Yorkshire Dialect"—be the most quaint and original. Many of them contain some capital songs and stories in the local dialects—hitting off the follies of the people with a good deal of homely satire and quiet humour; and are all distinguished by a thorough good honest old English feeling, very pleasant to meet with.

THE AUTOBIOGRAPHY OF LORD BROUGHAM will, it is said, be published by Messrs. Blackwood, in the course of the ensuing spring.

We understand that Mr. R. W. Dixon is preparing for publication early in the ensuing year, some of Dr. J. H. Dixon's and his own songs, with his own accompanying music for the piano-forte.

CIVIC CEREMONY.—On Tuesday afternoon a quaint civic ceremony in connexion with the Corporation of London was performed in the Guildhall, and it is only noticeable on account of the probability that it will be the last of its kind. It was the meeting of what is called a Court of Hustings, which was held on the dais at the eastern end of the Guildhall, in the presence of the Lord Mayor and the Sheriffs, who were attended by the sword and mace bearers. There the Common Crier (Mr. Boddome) made the opening proclamation in these terms: "Oyez, oyez, oyez! All manner of persons who have been five times called by virtue of any exigent directed to the Sheriffs of London, and have not surrendered their bodies to the said Sheriffs, this Court doth adjudge the men to be outlawed, and the women to be waived." After this the business of the Court was transacted, consisting on this occasion merely in the registration by Mr. Tee, one of the attorneys of the Mayor's Court, of a deed in connexion with the Hale Scholarship at the City of London School. This being done, the Court was formally closed with another quaint proclamation, ordering all manner of persons who had anything to do at the Hustings of Pleas of land to "keep their day" there again at the next Court. With this, the ceremony, which lasted about five minutes, ended. The Court of Hustings is the oldest Court in existence in England. Mr. Corrie, the Remembrancer, has recently given notice of his intention to apply to Parliament for a Bill to abolish it, and to confer its powers and jurisdiction on the Mayor's Court. After the ceremony the Lord Mayor presided at a meeting of the Court of Aldermen, but the business was only of a routine character.

THE WESTMINSTER PLAY, it has been announced, is to be suspended for this year. Similar breaks in the annual celebration of the Latin Comedy in the dormitory of St. Peter's College are not unusual. No play, for instance, takes place at the Christmas following the death of the

reigning Sovereign. As far back as the days of Queen Elizabeth "the Latin Play enacted by the scholars of Westminster" was a regular institution—the remnant, unquestionably, as was the Eton Montem, of the dramatic performances with which in the mediæval times the religious feasts and festivals of the Church were observed, and which were conceived in the same spirit as the miracle plays themselves. The Westminster exhibition, however, had also from the first had a distinctly educational purpose. The famous Dean Nowell, when second head-master of Westminster, was, according to Strype, the first to introduce into the school "the reading of Terence for the better learning of the pure Roman style." The letters of the Westminsters from the time of Atterbury team with allusions to the play. On one or two occasions some English drama has been acted in addition to the production of the Latin playwright; for instance, in 1695, Dryden's "Cleomenes" was performed. As regards the costume of the actors, it was only in 1839 that the attempt was made to reproduce the dresses of the Roman Forum, and the attempt is due to the attention drawn to the question of correctness in this respect by Dr. Williamson, the head-master, in a pamphlet entitled "Eunuchus Palliatus." The earliest regular scenery was arranged by Garrick, who was himself a frequent spectator of the Westminster Play, and was presented to the school by Archbishop Markham. The new scenery with which the Westminster playgoers of the last few years are familiar was by Mr. C. R. Cockerell, himself a former Westminster boy. It ought to be added that a collection of the Prologues and Epilogues, edited by the present head-master, with the assistance of two well-known old Westminsters, was published a few years since.

CENTENARY OF SIR WALTER SCOTT.—A meeting has been lately held in Edinburgh with a view of making arrangements for celebrating next year, in August, the hundredth anniversary of Sir Walter Scott's birthday. After some discussion as to whether the celebration should take place in Edinburgh or Melrose, which terminated in favour of Scotland's capital, it was resolved to commemorate the occasion by the foundation in the Scotch Universities of bursaries or scholarships bearing the name of Scott.

JERUSALEM.—An account of their discoveries at Jerusalem, largely illustrated, by Captain Warren and Captain Wilson, has just appeared, with an introduction from the pen of Dean Stanley.

CICERO.—A work, consisting of 145 letters, selected for their historical importance, or the light which they throw upon Cicero's character, has just been brought out at the Oxford University Press, by Mr. A. Watson, Fellow of Brasenose.

W. Adams, M.A., late fellow of Merton, has just completed new editions of sacred allegories: "The Shadow of the Cross," illustrated by Birket Foster and G. E. Hicks; "The Distant Hills," illustrated by Samuel Palmer; "The Old Man's Home," illustrated by J. C. Horsley, A.R.A., and Birket Foster; and "The King's Messengers," illustrated by W. Cope, R.A.

MESSRS. GROOMBRIDGE announce a New Monthly Series of Stories under the management of the Conductors of "The Magnet Stories," to be called "The Rainbow Stories." Also a new Quarterly, devoted to the land-owning and farming interest.

BOOKS AND PERIODICALS RECEIVED:—

We are obliged, in consequence of the demands upon our space, to content ourselves with acknowledging the receipt of *The Herald and Genealogist*, edited by J. G.

Nichols, F.S.A., Part XXXV., which is the more welcome as we hope now that this very important periodical will henceforth continue uninterruptedly its course of usefulness; the November and December Numbers of the new *Pictorial Journal Arts*; a new number of *The Bookworm*, full of curious bibliography; *Partridge & Cooper's Handy Book* for 1871, a cheap and useful diary; and *Everybody's Year Book, Useful and Popular Annual*, 1871 (a capital sixpenny worth), published by Wyman & Sons.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Prices, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.

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GENTLEMAN'S MAGAZINE. B1860.

Wanted by Mr. Thomas Best, Bookeller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

We have been compelled to postpone until next week many articles of great interest, and, for want of room, to omit several Notes on Books, and Replies to Correspondents.

MR. TOMLINSON begs to thank an anonymous Correspondent for his information respecting Incised Stone at Coswold.

D. C. E. It is a Jetton or Nuremberg token—very common.

W. F. Will find the history of "God Save the King" fully discussed in our Second Series, and its origin settled by MR. CHAPPELL.

W. A. (Aberdeen.) The cases of Peter Gordon and Isabel Walker are well known, but quite unreported by evidence.

THE LATE ARCHDEACON HALL. In our notice of the death of the late Archdeacon of London, we erroneously described the second book edited by him for the Camden Society as connected with Warwick. Its proper title is—Register of the Priory of St. Mary Worcester.

F. M. S. Eleven articles on Paper Water-marks have already appeared in "N. & Q." Consult especially the one in 3rd S. ii. 169.

J. A. G. (Carlsbrooke.) The earliest notice of Coffee appeared in "N. & Q." 1st S. i. 134.

GEORGE LLOYD. The author's name appears on the title-page of the second edition of *Vox Veritatis*, or the Voice of Truth, 1840, namely—by J. E. Cullen, formerly intended for a Romish Priest.

MATTHEW DENTON. Some account of Miss Sarah Biffin will be found in the Gentleman's Magazine for Dec. 1859, p. 406.

J. H. D. Hux: Evergreen oak, see p. 354; and *Alliaria fumaria*, p. 481.

J. W. T. Under our Notice to Correspondents, p. 420, will be found a paragraph assigning the hymn "Jesu, Lover of my Soul" to C. W. Caley. A communication is now, however, before us which insists that it was Toplady's production.

ERRATUM.—4th S. vi. p. 449, col. i. l. 20 from bottom, for "Northam" read "Braunton."

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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Notes.

THE CARMELITES IN SCOTLAND.

No. II.

Since discovering evidence of the existence of a convent of Carmelites in the royal burgh of Inverberrie, as previously communicated to "N. & Q.," a further search has led to the discovery of what was desiderated by Spottiswood in his account of this Scottish religious house—proof that there did exist a convent of Carmelites at Luffness in East Lothian—a fact which, at the time he wrote, he had not been able to verify.

In the year 1520 a feu charter was granted by "Frater Willelmus Smytht," prior of the Carmelites of Banff, with the concurrence of the venerable John Malcomson, provincial of the Carmelite Order in Scotland, and approved of by four priors of the order, in favour of Patrick Duncanson, burgess of Banff, and Margaret Hay his spouse, of a new edifice, with garden and pertinents lying within the burgh of Banff, betwixt the lands of the said Patrick on the south and north, descending to the lake (*ad lacum*) on the east, and the common high road on the west; to be held for payment of the sum of six shillings and eight pence at Whitsunday and Martinmas, by equal portions.

To this deed, which is blank in the month, the

conventual seal of the Carmelites of Banff is appended. It is thus signed:—

"Ad has literas Alexander, Prior de Luffness."
Frater Donaldus Randall, Prior de Irwyn.
Frater Johannes Lyndsay, Prior de Berwy.
Ad has literas Andreas, Prior de Lyntgow.†

The Carmelites in Banff had apparently considerable landed property in and beside the town, which was feued out to the inhabitants, many of whom were persons of rank and station. It is not unworthy of notice that almost all the edifices in the town at that period had gardens and orchards—a fact militating against the general supposition that horticulture was very little known in the North during the fifteenth and sixteenth centuries.

In the year 1559 the rule of the Carmelites ceased to be popular in Banff, for John Fulford, prior of the order, with consent of friar John Christison, provincial of the Carmelites in Scotland at that date, found it necessary to grant a tack to George Ogilvy of Castleton, son and apparent heir of Sir Walter Ogilvy of Dunlugus, and to his heirs male, "allenarie," but "to na substitut nor subtenand, all and hail our place besyde Banff, with zaird (garden), orchard, and other townis contenit within the stain wallis," to endure for eleven years, at the rent of "sax pundis usual money of the realm," at Whitsunday and Martinmas, by equal portions, to be paid "to the prior or his successors in quhat stait yat ewer yai be for ye tyme be reassoun of this present contraversione."

Now this "contraversione," whatever it was, had been followed by most serious results, which are mentioned in the inductive portion of the "tak," namely, the "raising of fire in our said place and kyrk under sylens of nicht," by persons of name unknown. This occurred on the evening of the 20th of July, 1559. Next morning it was discovered that there had been "manifest spuilzie of the insycht of the kirk and place." Information was privately given that "syndrie and divers" of our "wodin places" in the Southland had been put to "wraik" in the same manner.

The family of Ogilvy, subsequently ennobled, who had great influence in the burgh of Banff, had their residence there; and the prior prudently resolved to lose no time in transferring the convent and its possessions to the heir apparent of the knight of Dunlugus, the direct ancestor of the Lords Banffs. Accordingly, upon August 15, 1559, with consent of friar John Davidson, he sealed and signed the "tak" of which we have spoken. It was subsequently ratified by the provincial of the order upon March 4, 1559, the year then ending upon the 25th of that month. It did not com-

* So spelt. It is now known as Luffness.

† Linlithgow.

mence in January as it does presently, until the year 1600.* The absence of the provincial at the time, and his presence elsewhere in Scotland, may account for the delay in his giving his consent, which, however, is taken for granted in the body of the deed, which has also the attestation of verity by George Scot and George Duncan, notaries public, that the transfer was now perfectly correct.

The Reformation in Scotland naturally extinguished the Carmelites as well as other monastic orders, and it is most likely the "tak" by the frightened prior would subsist much longer than eleven years.

J. M.

J. M. should extend his researches to Aberdeen, where I remember there was a street called Carmelite Street.

J. MACRAY.

Oxford.

NOTES IN BOOKS.

Edward Bowyer.—In my copy of *Feltham's Resolves*, ed. 1620, the following lines are found, written on the inside of the parchment cover, in a clear bold hand of that day:—

"Stay, Curteous Reader, heare my strict comānd,
Thus to salute you by a Stranger's hand.

"Whiles you peruse wth curious diligence
Such inexhausted pregnancie of witt,
Cloth'd in transcendent termes of eloquence,
Take heed you bee not taken more wth itt
Than th' inward sence; lest you resemble fitt
A man enamor'd more on th' outward pride
Then all th' intrinsic beauties of his Bride.

"But where you find lively delineate
Both vice & vertue, wth dismasked faces,
Learne th' one t' abandone & abominate,
And th' other t' entertaine wth sweet embraces.
Adorning so wth all Cœlestiall graces
Your mind; itt may an happy Kingdome bee,
Where vertue Keepees a Constant Soveraintie.

"At fides et ingent
Benigna vena est.

"EDWARD BOWYER."

Who was Edward Bowyer? and was he the author of these lines? The Latin couplet with which they conclude is, I need hardly say, taken from Horace (*Od. lib. II. xviii.*)

A. J. M.

Laud: Myles Cooper.—I have a copy of the *Plautus* of John Philip Pareus, published at Frankfurt in 1610. On the title-page is written, in the stiff upright handwriting of the archbishop, the name "William Laud": under which name a later seventeenth-century pen has added "Archesp olim Cant." Lower down on the same

page, and in a different hand, is the signature "Robert Woodford, 1691." Pasted inside the cover is a bookplate of the eighteenth century, with the following blazon: Gules, on a chevron argent, between three lions passant gardant of the second, three lozenges of the first; crest, a hand erased, grasping what seems to be a dart. Beneath the shield are these words: "Myles Cooper, LL.D. Coll. Regis Nov. Ebor. in America Præses, et Coll. Reginae de Oxon. Socius." Finally, the last possessor of the book was an Irish clergyman, a scholar of Trin. Coll. Dub. some fifty years ago.

Here then is a book, the works of a Roman author, which is published in Germany two hundred and sixty years ago; which passes from Germany to England in the reign of Charles I., or earlier; which belongs to Archbishop Laud, and bears his autograph; which remains here, not without vicissitudes, through the Civil Wars and the time of our "Protestant Deliverer"; which then goes to America, in "the old colony days"; which comes back, perhaps at the Revolution, across the Atlantic, to Ireland, and afterwards to Yorkshire; and which is still as sound and clean and perfect as ever.

The history of an ancient and worthy book must always be interesting, if one could know it; so many journeys it has had; so many minds, in other ages and countries, have studied it and are gone. He who happens to own it now will hold himself to be merely a trustee for posterity; and will think, perhaps, that the lucid points of its career may deserve to be kept bright in "N. & Q."

I end with a query. Who was Dr. Myles Cooper, and what is known of the history and fate of the King's College at New York?

A. J. M.

[The Rev. Miles Cooper, LL.D., was a Fellow of Queen's College, Oxford, Rector of Sulhamstead, co. Berks, and of Cowley, co. Gloucester. In 1762 Archbishop Secker appointed him president of King's College at New York. On his taking possession of the college, he was arraigned (according to the custom in America) before tribunals of deacons, saints, and gospel ministers, to discover whether he was a man of grace or a man of sin. In the course of fifteen years the following verdict was entered against him: that Dr. Miles Cooper is guilty of five capital crimes, namely, integrity, universal benevolence, a faithful adherence to the Church of England, a friendship for polite literature, a dislike of licentious liberty and the American vine planted in the howling wilderness by the regicides in the seventeenth century. In the year 1775 the gospel ministers of New York held a conference, and sent messengers to Connecticut to invite the holy mobs to come and help them drive away the Tory enemy of the vine. Dr. Cooper, Governor Tryan, and other loyalists, saved their lives by taking shelter on board of his Majesty's ships of war; while the deacons and the pious brotherhood spoiled their goods, drank up their wines, and plundered Dr. Cooper's library, valued at 600*l*. They also swept away the library of King's College, which had been presented to it by Lord Bute, the bishops, the universities of England, and many lords and gentlemen, on

* In Scotland the Old Style was abolished in 1600. After that date the year commenced on January 1 instead of March 26.

account of the amiable character and literary fame of Dr. Cooper. On his return to England, he was appointed preacher at the Royal Episcopal Chapel in Edinburgh. He died on May 20, 1785, and was buried in the cemetery of the old church of Restalrig.—*Ed.*]

PHONETIC NOTATION.

An easy and correct vowel system seems to be greatly wanted. At present *A* represents occasionally three of the simple vowel sounds. *E* represents three, *I* one, *O* two, and *U* one. There are seven chief vowel sounds, and only five vowel letters to represent them.

The Latin nations appear never to have accepted the more complete Greek system. The Greek alphabet contains seven vowel letters. The Romans had only five, as we have.

The series of vowel sounds seem to begin naturally with the original sound of *I* (or *iota* in the Greek alphabet), pronounced as we name *E*, the second vowel letter of our alphabet. The original fone or sound of *E*, or *epailou*, was probably the same sound as that of the letter *A*, as now pronounced in reciting our English alphabet. The original sound which *A* represented was a broader one, either like *A* in *can* or in *call*, or *O* in *doll*. The change probably occurred from speakers continually refining on each sound; but *I*, being originally a thin sound like its figure, could not be treated so, and, perhaps for the sake of avoiding confusion, was broadened into a diphthong *AI*. *O* and *U* have perhaps nearly preserved their original sounds.

The Greeks had in *η* or *η* a vowel sound, omitted curiously in Mr. Walker's scale, and the same as *E* in *fell* or *then*. We have made, after the Latin fashion, an ill-treated consonant of the character *H*.

The Greek *ω*, or *omega*, was probably pronounced as *AW* or *A* in *call*.

In trying to establish a correct vowel alphabet for scientific use in phonetics, we ought perhaps to make as little change as possible in the present letters employed. The great point is to have a distinct sound for every letter, and a distinct letter for every sound. For this purpose we must find two new vowel letters. I have tried to do so by making *A* and *E* do duty with a distinct mark in only two uses. But perhaps a greater change and a new vowel letter would be better.

This is nearly perhaps the most natural order of the series, which is a scientific arrangement recoverable, like the standard of length, at any period:—

1. *I* representing the *I* in *pique* or the *EE* in *feel*.
2. *E* " the *E* in *there* or the *A* in *made*.
3. *E*² " the *E* in *fell* or *when*.

4. *A* " the *A* in *can* or *man*.
5. *A*² " the *A* in *call* or the *O* in *doll*.
6. *O* " the *O* in *hope* or the common sound or name of that letter.
7. *U* " the *U* in *sure*, and properly pronounced as *OO* in *poor*.

We may notice that only one of the letters (*O*) retains possibly in its alphabetic name the sound which it originally represented. *U* has the proper vowel sound, but with the prefix *Y* annexed to it.

The short or unvocalised sounds are probably only two, and are represented by *i* and *u* in small type.

i representing the *i* in *ill* or *pin*.

u " the *u* in *hull* or *pum*.

The diphthongs may be represented by the termination *i* or *u* following the capital vowel letters as the sounds are made, as *Ei*, *E²u*, *E²i*, *E²u*, &c.

E. CUNINGHAME.

P.S. Perhaps some form of the Greek *η* and *ω* would be preferable instead of *E²* and *A²*.

SWINFEN: GRUNDY: "SPEED THE PLOUGH."

Some few years since the newspapers were full of a great battle-at-law, in which the name of Swinfen was perpetually before the public in regard to the succession (if we mistake not) of a large estate somewhere in England. Was the name of Swinfen originally Grundy?

In the 11th Geo. III. (March 8, 1771), amongst other private acts there was one "to enable Thomas Grundy and his issue male to take and use the surname of Swinfen." Could this statute have suggested to Morton the name of Grundy so felicitously introduced by him in his once celebrated comedy of *Speed the Plough*—a play now almost forgotten from the insane rage for sensational extravaganzas and meretricious French translations.

In Morton's interesting drama, one of the leading personages is a farmer's wife of the name of Ashfield, who is continually trumping her husband and daughter when they say or propose anything of which she disapproves, "But what will Mrs. Grundy say?" In consequence of this fortunate hit Mrs. Grundy became as popular then as Mrs. Harris, the patroness of Sarah Gamp, is at present.

Many years did Mrs. Grundy remain a general favourite; even now she is not forgotten, although it is believed few can tell from whence the lady came. The late Dr. Irving, the learned author of the *History of Scottish Poetry*, until the day of his death never forgot this terrible lady, and when any one asked him to do something which he did not think quite correct he would say "No, no; what would Mrs. Grundy say?"

It is "refreshing," to borrow the favourite expression of a late Scottish antiquary, to know that our ancient friend is not forgotten in the South, and that her Majesty's Solicitor-General still cultivates her acquaintance. Upon the first day of the present month the learned gentleman, in the admirable address with which he opened the Edinburgh Philosophical Institution, after censuring in no measured terms the—

"Nati consumere fruges"

of the present age of progress, favoured his audience with these lines:—

"They eat, they drink, they sleep, they spend,
They go to church on Sunday;
And many are afraid of God,
But more of Mrs. Grundy."

Excellent as these verses are, perhaps the following might have suited the meridian of young Edinburgh better:—

"They eat, they drink, they smoke, they sleep,
They lie in bed on Sunday;
At night they sneak to a shebeen
Defying Mrs. Grundy."

J. M.

THE BELLS OF ST. MICHAEL'S, COVENTRY.

It is admitted by competent judges that the peal of bells belonging to St. Michael's Church is one of the finest in the kingdom, and I believe it may also be safely asserted that the body of ringers who manipulate these bells are exceeded by none for the taste and skill with which they bring out the musical qualities of this noble peal, especially when engaged in what is technically termed "change ringing." It may interest those of your readers who have a taste for the science of campanology to give a few particulars respecting these bells, gleaned from authentic sources. It is supposed that the first regular peal of bells was put up in St. Michael's steeple in 1429. In 1674 the six bells were cast into eight, the new peal being considerably lighter than the old one. In 1774 a new peal of ten bells (the present ones) was contracted for, the eight old bells being used in the casting. The weight of this new peal was as follows:—1st bell, 6 cwt. 3 qrs. 21 lbs.; 2nd, 7 cwt. 0 qr. 8 lbs.; 3rd, 8 cwt. 1 qr. 13 lbs.; 4th, 9 cwt.; 5th, 9 cwt. 2 qrs. 21 lbs.; 6th, 11 cwt. 2 qrs. 16 lbs.; 7th, 14 cwt. 0 qr. 26 lbs.; 8th, 17 cwt. 1 qr. 23 lbs.; 9th, 23 cwt. 0 qr. 20 lbs.; 10th, 31 cwt. 1 qr. 14 lbs. Total, 6 tons 18 cwt. 2 qrs. 11 lbs. Each bell has on it a quaint inscription, as follows:—

- 1st. "Although I am both light and small,
I will be heard above you all."
- 2nd. "If you have a judicious ear,
You'll own my voice to be sweet and clear."
- 3rd. "Such wondrous power to music's given,
It elevates the soul to heaven."
- 4th. "While thus we join in cheerful sound,
May love and loyalty abound."

- 5th. "To honour both of God and king,
Our voices shall in concert sing."
- 6th. "Music is a medicine to the mind."
- 7th. "Ye ringers all, that prize your health and happiness,
Be sober, merry, wise, and you'll the same possess."
- 8th. "Ye people all that hear me ring,
Be faithful to your God and king."
- 9th. "In wedlock's bands all ye who join,
With hands your hearts unite;
So shall our tuneful tongues combine
To laud the nuptial rite."
- 10th. "I am and have been called the common bell,
To ring, when fire breaks out, to tell."

The number of changes which can be rung on ten bells is 3,628,800. J. FRANKS.
Coventry.

BONEPART.—I have been often struck by the singular names of the parochial jurors in the *Inquisitio Nonarum*, temp. Edw. III. A careful examination and comparison of them would probably tend greatly to elucidate the history of surnames in this country. Not the least curious name I have lighted upon is that which stands at the head of this note—"Will" Bonepart," being one of the parishioners mentioned in the return for Maiden-Newton in the county of Dorset. I fear I cannot claim for it any greater significance than the fact of its being a strange coincidence. It will hardly bear the weight of transferring the ancestry of Napoleon from Corsica to Dorsetshire.

C. W. BINGHAM.

HAIR GROWING AFTER DEATH.—At a recent meeting of the Bedfordshire Archaeological Sociological an interesting paper was read on the "History of the Parish of Turvey," in that county, once the property of the Lords Mordaunt, and where they lie buried, the chivalrous Charles Mordaunt, Earl of Peterborough, amongst them. By way of supplement, an old friend of mine mentioned that when the church was undergoing restoration in 1854, a large stone was raised which some three hundred years before had been placed over the remains of the Lady Johanne, wife of the second Lord Mordaunt, and daughter of Sir John Farmer of the county of Northampton. Her remains appeared within a shroud of yellow silk, which retained its colour and firmness. Her dark auburn hair had grown so much after death as to fill up the space around, and form a mould for the head. This is the testimony of a gentleman resident in the parish of Turvey, and who no doubt spoke of what he had actually seen.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

A PRIMITIVE COURT IN DELAWARE. (From the Minutes of the Provincial Council).—

"At a Council held at New Castle the 13th day of the third Mo., 1684. Present: Wm. Penn, Propor and Govr.; Chr. Taylor, Wm. Southersby, John Symcock, Tho. Lloyd, Wm. Clayton, Luke Watson, Jno. Cann, Tho.

Holmes, Wm. Wood, Jam. Harrison, Tho. Janney, ffran. Whitwell, Edmd. Cantwell, Wm. Welch, Andrew Johnson, Pl., Hance Peterson, Deft.

"There being a Difference depending between them, the Govr & Councill advised them to shake hands, and to forgive one another: and ordered that they should Enter in bonds for fifty pounds apiece, for their good abearance; wch accordingly they did. It was also ordered that the Records of Court Concerning that Business should be burnt."

BAR-POINT.

CURFEW.—At St. Mary's (parish) Church Blackburn, Lancashire, the curfew is still rung at eight on one of the ten bells.

At Whalley, six miles distant (the *locus benedictus de Whalley*, one of the most ancient seats of Christianity in England, and site of the great abbey of Whalley), the curfew is rung on one of the smaller, and the day of the month tolled on the largest of the six bells at eight o'clock.

S. B.

THE THUMB.—A writer in the *Pall Mall Gazette* of November 16 falls into a very common and natural error. He says:—

"We turn down our thumbs to signify that the side which we dislike deserves utter extermination, as the Roman populace at the amphitheatre did when they demanded the death of a gladiator."

The practice at Rome was exactly the opposite to that which the writer supposes it to have been. To depress the thumb (*pollicem premere*) was to signify approval; to elevate it (*vertere*) disapproval.

C. J. ROBINSON.

ERNLE AND PALMER FAMILIES.—I have an old Bible, the New Testament of which was published in London and "printed by Roger Daniel, Anno Dom. 1653," as I learn from its title-page, on the reverse of which are the following entries relating to the above families:—

"Catherine Ernle was borne on friday morning about two of the clocke being the 27th day of June 1673.

"Catherine Ernle married Ralph Palmer, Febr. 24 1699 it being St Matthias his day, at St Laurence Church near Guild hall. They had issue

"Elizabeth Palmer born on y^e 26 day of February an^d Domⁿⁱ 1704 about 3 a clock on a Thursday morning in Great Queen Street in y^e parish of St. Giles's in y^e feilds & was baptised y^e same day my Father being her God-Father & my Mother & Lady Brograve God Mothers. It pleased God to take her to himself Aug. 17 in y^e year 1702. See of y^e rest of my Children elsewhere.

"My dear Wife after an exemplary patience with great courage and temper under complicate illnesses departed this life y^e 28th of July 1731 of an hydrops pectoralis being (as appears by her birth above (St John Ernle's own handwriting) 58 years old and as much more as since y^e 27th of June; who has (I am sure) a blessed exchange by it, tho' I an inexpressible loss in so excellent a Person.

"R^d Palmer
"Marens scripai."

The Old Testament and Apocrypha were "printed by Roger Daniel MDCLIV." This Bible

has, in modern times, been bound up with a Book of Common Prayer, the latter being without date, but apparently cotemporary with the Bible, as the royal arms with C. R. are on the title-page, and the prayers for the king and "royall progeny" mention King Charles, Queen Mary, and Prince Charles, who is not styled Prince of Wales. In the prayer for the queen, &c. the words "Mary, Prince Charles" are struck out in ink, and "Katherine, James Duke of York" written in the margin.

J. A. PN.

THE LADY OF LORNE v. SALMON.—In the Isle of Lewis is a river through which if any woman wades at the spring of the year, there shall no salmon be seen for that year in the said water; otherwise they shall abound in great plenty. Such is the legend quoted by a correspondent of *Land and Water*, who expresses a hope that if the Lady of Lorne shall make a progress through the isle, Mr. Frank Buckland will ask her royal highness to be kind enough not to wade through the water.

CUTHBERT BEDE.

FALSE GENEALOGIES.—Much has been said on this subject. I was looking over a recently published manual (not one by Sir B. Burke), and in a brief account of two individuals who have obtained honours—and, I will say, well-merited ones, too—I find that both are sons of *esquires*. I mention no names or localities, but I can state from my own knowledge that one of the above *esquires* was the humble keeper of an old clothes shop, and the other was a farm labourer in an agricultural county. It is highly creditable that their sons should be what they have become by indefatigable and honest industry, but why should a chronicler manufacture *esquires*? N.

CAVREN PROVERB.—One who boasts too much of his own doings or property is told, "Ye moorn't crack see mich o' yer awn puddin!" Sometimes it is "doan't crack," &c. Crack is properly "gossip," or news, or a friendly chat, as in Anderson's song "Nicol the newsmonger":

"Cum, Nicol! now gie us thy cracks."

But it is also applied to *boasting*. Such is the meaning in the above proverb.

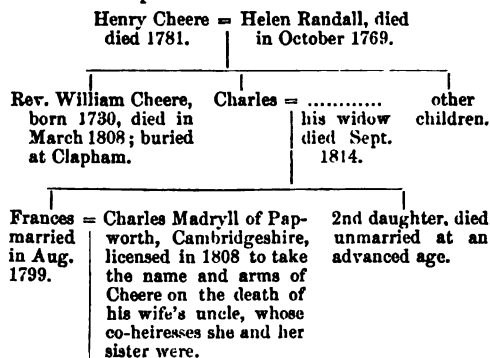
STEPHEN JACKSON.

Queries.

CHEERE, THE STATUARY.

I shall be glad if any of your readers can supply information regarding Sir H. Cheere, an English sculptor of some eminence in the first half of last century (1700-50), or mention places where specimens of his works, either in lead or marble, may be seen. The following notes and pedigree of Sir H. Cheere I have collected from Betham and the *Gentleman's Magazine*, from which I find

that Henry Cheere, of the parish of St. Margaret, Westminster, was appointed Controller of Duties for the Free-Fish Market in Westminster in 1749; was knighted in December, 1760; created baronet in July, 1766; died in January, 1781, and was buried at Clapham:—



Cheere was in 1755 one of the committee of artists from whom emanated a scheme for an Academy of Arts; his name appears in the list as sculptor and lead figure-maker. (Leslie and Taylor's *Life of Sir J. Reynolds*, i. 135.)

Cheere first worked in the studio of Scheemakers, and in the latter part of his career was associated with his master in many large works. Between the years 1720 and 1730 Roubilliac first worked in this country with Cheere before he set up on his own account, and it was at his recommendation that he was employed on his first great work—the statue of Handel for Vauxhall, where Cheere also worked.

There is a fine full-length statue in Shute church (Devon) of Sir William Pole, Master of the Household to Queen Anne. It is life-size, in full-dress, with the wand of office. He died on December 31, 1741; the statue was erected in 1745. The sculptor's name had been forgotten, for it was not on the statue; but a few years ago, on looking over some old family papers, I found a letter from John Southcott, agent to my ancestor, Sir John Trevelyan, who was trustee to the estate of the young baronet, Sir John Pole, a child of eight years old at the time of his father's death. In this letter, dated July 29, 1745, occurs the following passage:—

"Enclosed is a letter from Mr. Cheer, the statuary, wherein he desires to have 150*l.*, the one moiety of the sum the statue and monument are to cost, forthwith paid him, but as I apprehend they're near, if not quite, finished, perhaps you'll think it best to pay him the whole on delivery, or rather 200*l.* on delivery, and the remaining 100*l.* when you see the performance, and when both are set up to satisfaction."

In this house (Wallington, Northumberland) there is a fine chimney-piece of white marble,

seven feet in height, by Cheere. In the architrave is represented a vine, with three Cupids gathering grapes; the whole is supported by caryatides with youths' heads crowned with wreaths of grapes, and also decorated with pendent festoons of flowers and fruit. In another room is a smaller chimney-piece, richly ornamented with beautifully carved festoons of flowers, shells, and fruit, and in the centre a female head wreathed with vine leaves and grapes, probably by the same artist.

In the garden here are several well-executed figures in lead, forty-two inches high, which recall the style of Roubilliac, and which I attribute to Cheere; some are taken from well-known antique statues, and others are figures in the costume of the period.

Lysons, in his *Environs of London*, mentions, but does not describe, a monument by Cheere in Hampton church to Mrs. Thomas, daughter of Sir Dalby Thomas, who died in 1731.

W. C. TREVELYAN.

Wallington, Newcastle-on-Tyne.

AUTHOR WANTED.—

"She took the cup of life to sip,
Too bitter 'twas to drain;
She meekly put it to her lip,
And went to sleep again."

T. E. C.

BARBAROUS MASSACRE.—

"Il (le Roi de Narsingue) se fit donc en l'an de Notre Seigneur 1469, et de l'Égire 917, une de ces sanglantes exécutions, dont on a vu en différens tems plusieurs semblables exemples contre les Juifs en divers états de l'Europe. Plus de dix mille Maures ou Sarrazins périrent dans celle-ci; les autres qui purent s'échapper et dont on favorisa l'évasion, allèrent s'établir à Goa et dans son voisinage."—*Conquestes des Portugais dans le Nouveau Monde*, par le R. P. Joseph-François Lafitau, p. 208.

This event is described as having occurred during the vice-royalty of Don François d'Almeyda, in A.H. 917 or A.D. 1469, but the corresponding year for 917 of the Mahammadan Hijra era is A.D. 1511, and the date to which it is assigned is manifestly wrong, unless the Portuguese had settlements in India before the discovery of the Cape route by Vasco da Gama in A.D. 1497; in which case, Don François d'Almeyda, who was killed in 1500, would have been the second of the same Christian and surname, while we have accounts only of one.

In what year did the barbarous massacre described by Lafitau really occur? and is it identifiable by locality of occurrence, or otherwise, with the cruel burning of the Sarpas or Nágas, by Janamejaya at the close of the Mahá-Bhārata, on the occasion of a solar eclipse, the astronomical and mathematical conditions of which are shown to belong to the eclipse visible in Europe April 6, 1521, among the Catalogue of Eclipses given in Ferguson's *Astronomy*?

R. R. W. ELLIS.

Starcross, near Exeter.

THE BOOKWORM.—Will any one kindly favour me with an accurate measurement of the diameter of the hole made in a volume by the genuine bookworm? I shall be glad, too, of an instance of a volume of recent date, say subsequent to 1750, perforated by the insect. F. M. S.

DORCHESTER ELECTION CUSTOM.—The candidates for the representation of the borough of Dorchester (Dorset) propose themselves on the hustings. Do you know of a similar instance elsewhere? H. CUPPER.

EASTER DUES.—Until within the last few years the following Easter dues were regularly collected here:—Every house was charged twopence "for spoke" and twopence a-head for each person in the house above fourteen years of age. Are or have been such dues common elsewhere? J. T. F.

North Kelsey, Brigg.

WILLIAM FORBES OF DISBLAIR.—Where can any account of this poetical driveller of the eighteenth century be found? His antipathy to the fair sex appears to have been his stock theme, and he is no doubt one of the "vile mungrels of Parnassus" alluded to by Ramsay in his *Scribblers Lash'd*. "Xantippe, or the Scolding Wife, done from the Conjugium of Erasmus by W. F. of D.," Edin. 1724, is evidently one of his productions; and another, "A Short Survey of the Difficulties, &c., which attend the Married Life," 1704. Others I have with "By Des Blair" on the titles in an old hand. The characteristics of such of the pamphlets as I attribute to Forbes are, coarseness in every respect, doggrel in vile print upon worse paper, bearing neither author nor printer's names. A. G.

GOOD FRIDAY AT DOMODOSSOLA (ITALY).—Why is Good Friday from midday till midnight a joyous festival at this place, the first town on the Italian side of the Simplon? When the solemn service of the morning is ended, the black drapery is hastily removed, and the altar-pieces are all unveiled. The high altars are profusely decorated with garlands and flowers. In the great church of Domo (it was once a cathedral) transparencies* illustrative of incidents in the life of some warrior-saint (I believe St. Gaudentius) are arranged between the arches of the nave. At eight o'clock is a religious service, accompanied by a military band. Afterwards, in the church, was a display of fireworks, and in the streets a torchlight procession. All the houses were brilliantly illuminated and festooned with garlands. The whole terminated with dancing and feasting. All that I could learn was that some pope had granted a special privilege to the town, though no one could

tell me why. In all other towns of Italy the eve of Good Friday is kept in a very different mode.

I have passed Good Fridays in Florence, Milan, and Bologna, and witnessed solemn services in darkened churches. I have seen high altars with extinguished lamps and tapers, and at a side altar parties of both sexes kneeling before a picture, or rather scene, of the entombment of our Saviour, and I have heard the solemn chant of the Miserere. Why is Domodossola to exchange these holy celebrations for fireworks, illuminations, fiddling, and dancing? Will some Catholic clergyman kindly inform me?

JAMES HENRY DIXON.

GIPSIES IN IRELAND.—It might be worth recording in "N. & Q." that some gipsies made their appearance in parts of Ireland about two years ago, viz. at Bray, in the county of Wicklow, and at Banbridge, in the county of Down. Can any of your correspondents in Ireland say whether they (the gipsies) ever visited it before? During a long life passed in Ireland I not only never saw any there, but never even heard of them. R. B.

"HAND-BOOK" OR "HANDY-BOOK."—I have observed in your advertising columns a notice of "A Hand-book about Books for Book-Lovers," &c. by Mr. Power. On application for a prospectus, it was there called a "Handy-book," &c. My query therefore is, what difference is there between *Hand-book* and *Handy-book*, and if synonymous, which term is the more elegant? Also, when was the term first used in England? I am aware that "Hand-buch" is common enough in Germany. F. C. PRICE.

ANCIENT BUILDINGS IN KASHMIR.—Lieut. Cole (see *Athenæum* of Nov. 26) describes a temple near Srinagar having for its furniture "a basin containing a lignam [lingam] encircled by a snake." The linga is a well-known symbol of life—vital energy; but what may the serpent mean in the connection in which we find it there? We do not ask for conjectures, for one may conjecture a hundred things, but for the meaning which the Oriental theology attaches to it, with a view to light on the narrative of Genesis iii.

Again, I wish to ask of what is the Hindoo goddess Kali the professed symbol? Again no conjectures, but authorised statement. The goddess is black, and might represent death or night, the primeval night of chaos, or the night that follows the extinction of life. She must represent something more than the mere block she is—at once, because all idols are symbols when nations have risen above the stage of naked fetishism, and because the religion of the Hindoos is eminently a religion of symbolism, as is apparent from the composite figures of their deities. Per-

* The chief figure in these pictures is a knight in medieval armour.

haps Ward's *Hindoos* or Moor's *Pantheon* might help me to a conclusion, but I do not possess those works.

QUEERIST.

PATRES CONSCRIPTI. — I observe that Mr. Forsyth, in his *Life of Cicero*, translates these words, in conformity with precedents, "Conscript Fathers," but that is not their meaning, nor indeed does it convey any meaning at all. It is strange that Middleton, in his *Essay on the Roman Senate*, does not allude to them; but they are noticed and explained by other authorities. Thus Dr. Adam, in his *Roman Antiquities* (Dr. Boyd's edition, p. 2), says: —

"Such as were chosen into the Senate by Brutus after the expulsion of Tarquin the Proud, to supply the place of those whom that king had slain, were called *Conscripti*, i. e. persons written or enrolled together with the old Senators, who alone were properly styled *Patres*. Hence the custom of summoning to the Senate those who were *Patres* and who were *Conscripti*.—'Ita appellabant in novem senatum lectos' (liv. ii. 1). Hence also the name *Patres Conscripti* (sc. et) was afterwards usually applied to all the Senators."

The same explanation is given by Lemprière in his *Classical Dictionary* (voce "Senatus"): —

"After the last Tarquin, whose tyranny had thinned the Patricians as well as the Plebeians, one hundred and sixty-four new Senators were chosen to complete the three hundred, and as they were called *Conscripti*, the Senate ever afterwards consisted of members who were denominated *Patres* and *Conscripti*."

It follows that the proper translation is "Fathers and *Conscripti*," not "Conscript Fathers." If we are to retain any regard for the antiquities of Rome, it is desirable that the proper meaning of expressions should be preserved, especially as to matters of historical import, and not allowed to be glossed over by sound, to the exclusion of sense. G.

Edinburgh.

REPULSE.—Can any correspondent inform me at about what time the noun "repulse" came to be used as a verb? It is, I am aware, a thing of by no means recent occurrence, but as it has now grown into such common use as almost to have superseded the true verb "to repel," I am desirous of gathering some particulars concerning it. I must own that the effect of the expression "repulsed" upon my ear is exceedingly harsh and grating, and I should as soon think of speaking or writing of a man being "compulsed" to perform an act against his will, or "expulsed" from his club or elsewhere, as of employing it. I regard it as a kindred vulgarism to the (alas! too common) substitution of the adjectives "professional" and "antiquarian" for the nouns "professor" and "antiquary," or of the hybrid words "certificated" and "desiderated" for "certified" and "desired." It is, of course, in the papers on the subject of the war that we find the word "repulse" most commonly misused. I hope our

news-writers will speedily abandon it, and restore to its proper place the accurate, as well as more sonorous and vigorous, verb "repel."

W. H. HUSK.

THE FAMILY OF RICKARDS, CO. KILKENNY.—In the accounts given of James Power, third Earl of Tyrone, it is stated that he married Anne, eldest daughter (and coheir with her sister Elizabeth, wife of James May of Mayfield) of Andrew Rickards of Dangan Spidoge, co. Kilkenny. He died August 18, 1693; and it appears that Dangan Spidoge became his property through his wife Anne, daughter and heiress of Thomas Hooke, D.D. Dr. Hooke was a predecessor of the present dean of the same name at Chichester, and bequeathed to his widow his house in the great cloister of the cathedral, called by the name of Mortimer's Chantry. I am desirous of ascertaining what degree of relationship existed between the above Andrew Rickards and Anne Rickards who married January 7, 1702, John Croker of Ballynaguard, co. Limerick, and to whose eldest son, Edward Croker, born November 25, 1703, Lady Tyrone stood godmother. Edward had a brother named Andrew born in 1708, and as that Christian name had been previously unknown in the Croker family, we may infer that it was derived from that of Rickards. C. J. R.

ROSTRA, ROSTRUM.—In a novel which is now coming out in parts in a well-known literary periodical the following passage occurs:—"He stationed himself upon that rostra from which an English Paterfamilias," &c. I wrote to a friend who, as I had reason to believe, knew the author of the novel, to ask if "that rostra" was not an erratum. In reply he tells me that it would have been a mistake for the author to have used *rostrum* instead of *rostra*. Of course both my correspondent and myself are aware of the different senses in which *rostrum* and *rostra* were used by the Romans. The question is this: Is "that rostra" good English? My friend says that it is, and that he has Macaulay's authority for his assertion. You have many readers well qualified to answer the question. Will one or two of them give me their opinions? F. R. S.

THE 62ND REGIMENT.—At p. 489 of the first volume of the *Letters of the First Earl of Malmesbury*, in a letter from Mr. Grenville to Sir James Harris under date Sept. 7, 1797, I find the following curious passage:—

"But there is one regiment in the service (the 62nd I think) into which foreigners are permitted to be introduced by virtue of an express Act of Parliament, which was made for that purpose."

Some of the readers of "N. & Q." may be enabled to afford information upon this statement. W. F. HIGGINS.

THAMES EMBANKMENT.—The idea of embanking the Thames was mooted in the House of Commons nearly fifty years ago; and some lines ridiculing Colonel Trench, who brought forward the measure, were published in the *Literary Gazette*, I believe, between the years 1820 and 1824. It would be amusing, now that the Thames has been embanked, if any of your readers could quote the lines. I cannot place my hand on them.

C. H. L.

THE ZODIAC OF DENDERA.—In 1824 Mr. John Cole published an interesting account and lithographic representation of the zodiac of Tentyra or Dendera, with a narrative of its removal to France under the auspices of Mons. Lelorrain, but stopped short at the point of the arrival at Marseilles of the vessel containing this curious relic. Where is it now? Is there any more recent account of it? and is Mr. Cole's estimate of its date (B.C. 2261), or about 100 years after the deluge, in any way confirmed by other writers? W. P. P.

Queries with Answers.

JACOB BÖHME, JOHN SMYTH, ETC.—Prior to 1649 three of Jacob Böhme's works were in English, viz., *The Forty Questions*, *The Way to Christ*, and *The Three Principles*. Have any of your readers a copy of either of these works with earlier date than 1649, or purporting to be reprints of that edition, and can they afford me an opportunity of seeing them?

Can any of your readers inform me whether John Smyth of Amsterdam (the father of the General Baptists) was the author of a work published in 1608, or thereabouts, entitled *The Differences of the Churches of the Separatives*? This work is quoted by Henry Ainsworth in his *Defence of the Holy Scriptures, Worship, and Ministry used in the Churches separated from Antichrist*, date 1609, 4to. He speaks of M. Smyth. Is this a contraction for Mr. Smyth, or was there a pastor of a church of the Separatives in Amsterdam whose name was M. Smith? And where is the best collection of Henry Ainsworth, John Smyth, John Robinson, Francis Johnson, and Henry Jacob's controversial tracts to be found?

Ainsworth, Smyth, and Robinson kept up a brisk controversy with Bishop Hall. Any information respecting the tracts published on both sides will be welcome.

R. BARCLAY.

Bruce Grove, Tottenham.

[Jakob Böhme is his name as now printed throughout Germany, but the real spelling, taken from a printed fac-simile of one of his own letters, is Jacob Behme. The first of his books which was published in English was the *Forty Questions*, printed in 1647; the next two, *The Way to Christ* (together with sundry other frag-

ments) were printed 1648; also, the *Three Principles*, in the same year. At the end of *The Remainder of Books written by Jacob Böhme*, printed 1662, is a detailed catalogue of all his writings, as printed in English. This, with what is contained in the *Memorial of William Law*, 1856, will leave nothing farther to be asked thereupon. Reprints of portions of his works have been made from time to time—in the year 1649, and down to 1822, most or all of which, together with the several editions of Böhme in German, in Dutch, in French (so far as done), and in English, are in the library of theological and mystical books and MSS. of MR. CHRISTOPHER WALTON, of 8, Ludgate Hill, E.C., who has lately made a complete catalogue of them, with the full titles written out. Amongst the MSS. and illustrations are those left by William Law, Dionysius A. Freher (the first genuine interpretation, by a learned mind, of the scope and sense of Böhme's principles of theology and philosophy), as also the papers of the celebrated Francis Lee, and other remarkable documents. It was Lee who was the chief promoter of the famous Philadelphian Society, 1695-1703, though ostensibly Jane Lead was considered the author. But it was Lee who prepared and edited all her books and addresses from that period, as well as her correspondence with the branches of the said society in Holland and Germany. He edited also the *Theosophical Transactions*, 1699. Copious illustrations of Lee's versatile genius, as a learned and pious man, is contained in the *Memorial of Law* before referred to.—It may here be stated, with reference to inquiries which have from time to time appeared in our pages, that all that is known respecting Jane Lead, as well with respect to her family and history as to the character of her religious life, is in the possession of Mr. WALTON, or obtainable from the Rev. Mr. Jenkins, of Lyminge Rectory, near Hythe, Kent, who alone is able to produce a thorough history of Mrs. Jane Lead, and is a gentleman well versed in antiquarian lore, especially that of her native county.

According to the Bodleian Catalogue, John Smyth, of Amsterdam, "the Se-Baptist," was the author of *The Differences of the Churches Separation*, containing a *Description of the Leiturgie and Ministerie of the Visible Church*, 1608, 4to. For the keen controversies between Smyth, Ainsworth, and others, we must refer our correspondent to the "Life of Ainsworth," prefixed to his *Two Treatises*, Edinb. 1789; Crosby's *History of the English Baptists*; Neal's *Puritans*; Brook's *Lives of the Puritans*; and Wilson's *History of Dissenting Churches*.]

D—G—.—Mr. Joseph Hatton, in the last of his clever sketches of Mark Lemon, Douglas Jerrold, and others, entitled "With a Show in the North," in this month's number of the *Gentleman's Magazine*, attributes to Douglas Jerrold the "introductions written to many of the little text-books known as *Cumberland's British Theatre*, signed D—G—," and says it has been repeatedly suggested that these criticisms should be collected and added to Jerrold's works, although he admits Mr. Blanchard Jerrold's state-

ment that his father frequently denied their authorship. Mr. Hatton will pardon me if I convict him, for once, in an error. The criticisms in question were written by the well-known bibliophile George Daniel, and pretty generally known to be so. However, I derive my information through a member of the late Mr. Cumberland's family circle, a better authority than even common repute. I have lying before me Nos. 37, 39, and 219 of *Cumberland's British Theatre*, being the "Devil's Ducat," "The Mutiny at the Nore," and the "Bride of Ludgate," all by Douglas Jerrold, and each prefaced "with Remarks, Biographical and Critical, by D— G—," which have only to be read to convince the reader, if other evidence were wanting, that "D— G—" the critic, and Douglas Jerrold the dramatist, were not one and the same person.

I should say that the critic's signature was always printed thus—"D— G—." Can any reader of "N. & Q." explain the meaning of the indicating hand? S. R. TOWNSEND MAYER.
25, Norfolk Street, Strand.

[D— G— was undoubtedly the late George Daniel. See our "Notices to Correspondents," p. 403 of the present volume. We have always looked upon the index or hand as simply a whim of that Quixotic gentleman, pointing to the author as a remarkable personage. He might, however, have had the handwriting on the wall in his mind when he adopted the form, and chose this way of indicating that he was "a Daniel come to judgment."]

NELL GWYN.—In Addison's *Interesting Anecdotes*, &c. (London, printed for the Author, 1794), p. 143, there is this anecdote of Nell Gwyn:—

"After the death of Charles II. Lord W—, struck with the charms of Mrs. E. Gwyn, made proposals of marriage to her. At first she rallied him about it, but finding him not only very serious, but very pressing in the business, she replied, 'No, my lord, it is not fit the dog should lie where the lion slept.'"

Who was this Lord W—? Waltham Abbey.

J. PERRY.

[The earliest notice of this anecdote known to us is in Betterton's *History of the Stage*, ed. 1741, p. 112, where it is stated "There are many comical passages reported of Nell Gwyn, she being of a gay, frolicsome, and humorous disposition; but some are a little too loose, and others a little too long to be here inserted. This story may, however, perhaps be excused: that having once by an unlucky run of ill-luck at gaming lost all her money and run in debt with Sir John Germaine, he took the advantage of making such a proposal for the easy payment thereof as may be well guessed at by her answer, when she replied with equal smartness and fidelity to her royal keeper, 'That truly she was no such sportswoman as to lay the dog where the deer should lie.'" In *Anecdotes and Biography*, 1799, this story is farther ornamented with the statement that

it occurred at a nightly revel at Bagnigge House. Now we have no certain evidence that Nelly ever resided at Bagnigge Wells any more than she did at Highgate—where at both places she has been located by many modern writers. In Addison's *Interesting Anecdotes*, &c. we learn for the first time that Lord W— (Wilmot?) was the lucky gamester. Addison is a pseudonyme. We consider the whole story as apocryphal, as "pretty witty Nelly," with all her short-comings, does not appear ever to have been addicted to gaming.]

EPITAPH ON MARY SIDNEY, COUNTESS OF PEMBROKE.—The beautiful epitaph on this lady's tomb is generally believed to have been written by Ben Jonson, and is to be found in the standard edition of his works.

In a description of Wilton House, in the *Art Journal* for October, it is stated that "William Browne penned the epitaph, and not Ben Jonson, as erroneously supposed." Is this statement correct? and who is this William Browne? Your readers are doubtless familiar with the lines—

"Underneath this sable Herse
Lyes the subject of all verse:
Sydney's sister! Pembroke's mother!
Death, ere thou hast slaine another
Faire and learn'd and good as she,
Tyme shall throw a dart at thee."

C. M.

Marlborough.

[There can now be little doubt that this beautiful epitaph was written by William Browne, the author of *Britannia's Pastorals*, and it will be found in vol. ii. p. 342 of the *Whole Works of William Browne*, edited by Mr. W. Carew Hazlitt for the Roxburghe Library. Several interesting papers on Ben Jonson's claim to the authorship will be found in "N. & Q." 1st S. iii. 262, 307, 413, 456.]

HALFWAY HOUSE TO KENSINGTON.—Would some of your Kensington or other correspondents kindly furnish some particulars of the old public-house formerly known as the "Halfway House," which some years since stood in the main road, almost halfway between Knightsbridge and Kensington? When was it built, and by whom? I have an indistinct recollection of some tale about a chain and padlock that was fastened up in the front of the house. What is known of this chain and lock? What year was the house removed in? Any particulars respecting the above will be thankfully received by
W. M.

Southampton.

[The local historian of Knightsbridge, H. G. Davis, has furnished the following notice of this old inn, and accompanied it with an engraving: "Nearly opposite the western end of Rutland Gate, built in the roadway, stood an old inn, of very bad character at one time, called the 'Halfway House.' An unusual array of stabling, troughs, pig-styes, &c., in a very unsightly manner, were

built along the causeway; and over the door were several proofs of the faith in the old superstition that horse-shoes were a preventive to the visits of evil spirits. In one sense the charm was not efficacious, the house from its lonely situation being a resort for the highwayman and footpad. Jerry Abershaw is said to have been a visitor here, and when the house was pulled down a secret staircase from a small chamber in the western part of the house was found built in the wall, to lead gradually down into the stables. Many a villain, doubtless, thus escaped when the officers of justice were close upon him. The 'Halfway House' was pulled down in 1846 at an expense of 8,050*l.*, in addition to the purchase of the fee."

FREDERICK MANSELL REYNOLDS.—Can you or any of your readers kindly furnish me with any information respecting the life or works of F. M. Reynolds, the author of the once famed novel of *Miserrimus*? He died at Fontainebleau in 1850, after, I believe, having for many years contributed poems and sketches to various English annuals, &c., under the designation of "The Author of *Miserrimus*." I have heard that he was well known to many of our *literati*, and therefore trust that through your columns I may gain some knowledge as to the localities of his works. Can he be identified with "Peter Corcoran," the *nom de plume* of the author of *The Fanny*? J. H. I.

[Frederick Mansell Reynolds, of Wilton House, Jersey (eldest son of Frederick Reynolds, the dramatist), died at Fontainebleau, on his way to Italy, June 7, 1850. He was the author of *Miserrimus*, a pseudo-biography, and one or two other works of fiction, and the first editor of Heath's *Keepsake*, A.D. 1829-1836. ("N. & Q." 1st S. iv. 37; v. 354.) *The Fanny*, by Peter Corcoran, was by John Hamilton Reynolds, the author of *The Garden of Florence*, Lond. 1821, 8vo, who died on Nov. 15, 1852. Vide "N. & Q." 2nd S. ii. 109, 219, 274.]

CORNISH LANGUAGE: WHO WAS THE LAST PERSON THAT SPOKE IT?—Can any of the readers of "N. & Q." inform me the name of the last person (an old woman) that spoke the Cornish language? Where did she reside? was she an educated person? I have been told that she lived either at Penzance or in the immediate neighbourhood. I hear that there has been a monument erected to her memory somewhere in Cornwall, with an inscription in the Cornish language. I am anxious to get a copy of the inscription.

If I rightly remember, I imagine this must be the same person that walked up from Cornwall to London to see the Exhibition in 1851, and had an interview with her Majesty. I am very anxious for information respecting this individual.

Edinburgh.

W. CORNISH.

[Our correspondent is obviously referring to Dorothy Jeffery, better known by her maiden name of Dolly Pentreath, who died at the age of ninety-one in 1777, and was buried in Paul parish, Cornwall, Dec. 27, in that

year. (See "N. & Q." 1st S. xii. 407, 500, and 2nd S. i. 17, 359.) Dolly has been supposed by Daines Barrington and others to have been the last person who could speak the Cornish language; but the question is involved in a good deal of obscurity.

Our correspondent will find much curious information as to all the various points of his inquiry, including Dolly Pentreath, her age, the monument erected to her memory by Prince Lucien Buonaparte, and the gradual extinction of the Cornish language, in a very interesting paper by Professor Max Müller in the third volume of his *Chips from a German Workshop*, pp. 248 et seq.]

Replies.

THE END OF THE PHENICIANS.

(4th S. vi. 228.)

Before I reply to the remarks of A. H. on my paper entitled "The Kingdom of Tzobah," I prefer to examine the dissertation of this writer on the "End of the Phœnicians," as affording sufficient evidence of the degree of learning and judgment which is to be expected from its author in treating of the other nations of antiquity.

With respect to the Phœnicians, I undertake to show that all the "facts" on which the theory of A. H. is founded are historically false, and that the argument which binds these "facts" together is a mere rope of sand.

"My theory is," (says A. H.)—that after the destruction of Tyre (I presume he means by Alexander of Macedon) Phœnicia gradually became extinct as a nation; but millions of individual Phœnicians survived the national death by becoming amalgamated with—the Jews! As a preliminary to this amalgamation, they renounced the worship of Baal and Astaroth, and adopted that of Jehovah! After this fusion of the two people, the Jews acquired from the Phœnicians that aptitude for trade and accumulation for which they have ever since been distinguished.

Even Germany might envy the happy country which possesses a writer able to invent such theories as the preceding. Much has Germany dared in the way of theory, but never yet has it equalled the grand conceptions of A. H. in "the end of the Phœnicians."

As a specimen of the logic of this writer take the following:—Three nations (the Egyptians, Greeks, and Romans) still survive in their representatives: *argal* (as the Gravedigger says), we may reasonably presume that *all* nations exist in their representatives. Phœnicia was a nation: *argal*, &c.

Let us now examine in detail this amusing theory. A. H. very wisely cites no authorities. But (as, in order to confute him, I must necessarily cite many authorities) I am precluded from emulating the brevity on which this writer appears to

pride himself, and which, indeed, is his most valuable quality.

Perhaps the interest which the fortunes of Tyre—the home of the merchant princes of antiquity—must always excite, may induce the reader to excuse the unavoidable length of the present paper.

1. A. H. is of opinion that after “the tragic end of Tyre,” Carthage (in the first instance) became the representative of Phœnician influence. At what time this “tragic end” occurred, the theorist does not deem it necessary to inform us. But as, according to him, Carthage was then flourishing, we may presume that he places it immediately after the siege of Tyre by Alexander of Macedon. No doubt Alexander cruelly abused his conquest, and destroyed or nearly destroyed the sea-girt city; but it is quite certain that the glories of Tyre did not cease after it was sacked by Alexander.

The city was quickly rebuilt. Strabo informs us (lib. xvi.) that it rose superior to this and similar calamities, and recovered itself by its maritime commerce, in which the Phœnicians always excelled other nations, and by its purple dye.

This statement is confirmed by Justin, who, after describing the destruction of Tyre by Alexander, states in emphatic terms its speedy restoration. “Tyrii parsimonia et labore quærendi cito convaluerunt.” (Lib. xviii. c. 3.)

So exceedingly rapid was its restoration to more than its original power, that when, nineteen years later (A.D. 313), Tyre—then belonging to Ptolemy, king of Egypt—was besieged by the army of Antigonos, commanded by his son Demetrius, the celebrated “stormer of cities,” and supported by a fleet of five hundred vessels, it sustained a siege of fifteen months, more than twice the time that it had been able to resist the arms of Alexander. It is clear, therefore, that in seeking for the end of Tyre we must not fix it at its capture by Alexander. When, then, are we to fix the period of the extinction of Tyre? I reply, that when we examine we shall find that Tyre continued prosperous and formidable for more than sixteen centuries after its siege by the son of Philip. Strabo tells us that in the time of Augustus it was celebrated and illustrious, and still conspicuous for its maritime commerce.

In the early part of the third century, Ulpian (one of the greatest oracles of the Roman law) speaks of Tyre—“unde” (says the great lawyer) “mihi origo est”—as being “splendissima colonia, nobilibus regionibus, armipotens,” and as having received the *Jus Italicum* from the Emperor Severus, on account of its remarkable fidelity to the Roman republic and empire. (Digest 50, 15, 1.)

St. Jerome, towards the close of the fourth century, describes it as the most noble and beautiful city of Phœnicia, and as being in his time

the great mart of the commerce of almost all nations. (In Ezek. xxvi. xxvii.)

In the year 638, and in the khalifat of Omar, Tyre was taken by the Mohammedan Arabs; but it preserved its importance during all the subsequent vicissitudes till it was taken by the Crusaders in 1124. At this time it is described by the great historian of the Crusades, William of Tyre, as being *munissima*. Its adjoining territory (we learn from the same authority) was delightful and fertile to excess. Its principal manufactures were sugar and glass. Its sugar was carried by merchants to the farthest parts of the globe; and its glass was in the highest estimation for its unrivalled elegance. Such was the confidence of the Phœnicians in the strength of this city, that at the time it was besieged by the Christians, the richer inhabitants of the other maritime cities had fled there for refuge, deeming it a place impossible to be taken—“unicum totius regionis præsidium, et robur incomparabile.” (Lib. xiii. c. 5.) At the time when the historian wrote, it was the metropolis of all Phœnicia.

Benjamin of Tudela, who seems to have written towards the end of the twelfth century, speaks of Tyre as a city of great beauty, and possessing within its circuit a port so commodious that he did not think that in the whole world a similar one could be found. He speaks of its fine glass manufacture, the most curious and the most esteemed in the world; and its manufacture of sugar, which was sought after with avidity. He observes, “What renders Tyre famous is, that it may be regarded as a public mart frequented by merchants from all parts of the world.” We see therefore that Tyre remained to the end of the twelfth century of our era a magnificent city, celebrated for its strength and industry; and that when the great sources of its foreign commerce fell off, it supplied their place by its industry in manufactures.

The Dominican Bonaventure Brocard, who visited Palestine in the thirteenth century, celebrates in his “Description of the Holy Land,” the splendid appearance of Tyre, its fine palaces, and the strength of its fortifications both on the land and sea side.

The decline of the city is to be dated from the year 1291, when it was taken by Al-Malik al-Ashraf Khalil, the eighth sultan of the dynasty of the Turkish Mamluks in Egypt. Thus we see, that instead of Carthage taking up the mantle of the falling Tyre, the latter city was in a state of great commercial prosperity more than thirteen centuries after the destruction of Carthage by the younger Scipio.

2. But if Tyre had really suffered a complete and final extinction after its conquest by Alexander, Carthage would not have become (as A. H. supposes) the representative of Phœnician influence.

The fate of Phœnicia did not depend upon Tyre, nor was the prosperity of the Phœnician states concentrated in that city. The other states of Phœnicia, which submitted to the conqueror, would still have continued wealthy and prosperous.

The inland city of Aradus, which possessed a considerable territory on the continent, yielded to the summons of Alexander, and the submission of its king was graciously accepted. Byblus opened its gates and avoided the storm. The citizens of Sidon surrendered at once, against the wish of their king. The king was deposed, the allegiance of the citizens accepted, and Abdolonymus, famous in anecdotic history, was appointed to the vacant throne. The great body of the Phœnician states therefore continued intact.

If Tyre had fallen in the year 331 B.C., Sidon would of course have taken the supremacy of Phœnicia. Strabo informs us that in his day there was still a contention between the celebrated and illustrious cities of Sidon and Tyre which should be deemed the metropolis of the Phœnicians. The Phœnician influence therefore certainly did not pass over to Carthage, either on the taking of Tyre by Alexander or at any other period. The Phœnician influence survived the Punic, which expired on the taking of Carthage by the younger Scipio.

3. The idea that the Phœnicians mingled with the Hebrews is worthy of the eccentric imagination of Don Quixote.

The intercourse between Hiram and Solomon (to which A. H. alludes) was only a temporary matter of mutual accommodation; and in the time of the kings of Judah, the Tyrians, to secure their hold on Rhinocorura, appear to have been at the head of a confederacy of petty states opposed to the Judeans, and whose hostilities were fomented by Phœnician gold. (Psalm lxxxviii.)

Ahab, king of Israel, did not marry a Tyrian princess, as the singularly inaccurate A. H. asserts. The famous Jezebel was a Sidonian princess, and the fate of that lady was not likely to lead to any further alliance between Sidon and Israel.

Then as to the worship of Baal, this god was doubtless extensively worshipped among the people of Israel in the time of the Judges. (Judges ii. 11, 13, 17; vi. 25, 30; ix. 4, 27; x. 14; xvii. 5.) But they borrowed this worship, not from the Phœnicians, but from such of the Canaanites as they were unable to extirpate. (Judges iii. 5-7.)

The Assyrians of the first empire had introduced the worship of this their great national god into all the countries which they conquered; and the Canaanites, who had derived the worship of this god from the Assyrians, communicated it to the Hebrews after the conquest of Canaan. During the reign of David this idolatry was extinguished for a time, but it often revived during the reigns of the kings of Judah his successors.

Among the ten tribes, after their separation from Judah, the worship of the old Egyptian idol, the golden calf, repelled the worship of the Syrian deities. In the reign of Ahab, Jezebel introduced the worship of Baal; but it is well known how short was its triumph, and how bloody its extirpation. As to the Tyrians, far from adopting the worship of Jehovah at the time A. H. supposes, it is perfectly certain that they continued the devoted worshippers of Baal till the time of Constantine.

If any such change of worship had occurred, Josephus would scarcely have failed to mention it. But Strabo has completely disposed of this absurdity. *Τιμῶται δὲ καὶ ὑπερβολῶν Ἡρακλῆς ὁπ' αὐτῶν.* (Lib. xvi.) Every one knows that the Greek writers always identified Baal with their own god Hercules, and it is of course Baal of whom Strabo here speaks.

4. A. H. imagines that after the *national death* of the Phœnicians, self-preservation would have induced the surviving millions to draw near to their congeners the Hebrews.

On the contrary, it is clear that common sense would have led so shrewd a people as the Phœnicians to avoid a connexion so dangerous as that of the Jews. Odious to all the surrounding nations, their alliance would have brought with it security to none.

The Phœnicians needed no such alliance. We have already seen how much more prosperous they were than their Jewish neighbours, and how their prosperity continued long after the destruction of Jerusalem by Titus, and the dispersion of the Jews.

5. It was necessity, not Phœnician example, which induced the Jews to devote themselves to commerce and usury after the dispersion.

Deprived of land, they were compelled to take up commerce for a livelihood, and they underwent exactly the same change which was experienced by those Armenians whom Shah Abbas, by transferring to a suburb of Isfahan, converted from an agricultural people into the most industrious and enterprising merchants of the East.*

6. Thus inaccurate on all points—building an edifice of moonshine on a foundation of smoke—it is perfectly clear from his dealings with the Phœnicians what sort of a writer we may expect to meet with in A. H. when, with a droll intrusion into the chair of criticism, he undertakes to write on "The Kingdom of Tzobah."

HENRY CROSSLEY.

* This seems to be at least the general opinion. (See Smith and Dwight's *Missionary Researches in Armenia*, letter fifth.) But Antonio de Govvea seems to speak of these emigrants as being, while in their native city of Julfa in Armenia, the richest merchants of the province, and as carrying on the most extensive traffic. (*Wars of Shah Abbas*, book III. c. ii.)

PORTERFIELD FAMILY.

(4th S. vi. 415.)

No special pedigree of this very ancient family is known to exist unless it is to be found in Burke's *Commoners*, or his *Landed Gentry*. But full notices of it are contained in Crawford's *History of Renfrewshire* published in 1710; and of which there have been two editions subsequently—one in 1782 by Wm. Semple, and another in 1818 by Geo. Robertson of Irvine, author of *Ayrshire Families*, &c.; and also in Hamilton of Wishaw's *Accompt of Renfrewshire*, a Maitland Club volume printed in 1831, the description being drawn up about the beginning of the last century. *The Register of the Monastery of Paisley*, also a Maitland Club volume, may also with profit be consulted; as well as the Record Com. publications, the *Acta Dominorum*, and the *Acta Auditorum* (2 vols. folio).

S. is wrong in supposing that Alexander P. of that ilk, who lived about the beginning of last century, married a daughter of Lord Glencairn. Catherine Boyd, his wife, was a daughter of William, Earl of Kilmarnock, and by him had issue William, her eldest son, and two others, Alexander and Robert. William succeeded, but dying without issue, he was succeeded by his nephew, Boyd Porterfield, son of said Alexander. Boyd married Christian, eldest daughter of Alexander Cunningham of Craigends, a cadet of Glencairn about 1470, and by her had three sons—Alexander, who succeeded, Boyd, and William—and five daughters—Margaret, Catherine, Christian, Campbell, and Anne. Margaret married Stewart of Blackhall, Ardgowan, &c.; and her descendant, Sir Michael R. S. Stewart, Baronet, Lord Lieutenant of Renfrewshire, is now in right of Duchall, after referred to.

The first of this family noticed was John le Portar (a name adopted from a calling), who occurs about 1262 as witness to a grant by Alexander H. Stewart of Scotland to Paisley. The next was William le Porter, who did homage to Edward I. in 1296, along with many other notables of the barony of Renfrew; and the third was Stephen le Porter, who, Crawford says, had a charter about 1362 to the lands of *Porterfield* from Robert Earl of Strathorne, afterwards Robert II. Stephen was succeeded by his son Robert, who is described, in a grant in the Register of Paisley in 1399, as "*Dominus de Porterfield*." But the lands being at this time called *Porterfield* would show that they had been *sometime* before with this family, "*Le Porter*." Their possession originated the name *Porterfield*, no doubt, which in turn became the surname of the family—a course not without many examples, and one of which may be here mentioned: the lands of Kilpeter, in the neighbourhood of Porterfield, were

called *Hewstoun*, from a Hew de Padvinan (now Pitenain, Lanarkshire), the first settler, and his successors came to be called Hewstoun of Hewstoun, or of that ilk, who are now represented by Houstoun of Johnstown.

The Le Porter family were very probably in the employment of the High Stewarts of S. at their Castle of Renfrew, the chief messuage of the great barony of that name, or at their other seat called the *Nigram Aulam*—Blackhall—on Cart, near Paisley. William le Porter, who did homage in 1296, appears subscribing the same ragman as John Hunter de la Foreste de Passeleye, Huwe le Hunter de Stragrif, Richard le Hunter de Stragrif, Thomas le Brewester de la Foreste de Passeleye, and Thomas le Wright de la Blakhalle; and these are all evidently dependents of the High Stewarts. On other ragmans occur the names of John le Porter de Linlescu (Linthgow, a royal residence), Helys le Porter del Rugan (Rutherglen (?), also a royal castle), and John le Porter, burgess of Linlithgow, the two former being each also described in Norman French as "*tenant le roi*" of Scotland.

Porterfield was not more distant from the castle of Renfrew than a mile, nor from Blackhall above a mile and a half. It lies between Paisley and Renfrew, and on the north-east side of Cart Water. It is not a large holding, being some 200 acres in extent now, and here was the chief seat of the Porterfields, who owned also burgage properties in Renfrew until at least the time of their purchase of *Duchall*, in the valley of the Gryfe, south side thereof, barony of Renfrew and parish of Kilmalcolm, by *Magister* John Porterfield of that ilk, from John Lord Lyle, with consent of James, Master of Lyle, in 1544. It was Alexander Porterfield, the husband of Catherine Boyd, who built the new house of Duchall, lower down in Strathgryfe than, and about a mile and a half to the east of, the old and very extensive fortress of Duchall now in ruins, and which was planted in a very strong position, in a deep wooded ravine, and upon a sort of peninsula lying between two waters called the Green Water and Blackety, and where these unite.

Becoming heritors in the parish of Kilmalcolm, the family came to inter their dead at the cell of Saint Columba; and two mural inscriptions, still extant in a burial aisle there, may not be a little curious to your querist S. The first bears date 1560 (fifteen years or so prior to the death of the first owner of Duchall of the name of Porterfield), and is in these terms:—

"Bvreit heir lyis,
That deth defyis
Of Porterfields, the race;
Qvho, be the sprit
To Christ unite,
Are heirs of gloir throv grace.
1560."

The next refers to William P., the son of Magister John, and second of Duchall, who died in 1618:—

"This anagram vnfold my buildar sall,
His name, qvha vil into this sentence seik,
Til file the il, mak grid report of al,
Grvilliams sal find, Porterfield of that ilk.
Zeirs seventie fyve, to live, he livit and mo,
And nov for ay livs with the gods but vo."
ESPEDARE.

"THAT" AND "WHICH."

(4th S. vi. 416.)

It is well known that, formerly, *which* was applied to *persons*, interchangeably with *that* and *who*, as the following illustrations attest:—

1. "He saw a man *which* was blind from his birth" (John ix. 1). 2. "Is not this he *that* sat and begged?" (v. 8). 3. "A man *that* is called Jesus made clay" (v. 11). 4. "Is this your son, *who* ye say was born blind?" (v. 19). 5. "And certain women *which* had been healed" (Luke viii. 2). 6. "Our Father *which* art in heaven" (Matt. vi. 9.)

And the Scriptures abound with such examples. But modern usage is that with *which* we have now to do; and as Pincock's *English Grammar* (fourth edition, London, 1838) handles some difficult points satisfactorily, I find, on p. 237, the following observation:—

"*THAT* is generally used *after the superlative degree*, and also after the words *same*, *all*, and *some*; frequently in preference, and sometimes to avoid the repetition of *who* and *which*, as—'He is the *same* boy *that* we saw before'; 'This is the finest *that* I ever saw.'"

Which observation, coupled with the rule that "*who* relates to persons, *which* chiefly to things and animals" (p. 68), will enable any writer with grammatical judgment to avoid the too frequent use of *which*, and at the same time show why, according to modern usage, the Biblical "Our Father, *which* art in heaven," should be "Our Father, *who* art in heaven," or "Our Father, *that* art in heaven"; because the full form is equivalent to "Our Father, thou, who, or that, art in heaven." J. BEALE.

On the proper use of the relative pronouns *who*, *which*, and *that*, see Professor Bain's (of Aberdeen) *English Grammar*, where the distinction between *that* on the one hand, and *who* and *which* on the other, is explained at considerable length. The following extract from p. 28 will show when *that* is preferable:—

"*That* is the proper *restrictive*, explicative, limiting or defining relative—the relative of the adjective sentence. Although *that* is by no means uniformly employed in published works now, when this sense occurs, yet if we go back to the writers of the seventeenth century we find the usage observed. This construction also avoids ambiguities that often attend the indiscriminate use of *who* and *which* for co-ordinate and restrictive clauses. Thus, when we say 'his conduct surprised his English friends,

who had not known him long,' we may mean either that his English friends generally were surprised (the relative being, in that case, *co-ordinating*), or that only a portion of them, namely, the particular portion that had not known him long, were surprised. In this last case the relative is meant to define or explain the antecedent, and the doubt would be removed by writing thus: 'His English friends *that* had not known him long.' So in the following sentence there is a similar ambiguity in the use of *which*: 'The next winter *which* you will spend in town will give you opportunities of making a more prudent choice.' This may mean, either 'you will spend next winter in town' (*which* being co-ordinating), or 'the next of the winters when you are to live in town,' let that come when it may. In the former case, *which* is the proper relative; in the latter case the meaning is restrictive or defining, and would be best brought out by *that*: 'The next winter *that* you will spend in town.'"

The book of *English Synonyms* to which your correspondent refers was written, not by Archbishop Whately, but by his daughter Miss E. Jane Whately. It was edited, however, by the archbishop. W. R. C.

Glasgow.

W. M. T. raises a very difficult question; but I think, if he have not already consulted Cobbett's *English Grammar*, he will be glad to be referred to it. I am no authority on such a point, but it seems to me that the word *that* as a relative is best used *indefinitely*, and that the old sentence—"I am sure that *that*, that you used should have been *which*"—which I remember as an instance of a word being used four times consecutively, should be answered by itself. W. M. T. makes some remarks upon *who* and *which*, but about their use there can, I imagine, be no real difference of opinion. G. M. G.

GONDOLMAR'S "TRANSACTIONS" (4th S. vi. 368, 421, 514).—DR. RIMBAULT's note on Thomas Scot's authorship of the *Vox Populi* is so completely in accordance with mine, that it may perhaps seem hypercritical to remark that he would by no means have proved that the authorship was doubted at the time, because Chamberlain expressed himself doubtfully. If he said "Scot of Norwich, *who is said* to be the author of *Vox Populi*," he merely meant that it was a rumour which he had not been able to verify, not that he had ever heard anybody say that he doubted its accuracy. But, in point of fact, DR. RIMBAULT is mistaken in attributing the letter to Chamberlain. It was written by Mead himself; and even if there had been an expression of doubt, it would not have signified much in the mouth of a man at Cambridge, who was far away from the seat of intelligence. The letter on which Mead founded his statement is one of a correspondent in London, I believe Dr. Meddus, certainly not Chamberlain, who writes on February 2:—

"It is said that Mr. Scot, a minister of Norwich, is found, or supposed to be, the author of *Vox Populi*."

Chamberlain is much more distinct in his assertion. He says, on February 3:—

"The author of *Vex Populi* is discovered to be one Scot, a minister, bewrayed by the printer, who thereby hath saved himself and got his pardon, though the books were printed beyond sea."

This assertion may, I think, be taken as conclusive in default of evidence to the contrary—the mere fact that Meddus did not know as much as Chamberlain, being of no value.

May I also explain that, when I said that the *Vex Populi* was the "production of Scot's own imagination," I gave no opinion as to the value of its statements, which are, as might be expected, a mixture of truth and falsehood. All I meant to say was, that whereas it purports to be a report of a debate in the Spanish Council, it is nothing of the sort, but as much a production of Scot's own imagination as *Hamlet* is a production of Shakespeare's imagination. Of course, I do not for a moment suppose that Dr. RIMBAULT thinks otherwise; but so much nonsense has been set down as history, merely because it is contemporary, that I thought the word of warning might not be misplaced. If anybody there be, who still believes the book to be otherwise than I have said it is, I would begin by asking whether he thinks Philip III. ever asserted that Barneveld was a Spanish pensioner, or ever wrote a letter to his Council of State, beginning—"Right trusty and well-beloved Counsellors, we greet you well"? I have seen many such letters of Philip's; but I never met one which opened in this remarkable way.

SAMUEL R. GARDINER.

THE CROWN ON COINS (4th S. vi. 414, 510).—The signature to this answer should be NEPHRITE, not T. C. as has appeared. In case any correspondent of "N. & Q." knows anything about the Tuscan Livornina, 1649 (p. 511), of Cosmo III., and who was the artist who designed it, a note on that subject would much oblige

NEPHRITE.

WOLVERTON: WOLVERHAMPTON (4th S. vi. 417.) Wolverton, in Warwickshire, was anciently Wolverdington; Wolverhampton, in Staffordshire, is named after Wulfruna, a sister to King Egbert, circa 906. (Qu. Edgar.) There are several other Wolvertons, viz. in Bucks, Hants, Norfolk, Worcestershire. There is a Wolveton in Dorset, a Woolferton or Woofferton in Salop—all from the A.-S. *wulf*, a wolf. Woolhampton, in Berks, is probably of different etymology.

A. H.

If common characteristics are to be inferred in this instance from similarity of name, their origin is certainly not modern. Wolverton is at least as old as the Domesday Survey, in which it is noticed as "Wlverintone." It was the seat of the barony of Maigno Brito, a Norman follower

of the Conqueror, whose descendants took the name of Wolverton, and continued there until the male line failed with John de Wolverton in the reign of Edward III. Wolverhampton is said to have taken the addition to its original name of Hampton from Wulphruna, the sister of King Edgar, according to Dugdale, who founded a monastery there A.D. 970.

W. E. B.

Wolverhampton was originally called Hampton. When in the year 996 Wulfrune, or Wulfruna, sister of Ethelred II., founded and endowed the church and college of St. Mary there, afterwards rededicated to St. Peter, the town was called Wulfrune's Hampton, and now it is corrupted in Wolverhampton. In the name "Wolverton" there can be no such origin, as the village, or rather small town, is comparatively modern.

H. SKEEN.

22, St. Ann's Road, North Brixton.

AUTHORS OR EDITORS (4th S. vi. 434).—The complaint of your correspondent S., as to the unfair prominence given in some instances to the name of the editor in preference to that of the author, may be well founded, but his illustration is not a happy one. The *History of the rebellions in Scotland*, forming three volumes of "Constable's Miscellany," is certainly by Robert Chambers, whose name is on the title-page as author, and a valuable work it is. The *Jacobite Memoirs of the Rebellion* (which S. was probably thinking of) were "edited, from the MSS. of the late Right Rev. Robert Forbes, A.M., Bishop of the Scottish Episcopal Church, by Robert Chambers," 1834. The two works are essentially distinct.

NORVAL CLYNE.

Aberdeen.

THE PYTHAGOREAN LETTER Y (4th S. iv. 75, 198, 422, 490).—This epigram has not by any of your correspondents been assigned to any author, and I beg to inform them that it will be found in the Venetian edition of Virgil, 1534, p. 460. It concludes with these additional verses:—

"Quisquis enim duros casus virtutis amore
Vicerit, ille sibi laudemque decusque parabit.
At qui desidiam luxumque sequetur inertem,
Dum fugit oppositos incanta mente labores,
Turpis inopae simul miserabile transigit ævum."

"Cicero en son premier Livre, Offices, où il traite de *Temperantia*, nous en a laissé memoire par escript, quant il a dict en allegant Xenophon et disant ainsi: Namque Hercules Prodicus dicit, ut est apud Xenophontem, cum primum pubesceret, quod tempus a natura ad diligendum quam quique viam vivendi sit ingressurus, datum est, exilise in solitudinem, atque ibi sedentem dia secum multumque dubitasse, cum duas cerneret vias, unam Voluptatis, alteram Virtutis, utram ingredi melius esset."—*Champ Fleury*, par Maistre Geoffroy Tory de Bourges, 1529.

En passant, we here see the origin of the term dubius—*duvius*. BIBLIOTHECAR. CHETHAM.

* Edgar received wolves' heads as tribute.

* *Memor.* ii. § 21.

"THE DIDACTIC POETRY OF ITALY" (4th S. vi. 414.)—If, as I believe, the "Cerbera" or "Acerba" of Cecco d'Ascoli is properly a didactic poem, it is a much earlier specimen of the class than either of those mentioned by W. M. T. Perhaps the "Sfera" of Gregorio Dati is another. These are but suggestions *quantum valetant*. I wish I had leisure to go into the matter at sufficient length to enable me to send a more complete reply to your querist.

GEORGE M. GREEN.

27, King William Street, Strand.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Poetical Works of William Wordsworth. (The only complete Cheap Edition.) Edited, with a Critical Memoir, by William Michael Rossetti. Illustrated by Artistic Etchings by Edwin Edwards. (Moxon & Co.)

The Poetical Works of Henry W. Longfellow. Edited, with a Critical Memoir, by William Michael Rossetti. Illustrated by Artistic Etchings by Edwin Edwards. (Moxon & Co.)

There is one point on which Messrs. Moxon may claim credit in the production of their Christmas and Illustrated Books, and it is really no small credit, namely, the great variety of style of illustration which they bring to bear upon this peculiar class of publications. What can be more different than the illustration of Hood, by Doré, which they issued last year from the illustrations of the same poet by Birket Foster, to which we called attention last week? What again can be in greater contrast than the Doré illustrations of Tennyson, and the etchings by which Mr. Edwin Edwards has illustrated the Wordsworth which the same publishers have just issued—unless it be that between Captain Secombe's outline sketches of Hood's *Miss Kilmansegg* and Mr. Edwin Edwards's etchings in the new Longfellow? There is no style of illustration probably, in which the feeling of the artist is so faithfully preserved and truthfully expressed as that which results from the etching needle; yet it may be doubted whether etchings, as "caviare to the many," will ever be very popular. Those in the work before us, though able, and showing a good deal of artistic skill and poetic feeling, will we fear not be very generally acceptable; and the fact of the Wordsworth being "the only complete edition," will, we suspect, do more to ensure it a large circulation than "the artistic etchings" of Edwin Edwards. Mr. Rossetti's Memoirs of Wordsworth and Longfellow, it should be added, form additional attractions.

The Life and Letters of the Rev. Richard Harris Barham, Author of "The Ingoldsby Legends," with a Selection from his Miscellaneous Poems. By His Son. In Two Volumes. (Bentley.)

Every one who knew or ever heard of Richard Harris Barham, every one who is acquainted with the writings of Thomas Ingoldsby, will anticipate the perusal of this enlarged biography of that worthy man and delicate humorist with pleasure. Nor will its perusal disappoint such anticipation. For if in his life, as in the lives of most literary men, striking incidents are conspicuous by their absence, there was so much that is characteristic of the man, there is so much that is brilliant and amusing in his letters, we get so many sketches and notices of the men and women of talent with whom he associated—meet with so many good stories, some of them perhaps a

little familiar to us—that it would be difficult to find two volumes of pleasanter reading, or two volumes which make so pleasant an impression on the mind of the reader—of one to whom we believe his biographer does no more than justice, when he credits him with "an enviable combination of tact, benevolence, and good humour, supported by unflagging spirits, which, while it carried him through a vast amount of work (and the duties of a London parish priest are very heavy), enabled him invariably to avoid giving offence, and generally to soften if not disarm opposition." One feature of the book will be of special interest to those who think more of the author than of the man, namely, the "Miscellaneous Poems," &c. with which it concludes.

Fuller Worthies Library. The Works in Verse and Prose Complete, of the Right Honourable Fulke Greville Lord Brooke. For the first time collected and edited, with Memorial, Introduction, Essay, critical and explanatory, Notes and Fac-similes. By the Rev. Alexander B. Grosart, of St. George's, Blackburn, Lancashire. In Four Volumes. Vols. III. and IV. (Printed for Private Circulation.)

Miscellanies of the Fuller Worthies Library. I. The Poems of William Harbert (usually called Sir William Herbert), Glamorgan; for the first time collected and edited, with Introduction. II. The Poems of Humfrey Gifford, Gentleman (1580). Edited with Memorial, Introduction, and Notes.—III. The Songs of Sion, by William Loe (1620). Edited with Memorial, Introduction, and Notes, by Rev. Alexander B. Grosart, St. George's, Blackburn, Lancashire. (Printed for Private Circulation.)

Mr. Grosart is so rapid and voluminous an editor that he ought to follow the example of a late well-known politician, and keep a review, for a journal of such limited space for Book Notices as "N. & Q." can scarce find room to do him justice. On the present occasion we must confine ourselves to stating that the third volume of Lord Brooke, containing *Celica* in XC Sonnets, and the Poems, I. Alarum, II. Mustapha, with additions and various readings; and the fourth volume, containing the Prose Works, namely—*Life of Sir Philip Sidney*, with Additions and various Readings; Letter to an Honorable Lady; Letter to Varney in France; Speech for Bacon; Account of Manuscripts in the possession of the Earl of Warwick and Brooke, with Corrections and various Readings and Indices—complete Mr. Grosart's edition of the works of this accomplished nobleman, which are now first collected, and the impression of which is limited to 165 copies. In like manner three smaller pieces, which complete the first volume of *The Fuller Worthies Library Miscellanies*, whose titles we have transcribed above, are severally collected and edited for the first time; and, as the number of copies printed is also limited to 165, those who desire to secure them should lose no time in putting themselves in communication with their persevering and most industrious editor.

THE TROSS LIBRARY.—At the recent sale of this library, the following were among the prices fetched: "Lactantii Opera," the first book printed in Italy with a date ("in Monasterio Sublacensi, 1465"), 290l.; two MS. volumes, "Apocalypsis cum Figuris" and "Speculum Humane Salvationis," 107l. and 46l. respectively; an illuminated "Officium Beate Mariæ Virginis," dated 1470, 58l.; a Spanish book of "Hours," printed by Thielman Kerver in 1502, a great rarity, 20l.

ARCHDEACON O'SHEA.—The obituary of the week includes the death of this gentleman, at Cork, at a very advanced age. "He was," says *The Guardian*, "one of the most eminent divines in the Irish Roman Catholic

Church, a profound and brilliant scholar, as well as an erudite theologian and eloquent preacher. Deceased was the last survivor of the coterie of wits and scholars who made Cork famous forty years ago, and at that time was a frequent contributor to English magazines. He preserved to the last a keen taste for literature, and fine critical faculties."

SIR RODERICK MURCHISON.—We are glad to be able to report that, at a Meeting of the Royal Geographical Society on Tuesday last, a letter from the nephew of Sir Roderick, Mr. K. R. Murchison, was read containing the following:—"I am happy to be able to say that Dr. Bence Jones has this day pronounced him out of danger, but his recovery must be very slow." We need hardly add, that the reading of the letter was attended with loud applause.

PAPWORTH'S "ORDINARY OF BRITISH ARMORIALS."—We understand that the publication of this very useful book, which was suspended by the long and painful illness which preceded the death of Mr. Papworth, is about to be resumed upon different terms under a competent editor; and that the new terms of publication will be such, that even those subscribers who discontinued their subscriptions early, will be able to obtain the remainder of the work at a reasonable price.

LORD BROUGHAM'S AUTOBIOGRAPHY is understood to be so far advanced at press, that the first volume may be looked for in the course of the month of January.

INSTITUTE OF PAINTERS IN WATER COLOURS.—The private view of the winter exhibition takes place this day (Saturday), and the exhibition will be opened to the public on Monday.

THE COLOSSEUM.—The last traces of this institution are about to disappear. Erected in 1824, it received much patronage from the last generation, and enjoyed a reputation for the gigantic pictures or panoramas exhibited there; but, after many vicissitudes, it ultimately succumbed to the more popular and central entertainments of modern times, and now its site is to be disposed of. It occupies about 81,000 square feet, possessing a frontage of about 300 feet to the Regent's Park and Albany-street. The domed rotunda, 120 feet in diameter and the same in height, has on the west an entrance portico, "so that the whole," says Cunningham, "resembles a miniature of the Pantheon, except that the portico is Doric, with only six columns, which are said to be exact full-sized models of those of the Parthenon."

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THE ILLUSTRATED LONDON NEWS of June 18, 1850.

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Notices to Correspondents.

E. S. —

"Welcome the coming, speed the parting guest."

Pope's *Homage's Odyssey*.

"Its gude to be merry and wise," &c.

Burns's *Song*, "Here's a health to them that's aye."

E. V. *Many thanks.* We will endeavour in our next volume to carry out your very sensible suggestion.

H. W. C. —

"And give to airy nothing ..

A local habitation and a name ..

Midsummer's Night's Dream, Act V. S. 1.

A. R. BARKER is referred to our 3rd S. iv. 419, vi. 359, 357; and vii. 357 for the history of "Cleanliness is next to godliness."

ISABEL. *The Dowager Duchess of Sutherland* died at Stafford House on Oct. 27, 1868, aged sixty-two.

A. B. T. We answered the query in our present volume, no longer ago than Nov. 12, in our *Notices to Correspondents*, where we stated that—"There have been several conjectures as to the origin of the letters M and N in the church service; e.g. (1.) That they are algebraical signs to represent indefinite and variable names. (2.) That M may stand for *maritus*, and N for *nuptia*. (3.) That they are the middle letters of the alphabet and are adopted like A. B. in our Acts of Parliament. See "N. & Q." 1st S. i. 476; II. 61; III. 325, 437."

All communications should be addressed to the Editor of "N. & Q." 43, Wellington Street, Strand, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 8d.

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In consequence of the abolition of the impressed Newspaper Stamp, the Subscription for copies forwarded free by post, direct from the Publisher (including the Half-yearly Index), for Six Months, will be 10s. 3d. (instead of 11s. 6d.), which may be paid by Post Office Order payable at the Somerset House Post Office, in favour of WILLIAM G. SMITH, 43 WELLINGTON STREET, STRAND, W.C.

RARE, CURIOUS, and VALUABLE BOOKS.—NATTALI & BOND'S New CATALOGUE, containing Works on the Fine Arts, Greek and Latin Classics, Voyages and Travels, History and Topography, Bibliography, Theology, Natural History, &c., is now ready, gratis and post free.

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NOTICE OF REMOVAL.—C. J. DOTESIO, having succeeded to the old-established business of MESSRS. EWART and CO., Wine Merchants to Her Majesty, of 19, Swallow Street, Regent Street (which premises have recently been rebuilt), REMOVED to that address on the 10th inst., where his business will in future be carried on.—25, Regent Street, Nov. 1870.

A CATALOGUE OF SECOND-HAND BOOKS, on Theology, Commentaries, and Prophecy, is preparing by MESSRS. AYLOTT & SON, 97, St. Paul's Road, Lallington, London, and will be sent free on application. Other Catalogues will follow.

HOGARTH—To be Sold, at a moderate price, a COMPLETE COLLECTION of ENGRAVINGS from the Artist's Works, 3 vols. elephant folio, half-morocco, in superb condition, worked from the Original Plates under the supervision of Heath. Address, M. A., MR. COLE, 2, Queen Street, E.C.

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Notes.

VILLAS OF CAIUS MARIUS AND QUINTUS CICERO.

Happening to be in the course of my travels at Arpinum, with the view of investigating the position of the villa of Cicero on the Fibrenus, I was induced to visit the spot, *Casamari*, where native geographers place the site of a villa of Marius (born B.C. 157, died B.C. 86). I found that its position was in the Papal States (which, however, no longer exist) across the Liris, about four miles from its banks, in a mountainous region. Who can forget the beautiful description of this river by Horace (*Od.* i. 31):—

"Non rura, quæ Liris quietâ
Mordet aquâ taciturnus amnis?"

In this high-lying district, however, it is neither tranquil nor gentle, but an impetuous mountain stream; and at Isola, where it is joined by the Fibrenus, forming a cascade upwards of ninety feet in height, rivalling even the falls of Terni. To reach *Casamari* the road leads through a small village, Castelluccio; and here I found a piece of ancient road paved with large square stones—no doubt part of the *Via Latina*, leading to Arpinum. Here, too, is the arch of an ancient bridge at a spot called S. Paolo. The following imperfect inscription was found in the vicinity:—

"EMILIAE CHRYSOPOLI

EMILIA . IANVARIA

DIPHILVS . PARENTES

INFELICISSIMI

(P. I) ENTISSIMAE . FILIAE

FECERVNT

. . VAE . VIX . ANN . VIII . M . II .

. (DI)ED(VS)

XIII."

It is curious to find the name of Diphilus turn up here, so close to the villa of Cicero. One cannot help thinking that here we have the architect who is mentioned by him (*Ad Q. F.* iii. 1), and whose name passed into a proverb—"Diphile tardior."

The ridge of the Apennines rises gradually to a considerable height in this direction, with small valleys here and there, such as are found towards the Sabine farm of Horace at Licenza. It is in one of these small glens that the Trappist monastery, large and gloomy, is found—now known as *Casamari*. Some are of opinion that this is the site of Cereatæ or Cirrhatæ (Plut. *Mar.*, c. 3), the birthplace of Marius; and I think that it is not unlikely to have been so. Any ancient remains that may have originally existed would disappear in the erection of the monastery, which is said to go back to the beginning of the eleventh century. I was told that the following fragment of an inscription had been found in this vicinity in 1780:—

"O
COS . VII . TRIB."

This may possibly refer to Caius Marius, who was consul for the seventh time B.C. 86 along with Cinna, the same year that he died. Though we have nothing here to remind us, except indeed the everlasting hills, of the celebrated Marius, on the banks of the Fibrenus there are still oaks to be found; no doubt the descendants of that Marian oak of which Cicero (*De Leg.* i. 1) speaks so eloquently about 52 B.C.:—

"Lucus quidem ille, et hæc Arpinatium quercus agnoscitur, sæpe a me lectus in Mario. Si manet illa quercus, hæc est profecto: etenim est sane vetus. . . . Dum Latine loquentur literæ, quercus huic loco non deerit, quæ Mariana dicatur: eaque, ut ait Scævola de fratris mei Mario—

'Caneceet sæcis innumerabilibus.'"

If *Casamari* be the birthplace of Marius, it is easy to understand that he should be the son of parents in humble circumstances, as the country around must at all times have been inhabited by rude peasants. Cicero (*Tusc. Quest.*, ii. 22) calls him "rusticanus vir sed plane vir."

The villa of Quintus (born about B.C. 102, died B.C. 43), brother of Cicero, is some dozen miles from this point, being believed to have been situated close to Monte d'Arce, a castle overhanging the village, lying on the slope of a hill. This villa is thus fully described by Cicero in a

letter (*Ad Q. F. iii. 1*) to his brother about B.C. 53:—

"In Arcano A.D. IV. Idus Sept. fui: ibi Messidium cum Philoxeno [the contractor] aquamque, quam ille ducebant non longe a villâ, belle sane fluentem vidi, præsertim maximâ siccitate. . . . Balnearia et ambulationem et aviarium. Villa mihi valde placuit, propterea quod summam dignitatem pavementata porticus habebat; quod mihi nunc denique apparuit, posteaquam et ipse

tota patet et columnæ politæ sunt. Totum in eo est tectorium ut concinnum sit."

The vicissitudes of two thousand years have left little of this villa, though some ruins are still pointed out as having belonged to it; but the spring still remains of which Cicero speaks, and is now called *Fontana buona*.

CRAUFURD TAIT RAMAGE.

THE WAR OF 1870 AND THE SIXTH CHAPTER OF JEREMIAH.

Liberal wits of the last century were very apt to make merry with the High Tory theologians who strove to draw foreshadowings of the proclamation of the Duke of Brunswick and the manoeuvres of General Mack from the prophecies of Micah and Habakkuk. The accompanying ex-

tracts, however, from the sixth chapter of Jeremiah seem to me to bear with such curious closeness on the actual siege of Paris by the Prussians that I shall not be deemed, I hope, a vain wrester of texts if I call attention to them in the columns of "N. & Q." :—

2. I have likened the daughter of Zion to a comely and delicate woman.

3. The shepherds with their flocks shall come unto her; they shall pitch their tents against her, round about; they shall feed every one in his place.

4. Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5. Arise, and let us go by night, and let us destroy her palaces.

6. For thus hath the Lord of Hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

11. Therefore I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

12. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord.

14. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

22. Thus saith the Lord, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

28. They shall lay hold on bow and spear; they are cruel and have no mercy; their voice roareth like the sea; and they ride upon horses set in array as men for war against thee, O daughter of Zion.

Prior to the commencement of the siege immense numbers of sheep and cattle were driven under the walls of Paris, and "parked" in the Bois de Boulogne. Anxious inquiries were made among the garrison for soldiers who had been shepherds to tend this enormous livestock.

The assault should have taken place at "noon," at an early stage of the siege, in September. It has been delayed until dark winter has set in, and the difficulty of the German task is frightfully increased.

Night attack, and ultimate bombardment threatened. Great fears entertained by the French lest the Tuileries and Louvre should be destroyed.

Obvious. Redoubts, barricades, and other fortifications thrown up by the besiegers, who maintain that Paris is "oppressed" by the Government of National Defence.

Frequent sorties of the besieged, comprising undisciplined Mobiles and National Guards from the mob of Belleville. *Emeutes* in Paris. Ambulances and hospitals at Versailles.

German soldiers expressing weariness at the lengthiness of the siege.

Married Frenchmen not exempt from the *levée en masse*.

Obvious.

Feeble negotiations for armistice; not believed in by either belligerent.

Obvious reference to embattled Germany. The Romans who destroyed Jerusalem were not Northerners.

Uhlans. Guttural language of the Germans. Shooting of peasantry. Requisitions. Burning of Bazeilles.

GEORGE AUGUSTUS SALA.

NICOLAS HAMEL.

The following narration, which I believe to be true, is current in the bookselling trade. It was related to me by a venerable bookseller in London, and I have heard it in other quarters. Hamel, the well-known author of several elementary

school-books still in use, was a Catholic clergyman who fled from the first French revolution, and settled in the metropolis as a French master. He was very successful, and made a competent living by his teaching and literary efforts. Hamel was from Caen in Normandy, where he

was "rector" or resident chaplain to an hospital; and it is said that, although he had no regular duty in London, he continued to visit and solace the poorer class of refugees who inhabited the purlieus of St. Giles's. He was very charitable. The story is that the abbé about fifty years ago called on a bookseller in the "Row," and presented a MS. work. The sum demanded was accepted, and the transfer was regularly signed. A check was handed to the abbé, who declined to take it. He said, "I am not in want of money; it is *safer* in your hands; I will call for it when I want it."

The MS., after a few weeks had elapsed, was put to press. On sending the first proof sheets to Hamel's lodgings, it became known that he had most mysteriously disappeared. He had never been heard of since the day that he sold the MS. He was not in any difficulty, and all his effects remained unclaimed at his lodgings, which were either in Somers Town or in the Hampstead Road. All attempts to discover him failed. Every inquiry was made amongst the refugees; advertisements were inserted in the papers; the police and Bow Street runners used every diligence, but all efforts failed in tracing him. The supposition is that, under the pretence of being wanted for some religious duty, he was entrapped into some miscreant's den and murdered. The copyright money, it is said, remains in the hands of the firm that represents the house to which the MS. was sold. After the restoration of the Bourbons efforts were made in France to trace Hamel's relatives, but none could ever be discovered. Such is the narrative. Perhaps some correspondent can give further particulars.

STEPHEN JACKSON.

MS. LETTER OF JUDGE GEFFREYS.

In Add. MS. 12,097 is the following letter; it may be considered worth preserving in "N. & Q." as showing that notwithstanding the brutality and infamy of this man, and in which I as a West-countryman historically and traditionally believe, yet that the wretch could play the courtier when he pleased. His advice to Mr. Mayor and corporation to supply omissions, and extend the privileges of their old charter, are suggestions which, doubtless, the burgesses of Pontefract were not slow to follow. C.

"Mr Mayor

"I thinke myselfe obliged to return you and ye rest of yr loyall Brethren ye Aldermen and other members of yr Corporation my hearty thanks for ye great favours and respects I met wth when I had ye hapynesse to be amongst you, and particularly for ye great expressions of loyalty to ye King w^{ch} you so plainly demonstrated by laying yr selves at His Mat^{ys} feet which according to ye best of my understanding I acquainted his Mat^{ty} with, wth

all the advantages to you his Mat^{ty} was pleased to expresse wth great pleasure his gracios acceptance of ye testimony you gave of yr Loyalty and therefore commanded me to acquaint you therewth as also let you know you shall find ye effect of it in the rennall of yr Charter and required my particular care therein and to ye end you may not loose his designed bounty I think myselfe obliged to give you this advice Y^t you consider what privileges or advantages belonging to yr town which were either omitted or not sufficiently granted to you by your old Charter may be supplied by this new one and I shall take care it shall be done. I came to Town but last night from Winchester and therefore lay hold of this first opportunity to acquaint you therewth and wth all to let you know his Mat^{ty} designes to be here in London on Thursday sennight and to continue here eight or nine dayes at most and then to go to Newmarket and there to continue three weeks So y^e he will not make any stay here in London till the terme. Now I apprehend y^t ye persons you design to come up with yr Charter and sollicite yr affaire may wth more ease and lesse charge attend his Mat^{ty} returne from Newmarket than any time before, for it is his pleasure y^t this yr loyalty may meet with as little trouble and charges in yr rennall of yr Charter as possibly may be, and be assured his Mat^{ty} gracios intention towards you shall meet with all the assistance I can possibly give it. I beg you will tender my hearts service to ye rest of yr Corporation and be assured I will with all zeale and industry imaginable embrace all opportunityes wherein I may manifest myselfe to be a hearty friend to yr Corporation and particularly

"Sr

"Yr faithfull friend & Serv^t

" GEO GEFFREYS.

London Sept^r y^e 16th

1684—

To John Rusby Esq^r
Mayor of ye Town of
Pomfrett in Yorkshier."

"EDUCATIONAL" AND "USEFUL" WORKS.

Lately, on taking up a book of useful household receipts, bearing on the title-page the date 1868, I was much surprised to find that the contents must have been stereotyped before the introduction of lucifer matches, and accordingly the process of striking a light with a flint and steel is accurately described. There were many other receipts of the same description; and as the work is published ostensibly as a novelty of 1868, it has probably taken many a reader by surprise.

Again, I have just met with a popular geography for children in a series entitled *First Steps to Knowledge* (London, 1870), in which the following definitions, &c., are to be found:—

"Q. What is a continent?

A. A piece of land containing several countries, but divided by the sea.

Q. Name such a continent?

A. Europe, Asia, and Africa form one continent in the East.

Q. Give an instance (of a peninsula)?

A. Africa is joined to Asia by the Isthmus of Suez."

Then follows a curious distribution of Germany and of Italy, also these questions and answers:—

"Q. How is India bounded?

A. On the east by China and the Chinese sea.

Q. Mention the Danish possessions?

A. Tranquebar and Serampore [i. e. in 1870!].

Q. What is the religion of the Indians?

A. Buddhism.

Q. What are the priests called?

A. Brahmins." [1]

Amongst Trans-Gangetic states we have "Birmah"; "the empire of Siam"; the "kingdom of Aum," with its "capital Hoe"; Japan, with its "capital Kio"; and China, with its three principal rivers "Hwango-ho, Amour, and the Tarina."

(How is Africa bounded). "Q. On the East?" "A. By the Isthmus of Suez." (!) "Q. On the South?" &c. Abyssinia "lies toward the centre of South Africa."

In the Western hemisphere we are told of Iceland amongst the North American Danish possessions, besides the Russian, French, &c. In South America we have "the empire of Brazil and Patagonia." Lastly, we are informed that the ancients believed that the "earth was shaped like" the "Egyptian lotus." (!)

I have made the above notes, not so much to show the absurdity of such mistakes, but to draw attention to the fact of the numerous current sources of error disguised under the name of "educational" works. Sp.

MOUNT CALVARY. — Dean Stanley has not omitted to notice, in his *Sinai and Palestine*, that the popular expression, "*Mount Calvary*," is unwarranted by any statement in Scripture. The ancient masters usually depict the scene on a summit, but "the place of a skull" is more usually a valley. I do not remember to have seen the point (trivial or not, according to the explanation) imported into the vexed question of the "Holy Sepulchre." If the tradition of an eminence were of respectable antiquity it might be of service to MR. FERGUSON. J. W. H. Beckenham.

A NEW WORD. — The following passage from a late American newspaper describes the consequences of a collision between two trains of cars: —

"The tender of the passenger train was forced into the baggage car, and the smoking and first passenger cars were telescoped about half the length of the cars."

Philadelphia.

M. E.

"ANCIENT CLASSICS FOR ENGLISH READERS." In the Rev. W. Lucas Collins's excellent account of Homer's *Iliad* in Messrs. Blackwood's series of *Ancient Classics for English Readers*, I find the following: —

"... The spirit horsemen who rallied the Roman line in the great fight with the Latins at the Lake Regillus,

the 'shining stars' who lighted the sailors on the stormy Adriatic, and gave their names to the ship in which St. Paul was cast away."

On the good principle of nailing a bad coin to the counter to prevent its further circulation, will you allow me to point out to Mr. Collins and his, I hope, numberless readers, that the ship "whose sign was Castor and Pollux" was not the ship in which St. Paul was cast away, but the ship in which he safely voyaged from the island of "the barbarous people" to Puteoli for Rome. C. W.

"PACATÆ RAMUS OLIVÆ." — At the present moment, when we have offered "the olive branch of peace" to Russia, which we all most earnestly pray she may be wise enough to accept, I would ask whether the origin of this proverbial expression may not be found in the following line of Ovid (*Pont.*, i. i. 32): —

"Adjurat in bello pacatæ ramus olivæ."

Is the idea found in any of the Athenian dramatists, or in any other of the Latin poets? I am aware that it was the custom in war for supplicants to approach with olive branches, as is referred to by Livy (xxiv. 30), but is it mentioned by the great Greek dramatists?

Would you allow me to take this opportunity, though somewhat out of place, of apologising to MR. CHANDLER for having given him the trouble to repeat the reference to Quintilian (4th S. vi. 488), which I ought to have found, as I have now done. O. T. RAMAEX.

HISTORICAL EPIGRAM, 1646. — The Earl of Derby, afterwards beheaded at Bolton during the Civil War, took the custom of some mills from Deemster Christian, and the Calf of Man from Dick Stevenson, who afterwards feasted his lordship, which led to the following epigram: —

"Will did invite his guests; they ate their fill;
He gave them bread that robb'd his father's mill.
But was not Dick the madder man by th' half,
Who gave him veal that stole away his Calf?"

— After the Restoration, William Christian was shot on a charge of treason at Hango Hill, near Castletown. A. E. L.

MURAL PAINTING IN STARSTON CHURCH, NORFOLK. — In the report in the *Athenæum* of Dec. 10, of a meeting of the Archaeological Institute, held on the second, it is stated that the Very Rev. Dr. Rock drew attention to a mural painting discovered in an alcove in Starston church, which had been walled up, the painting being of the early part of the thirteenth century. It was described by him as "representing a ceremony in the chamber of a dead person, probably of the person buried under an incised slab found close by, and who he (Dr. R.) thought might belong to the Neville family." I cannot agree with this explanation. There is no instance, as far as I know, of any painting on a church wall represent-

ing any subject not connected with saints or sacred history. It is very improbable that the death-bed of any person not venerated as a saint should have been intended. A copy of this painting was sent to me some months ago for an opinion. I then thought and still think that it represents the death of the Blessed Virgin Mary. I have two mediæval engravings on wood, very much like it, and I have seen others similar. They all have the three apostles—Peter, James, and John—at the bed side, and so they are represented in this mural painting. Here St. John is stretching out his hands affectionately towards the corpse of his adopted mother, and St. Peter holds a scroll, on which the inscription must be completed conjecturally, but seems to have been "Precor te Maria." The word "Maria," however, is quite plain. The upper part of the bed with the hand of the recumbent figure is quite effaced.

F. C. H.

Queries.

A JACOBITE SONG.

THE ATTENDANCE AT A COCK-FIGHT PLEADED IN BAR OF A CHARGE OF THE NEGLECT OF DUTY AGAINST A PAROCHIAL SCHOOLMASTER.

The records of the Presbytery of Auchterarder contain evidence that the parochial schoolmaster of Crieff, at "the Forty-five," was deposed and ejected from his cure. His name was "Mr. David Drummond"; and, as he went also by the name of "Mac Gregor," it may be fairly enough conjectured that quietly he owned more clanship to the proscribed race than to the then new lord of Balquhider, whose surname, as a matter of policy or of necessity, he had adopted. The offences (as unbecoming his office) with which he was charged were, among a great array of counts, "proposing a health to Charles, and adding" that he "hoped before one month the King's troops would go to the d——l"; with "taking one of the company by the breast and asking him, 'Where are you now, with your Argyll Highlanders, who were to stand at the Ford of the Frew to kill Prince Charles and his army?'" with "cursing the King, and singing a Jacobite song beginning 'Unhappy Britons, who choose George for your king'"; and for wholly neglecting his school from Michaelmas, 1745, to Candlemas, 1746. The poor man at first pleaded not guilty to the several charges; and in answer to the charge that his school had been neglected, he declared that he "had eighty-two yesterday present at the cock-fighting!" The Drummonds and their local influence were "nowhere" since Culloden; and "Mr. David" demitted his office, and was speedily ejected by order of the sheriff of the county. Local tradition has lost all recollection of this schoolmaster and his Jacobite fancies. But first I would desire to

inquire, has the Jacobite song referred to come down to our times? If so, where, or in what printed collection, may it be found? Secondly, the defence on the ground of the attendance at cock-fighting may appear extraordinary to many, even Scotsmen, whose personal recollections cannot carry them back so far as mine. For more than sixty years, at least, cock-fighting has not taken place within the parochial schoolroom of Crieff. But within my own recollection schoolmasters of villages, situate not more than twelve miles distant, had their annual cock-fights, or *barras*, on Handsel Monday, i. e. the first Monday (O.S.) in January annually.* The proceeds, composed of the drawings for admission to the arena, swelled very considerably the emoluments of the poor Dominie: even very quiet and frugal farmers felt gratified, when some rural belle—the dashing daughter of a neighbour, who had borrowed the hero of the dunghill for the match—came over in the evening with the chanticleer (his head sadly swollen and disfigured in gaining the honours of the day), bearing a brass bell and ribbon around his neck. Happily, everywhere, such a state of things has passed away. The schoolmaster at home is now passing well paid, without a capitation fund or annual cock-fight. Here it may be added that the Rev. R. H. Stevenson, now of St. George's church, Edinburgh—the forthcoming Moderator of the General Assembly of 1871—when the assistant-minister of Crieff, by his great and well-deserved personal influence (even over the cock-fighters and fancy of Crieff and its district), put quietly an end to the annual cock-fight or *barras*, which, till 1840, annually took place within the Masons' Hall, Crieff. This work of reformation was at once, and very pleasantly, effected by the zeal and influence of one man, by personally overlooking the persons who desired to view a cock-fight. The Act of Parliament for the effectual Prevention of Cruelty to Animals in Scotland did not pass until ten years afterwards.

T. S.

ANONYMOUS.—Who was the author of the anonymously published *Memoirs of His Royal Highness the Prince of Wales*, 3 vols. 12mo, 1806? See Arthur's Catalogue, part xiii. No. 277.

L. X.

ARMS OF THE COUNT OF PERCHE.—In a MS. of the genealogy of the noble house of Sutton, Earl of Holderness, in Yorkshire, and of John Dudley, Duke of Northumberland, written in 1565-66, only one shield of the 234 coats of arms of the families and marriages enumerated in the text is plain. This is the shield of the Earl of Perche. Sandford, in his *Gen. Hist. of the Kings*

* Schoolmasters, quiet and kindly men as they were, were the leading men of "the fancy."

and *Queens of England*, p. 32, bk. i., says that Maud or Mary, natural daughter of King Henry I., married "Rohock Earl of Perche (called also Consul of Moriton)." Can any of your readers kindly assist me by giving me the blazon of the arms attributed to him? CHARLES RUSSELL.
Camp, Aldershot.

"BADGER."—Why is a dealer in corn, meal, hay, &c. called a "badger" in the North of England? In the *Craven Pioneer* of Dec. 3 inst. is an advertisement of "W. Robinson, Badger, &c., Longpreston." I send it herewith.

STEPHEN JACKSON.

[The advertisement is as stated above.—ED.]

BELL-FOUNDERS.—The following extract from the *Bibliotheca Topographica Britannica* (vol. i. No. VI. pt. II. p. 55) may perhaps be inserted as an addition to the many lists of bell-founders which have already appeared in the pages of "N. & Q." :—

"The church of Friendsbury [Kent] is dedicated to All Saints. In the tower are five bells, besides the Sancte Bell. The names of the benefactors are not recorded; the names of the bell-founders and dates being the only inscriptions, which are as follows:—Date of the first bell, 1637. On the second, 'John Danbe made me, 1656.' The third could not be got at. On the fourth, 'William Reeve, bell-founder, 1584.' On the fifth, 'Robert Watson and John Rawlinson, bell-founders, 1658.' On the Sancte Bell is inscribed, 'Gerrit Schimmel me fecit, Daventria, 1670.'"

Query: Is it possible for any of your correspondents in Kent to ascertain the inscription (if one) on the third bell, which "could not be got at" more than eighty years ago?

O. H. STEPHENSON.

Camden Town.

"CITY AND COUNTRY RECREATION."—What is the number of pages in this book? My copy is imperfect after page 182? L. X.

DE BANNES, NÉE DE HOUSSAY.—In the year 1796 there was issued at London—

"A Narrative of the Sufferings of Louise Françoise de Houssay, de Bannes, who served in the Army as a Volunteer, from 1792 to July 21, 1795, when she was made a prisoner at Quiberon; with her Examination at Vannes, from whence she made her escape, the day before that which was appointed for her Execution."

It was "Translated from the Manuscript of the Author"; and was "Printed for the Author, and sold by her, at No. 23, Maddox Street, Hanover Square"; also by Boosey of Old Broad Street, Hookham and Carpenter of New Bond Street, and several other London booksellers.

According to the narrative, Mademoiselle de Houssay was the daughter of a Norman gentleman of some position, who had served in the royal bodyguard. Her husband, M. de Bannes, is vaguely described as a cousin or "relation" of hers, and as "a nobleman." His house or estate

seems to have been at Mesnil de Brionze, twelve leagues from Caen.

The account of her adventures and his—for they both served in one corps, and he was killed at her side in battle—is interesting, and has the merits and the faults that would naturally be found in a narrative of facts written by an amateur. Is it a narrative of facts? And if so, what else is known concerning Madame de Bannes, and what became of her after the publication of her story—which, as I have said, took place in 1796? She was then, it would seem, in her thirty-first year. A. J. M.

"DOLOPATHOS; OR, THE KING AND THE SEVEN WISE MEN," an Indian romance, of which a Latin translation appeared as early as the twelfth century. (Roscoe's translation of Siamondi's *Literature of the South of Europe*, ii. 9.)

What Indian work is referred to in the above notice, and by what title should the Latin translation now be inquired after? Is it possible that the pathetic ballad, the "Dholá Mároni," still sung by the Bairágis of India, should have been known at this early period in Europe?

R. R. W. ELLIS.

Starcross, near Exeter.

FINDERNE'S FLOWERS.—Sir Bernard Burke, in his *Vicissitudes of Families*, states that being in search of a pedigree with reference to the Findernes, once a great family in Derbyshire—

"I sought for their ancient hall, not a stone remained to tell where it stood; I entered the church, not a single record of a Finderne was there; I accosted a villager, hoping to glean some stray tradition of the Findernes. 'Findernes!' he said; 'we have no Findernes here, but we have something that once belonged to them—we have Finderne's flowers.' 'Show me them,' I replied; and the old man led me into a field which still retained faint traces of terraces and foundation. 'There,' said he, pointing to a bank of garden flowers grown wild, 'these are Finderne's flowers, brought by Sir Geoffry from the Holy Land, and do what we will they will never die.'"

It would be interesting to me, and probably so to others of your readers, to know the botanical name of those flowers. Perhaps some of your Derbyshire correspondents might be able and care to communicate the information to "N. & Q."

JAS. PARSON.

Milnrow.

GRANTCHESTER MANOR HOUSE.—Can any of your Cambridge readers tell me anything of this curious old house? It is now partly modernised inside, but in my early days it contained no less than three concealed chambers or "priests' holes," and was full of carved woodwork, sliding panels instead of doors, and painted glass. It also contained a small oratory. Mr. Lilley, who has lived there all his life, well remembers the pulpit in this oratory. It is close to the church; near it is a square enclosure, surrounded by a deep and

well-marked moat. Many Roman coins have been found in the neighbourhood, and the buttresses of the manor house garden walls are formed of bricks which are nearly three times as large as our ordinary modern ones, but thicker and shorter in proportion. These are said to be Roman bricks. The manor belongs to King's College, Cambridge.

C. W. BARKLEY.

"THE HALL OF WATERS."—Where can I find a story and poem (referring to the subterranean aqueducts at Constantinople) called "The Hall of Waters"? I have endeavoured for a long time to find it, without success.

MARCUS B. HUISE.

IRISH FORFEITURES.—The Abbé MacGeoghagan, in his history of Ireland, states that a commission was appointed by Parliament in 1698 to take cognizance of lands recently forfeited in Ireland, that a report was presented by the commissioners on the subject, and printed in 1700 by order of Parliament; that the report was accompanied by books descriptive of the matter, and that he had made diligent but fruitless search for these books. Can any of your learned readers say where these books are now preserved?

JOHN MACLEAN.

Hammersmith.

IRISH CAR AND NODDY.—In Watson's *Dublin Almanack* for 1780 I find the tariff of charges for a "set down" classed as per "coach," "chariot," "sedan," and "noddy." In another list "coach," "chariot," and "Rg. car"; which last, I suppose, means the outside conveyances which ply every few minutes between Dublin and Ringsend, a sort of car-omnibus—a shocking combination, &c. by the way. I wish to know, therefore, what sort of machine a "noddy" was? And when did the "Rg. car" become a general means of conveyance?

N.B. I believe the "inside car" was first used for patients during the cholera of 1832.

GEORGE LLOYD.

Cramlington.

POTTERY MARK.—We have a white China teapot, made of fine ware, of peculiar lightness, and ornamented with raised leaves and figures, after the manner of Wedgwood. The mark is 17 scratched into the bottom. Can any of your readers kindly tell me what ware bears this mark? It belonged to my great grandmother, who has been dead about fifty years; and I think I saw a teapot like it in the South Kensington Museum.

L. C. R.

RELIC OF CHARLES II.—In his journey from Col. Wyndham's house at Trent, King Charles II. "passed by Wincanton" (4th S. vi. 417) on his way to Mere, in Wiltshire. Between Trent and Wincanton, and about ten miles from the former place, lies the secluded village of Charlton-Hore-

thorne, where the king made a halt at the house of Mr. Husey, a member of a family whose property had suffered severely for their loyalty. The halt was short, and in the hurry of departure a curious silver spoon, jointed near the bowl, and having the crown and the letters C. R. engraved on it, was left behind. It was, of course, much treasured; but after the death of Mr. Husey's descendant, Hubert Husey, who died Sept. 8, 1785, the widow of the latter parted with it. So runs the (still fresh) family tradition, preserved by a granddaughter of this last-mentioned Hubert. I am afraid that a search for this spoon will be something like "hunting for a needle in a bottle of hay"; but still, possibly through some of your many readers, tidings of it may be obtained.

W. M. H. C.

REFORM BILL IN 1831.—In *Autobiographic Recollections of George Pryme, Esq., M.A.*, p. 184, speaking of the agitation in the country when Lord Grey tendered his resignation, occurs this passage:—

"As a proof of the excitement, many persons informed the tax-gatherer that they declined payment, and one of the great Whig noblemen stated in his place in Parliament that he had done the same."

To whom does this refer?
Peterborough.

W. D. S.

"THE SIEGE OF TROY."—As the following dramatic squib can hardly come within the category of recent publications, perhaps you will allow me to ask for the author:—

"The Siege of Troy: a Tragic Drama. To be performed in the Westminster School Ormatory, and written upon the Ancient Pure Greek Model, by John Burney-busby." 8vo. Lond. Ridgway, 1819.

A. G.

SIMPSON FAMILY: ADAM CLARKE: D. ORME.—In October, 1827, Daniel Orme, Esq., engraver to his majesty, visited Wicklow, at the request of Colonel Howard, to make a landscape drawing of his castle and park. He brought a letter of introduction to my family from my mother's cousin, Adam Clarke, LL.D., the celebrated commentator. In this letter, which is in my possession, the writer thus speaks of the artist:—

"Besides engraver, he is a *good portrait-painter*, and takes off fine *pencil sketches*. I wish I could get a sketch of you, and indeed of Eveline," &c.

This desire was evidently accomplished, as, in a subsequent letter of April 30, 1828, I read:—

"I have got the drawings, for which I was thankful to Mr. Orme; they are tolerable; that of your father is the best," &c.

Now, I am naturally anxious to know what has become of these portraits, among which are certainly those of my mother and my grandfather. They are probably, if still preserved, in the possession of a descendant of Dr. Adam Clarke, from

whom, should this inquiry meet his eye, I should be much gratified by a communication.

I am informed by my friend MR. BATES that the frontispiece to the pathetic story of the *Orphan Boy*, by J. Bisset of the Museum, Birmingham, published in 1806, is from a design by "D. Orme, Esq."

ADAM BOYD SIMPSON,
Medical Officer, Birmingham Workhouse.

THE HON. CATHERINE SOUTHCOTE.—I wish much to ascertain who was the Hon. Catherine Southcote, widow, living in 1736, in which year she apprenticed her sons, Thomas and George, to a firm of Italian merchants. I believe her husband's name to have been John. She must have married twice, as I can nowhere find the name of Southcote in Peerages of last century. Can any reader of "N. & Q." give a clue as to who she was?

J. C. G. H.

"THE SQUIRE'S TALE."—In the time of Jas. II. it was thought that the "half-told" "story of Cambuscan bold" had been completed by Chaucer himself. At least that is my assumption from the following passage in William Winstanley's *Lives of the Most Eminent English Poets* (1687, licensed June 16, 1686), p. 32: "The *Squire's Tale* . . . is said to be compleat in Arundel House Library." Can any reader of "N. & Q." tell me on what authority Winstanley—whose book is a mere compilation—made this statement? I have not seen it repeated in any modern book. Had any MS. continuation of the *Squire's Tale* been in the Norfolk (?) archives, it could hardly have existed and lain *perdu* something like 400 years—till Winstanley's time 300, and till Spenser's 200 years; for one must not forget that Spenser "attempted" (to use my friend Cowden Clarke's happy expression) a completion of the Canterbury tale in question (*Faery Queene*, bk. iv. cantos ii. and iii.), which is strong presumptive evidence against Chaucer's having finished it himself.

S. R. TOWNSEND MAYER.

WHISTLING FOR A WIND.—Can any of your correspondents say what the practice originated in? I remember being becalmed once for ten days, and the whistling was kept up night and day. Why do sailors think it is tempting Providence to whistle during a gale? I have frequently been most solemnly taken to task by old "salts" for doing so.

F. H. D.

Bolivar, Mississippi, U.S.

WONDYRCHOUN: GORS.—In Mr. William Longman's valuable and interesting *Life and Times of Edward the Third* (vol. ii. c. xv. p. 279), mention is made of "a new and horrible instrument called a wondyrchoun," the use of which parliament—51 Edward III.—was petitioned to forbid. This instrument Mr. Longman, on the authority of the

Parliamentary Rolls (*Rot. Parl.* No. xxxiii. [50]), says:—

"was made after the manner of a drag for oysters; was beyond measure long; the meshes of the net so small that no fish could get through them; that there was a long and thick iron attached to it, which 'dragged along the ground so heavily that the fertile slime and flowers of the earth below the water were destroyed by it, as was also the spat of the oysters, mussels, and other fish on which the great fish lived and were nourished'; and it was added that by this instrument the fishermen took so many fish that they fed their pigs on them, 'and fattened them beyond measure.'"

I should like to ascertain—(1) if this machine was done away with in Edward's time; (2) whether mention of it is to be found elsewhere than the authority quoted by Mr. Longman; (3) whether the instrument itself, but under another name, is known to have been used after the fourteenth century; (4) if so, whether any drawing of it is in existence; and (5) what is the meaning of the word "wondyrchoun"?

At p. 280 Mr. Longman says:—

"The navigation of the Severn, too, was alleged [by the petitioners] to be stopped, and floods caused by the erection of gors"—whatever that may mean."

Can any reader of "N. & Q." throw any light on the meaning of this word "gors"? However, if no reply to any of my queries be at present elicited, the transfer to "N. & Q." of these curious names and what little we know of their meaning may prove of service hereafter to any one who shall come across them unaccompanied by explanation.

S. R. TOWNSEND MAYER.

Queries with Answers.

POTHERIDGE, CO. DEVON.—General Monk, Duke of Albemarle, was of the family of Monk of Potheridge, which place I also find spelt Powderich, Poddridge, and Podderigge. I have failed to find Potheridge in any atlas or topographical dictionary to which I have access, nor does it appear in the *Clergy List*. Can any one kindly tell me what and where it is—whether the name of a house, a village, &c.—and especially what is the parish church, in which the registers of the Monk family would probably be found?

Will any of your Cheshire correspondents be so good as to help me in the same way respecting Carden or Cawarden, in that county, which was the seat of a family "of that ilk"?

HERMENTRUDE.

[Potheridge (otherwise Pen-the-ridge) is in the hundred of Shebbear, co. Devon. (Adams's *Index Villaris*.) Potheridge House, the supposed birthplace and afterwards the residence of General Monk, was situated on the ascendant ridge of a small hill in the parish of Merton, about 5½ miles (N. by W.) from Hatherleigh, and

four miles (S.W.) of Torrington. Murray, *Handbook of Devonshire*, says—"The mansion, sumptuously rebuilt about 1670 by the General, when he was Duke of Albemarle, was pulled down in the last century; the stables however remain to this day, and will give the visitor some idea of the magnificence of the entire building." Some authorities state that Gen. Monk was born at Landcross, near Bideford, co. Devon, where he was baptized (according to the registers) on Dec. 11, 1608.

Carden is a township in the parish of Tilston, co. Chester, 4½ miles (N.N.W.) from Malpas. Carden Hall was plundered by Parliamentary soldiers on June 12, 1648, and its owner, John Leche, Esq., made prisoner. For a further account of Carden, the family, &c., see Murray, *Handbook of Cheshire*, p. 128.]

HEWEL (A BIRD): HOLTSÆLSTER.—Do these words respectively mean woodpecker and tree-feller? The passage is so beautiful that I think, in explanation of the query, the readers of "N. & Q." will not regret having the passage in which the words are found:—

"But most the hewel's wonders are,
Who here has the holtsælster's care;
He walks still upright from the root,
Measuring the timber with his foot,
And all the way, to keep it clean,
Doth from the bark the wood-moths glean:
He, with his beak, examines well,
Which fit to stand, and which to fell:
The good he numbers up, and hacks,
As if he marked them with an axe;
But when he, tinkling with his beak,
Does find the hollow oak to speak,
That for his building he designs,
And through the tainted side he mines.
Who could have thought the tallest oak
Should fall by such a feeble stroke?
Nor would it, had the tree not fed
A traitor worm, within it bred,
(As first our flesh, corrupt within,
Tempte impotent and bashful sin)—
And yet that worm triumphs not long,
But serves to feed the hewel's young,
While the oak seems to fall content,
Viewing the treason's punishment."

Appleton House, descriptive Poem, by Andrew Marvell, to the Lord Fairfax.

J. A. G.

Carisbrooke.

[*Hewel*, or, as it is sometimes spelt, *Hew-hole*, is sufficiently explained by the well-known habit of the woodpecker. An *Holtsælster* is clearly a feller, or woodman, one who cuts down trees. "Woodman, spare that tree." G. P. Morris.]

PIETRO PAOLO BISSARI.—I have a volume bound in vellum, red edges, entitled—

"Le Stille D'Hippocrène, Trattamenti Poetici Del Commend. Conte Pietro Paolo Bissari, &c. In Venetia, M.DCXLVIII. Per Francesco Valnasense. Con Licenza de Superiori, e Privilegio."

On the leaf before the title-page is a fine engraving representing Pegasus striking a mountain (Helicon) with the left fore-hoof, causing water

to gush forth into a basin or reservoir some little distance beneath, and out of which swans are drinking, &c. In fact it is the imaginary fountain of Boetia, familiarly known to mythologists as Hippocrène. This engraving is by I. Picini. I should like to know if this book is rare. Any information concerning the author would be most acceptable to

J. PERRY.

Waltham Abbey.

[It would appear that neither the Bodleian nor the British Museum possesses this work. Its author, Bissaro or Bissari, was a native of Vicenza, and lived about the middle of the seventeenth century. His knowledge of law, combined with a moderate reputation as a poet, gave him great authority in his own country, and resulted in his being charged with many important missions to the Senate at Venice. His great services to the Academy des Olympici of his country were acknowledged by a Latin inscription in his honour in one of its halls. The date of his death is not known.]

STEPNEY PARISH AND BIRTHS AT SEA.—

"It is curious that all persons born of English parents at sea should be Parishioners of Stepney, and that all foreign chaplaincies should be in the diocese of London." *Church Times*, Nov. 25, 1870, p. 498.

I should be glad to be informed of the circumstances or of the legal suits in which the above decisions were arrived at, especially the former one.

M. Y. L.

[This popularly received notion is a vulgar error, and doubtless originated in the great number of seamen who have their residences in Stepney. A magistrate of Cheshire having taken it into his head that such was the law of settlement, sent from Chester a wanderer of that description who had been "born at sea" to Stepney for his future support. The parish early in 1813 moved the Court of King's Bench for a criminal information against him for an ignorant abuse of power. Lord Ellenborough, however, refused the rule, but directed the overseers to prosecute by indictment. *Vide* "N. & Q." 3rd S. x. 845 379.]

JUSTICE OF THE PEACE.—Will some of your correspondents refer me to books and articles in periodicals treating on the history of the office of Justice of the Peace?

A JUSTICE OF THE PEACE.

[The standard works on the office of Justice of the Peace are Richard Burn's *Justice of the Peace*, continued by W. Woodfall, 4 vols. 8vo, 1805; Thomas Walter Williams's *Justice of the Peace*, enlarged by H. Nuttall Tomlins, 4 vols. 8vo, 1812; and J. F. Archbold's *Justice of the Peace and Parish Officer*, 5th edit. 4 vols. 1824-5, 12mo. There is a valuable article, giving the history of the office, in the *Penny Cyclopædia*, xiii. 158-160, as well as in Knight's *English Cyclopædia*, "Arts and Sciences," v. 83. Consult also John Clarke's *Bibliotheca Legum; or, a Complete Catalogue of the Common and Statute Law-books of the United Kingdom*, ed. 1819, 8vo.]

Replies.

PORTRAIT AND SKULLS OF CAROLAN.

(4th S. vi. 324, 392, 507.)

MR. LENIHAN impugns my want of proof for my assertions about Carolan's skull and my little knowledge of Ireland, for writing "so offhand" about that country. Let me then give him my proofs of the former, and endeavour to undeceive him about the latter.

In a

"Descriptive Catalogue of the Collection of Antiquities and other Objects Illustrative of Irish History, exhibited in the Museum, Belfast, on the Occasion of the Twenty-second Meeting of the British Association for the Advancement of Science, September, 1862,"

there will be found at page 42, "Skull of Carolan, the celebrated Irish Bard." It was exhibited by J. O. Bloomfield, Esq., Castle Caldwell, co. Fermanagh. The person who stated that he had another skull of Carolan is George Ellis, Esq., M.B., 91, Leeson Street, Dublin. His letter stating so is in the first volume of the *Ulster Journal of Archaeology*, where will also be found copious notes on Carolan's skulls. The editor of the *Ulster Journal* is still, I am happy to write, alive and well in Belfast, and, as Macbeth says, "a prosperous gentleman." Let MR. LENIHAN, if he be still unsatisfied, write to those gentlemen. I decline his proffered offer for me to write to the clergy of Kilronan, for many obvious reasons.

In a note to Hardiman's *Irish Minstrelsy* (i. 30), he thus gives his account of the portrait of Carolan, which he publishes as "Carolan, the celebrated Irish Bard," and purports to be engraved by J. Rogers "from an original painting":—

"Dean Massey, wishing to retain some memorial of a man whose genius and amiable manners excited at once his admiration and esteem, caused this portrait to be painted by a Dutch artist, who was then in the neighbourhood. It continued in possession of the family until the death of the late General Massey, who prized it so highly that he carried it with him wherever he went. Upon his death in Paris, in 1780, the picture was brought back to Ireland, and in 1809 was sold to the celebrated Walter Cox, editor and publisher of the *Irish Magazine*. Mr. Cox having afterwards presented it to Thomas Finn, Esq., of Carlow, that excellent and patriotic gentleman kindly communicated it to the writer, who expressed a desire to have it engraved and preserved as a national relic. With that view he caused an accurate copy to be taken, which he presented to an ingenious Dublin artist, Mr. Martyn, on the sole condition that it should be well engraved. Mr. Martyn published his engraving in 1822 (of the same size as the original, which is painted on copper, about 8 inches by 6), and dedicated it to the Marquis Wellesley, then Lord-Lieutenant of Ireland. George Petrie of Dublin, whose acquaintance with the history and antiquities of this country is only perhaps surpassed by his knowledge of the arts of painting and sculpture, in which he so eminently excels, thinks it probable that the original portrait was painted by Van der Hagen, a distinguished Dutch artist, who was at that time in Ireland."

It is this note which seems to be the foundation of MR. LENIHAN's cutting, and, curiously enough, he never seems to have seen it before he rushed into print with Carolan's "sublime and feeling pathos" in "N. & Q." But another and still more curious matter I have to relate, which tends to throw some doubts on Hardiman's veracity. I have, probably, the only complete copy of Cox's *Irish Magazine* that is now in existence; at least I have the authority of Dr. R. Madden, M.R.I.A., for saying so. Cox commenced to publish his *Magazine* Nov. 1, 1807, and his very first article is a "Life of Carolan." In Oct. 1809, a Harp Society having been instituted in Dublin, Cox republished the article, only altering the name to "Carolin" (he was a very shifty customer indeed), and with it, as Cox says, "we give a likeness engraved by an Irish artist."

At the end of his magazine the same month Cox tells his readers as follows:—

"At some considerable expense, we had executed by Irish artists the likeness which we have given in this month's publication of CAROLAN, but through the perfidy of the engraver, an imitation of it has been fabricated, and is now published by a man of the name of Carolan, who modestly dedicates it to the Harp Societies of Dublin and Belfast. We forbear any further comment on the transaction, as the business will come before a jury November next."

I have, however, sought through the remaining seven volumes of Cox's magazine, but do not find another word of Carolan. The likeness given by Cox is entitled "Carolan the celebrated Irish Bard," and it has no artist's name prefixed to it. I am away from the bulk of my books at present, so I cannot speak positively as I would wish; but I suspect I have seen Cox's portrait of Carolan previously doing duty in an English work as an illustration to Gray's poem of "The Bard."

Now, from Hardiman's telling us that his "original painting" was sold to Cox in 1809, we would expect to find it in his magazine of the same year "executed by Irish artists"; but here occurs one of the *cosas Hibernica* that no reasonable man can understand. The two portraits are distinctly different.

In a case of this kind I would not trust my own judgment, so I sent to a friend at the British Museum two engraved portraits of Carolan, one of them Cox's likeness, to be compared with that of Hardiman, without stating my particular reasons for doing so. He tells me, in reply, in the following words—

"The likeness of Carolan prefixed to Hardiman's *Irish Minstrelsy* is not at all like either of the two portraits you sent. The engraving given by Hardiman represents a blind young man—at least a man not above forty—playing on a harp, whilst a stream of celestial light illumines his sightless countenance and high oval forehead. He is dressed in the fashionable coat of the last century with ruffled sleeves, and a profusion of curls hangs down from the back of his head."

Cox's engraving represents a bald old man upwards of sixty years of age; he does not appear to be blind, though by the want of skill of the engraver one eye appears to be larger than the other. He is dressed in a sort of gown.

I think I need not say another word about Carolan's engraved portraits; indeed I have six of them myself, all representing different persons. Another painted portrait representing Carolan, in a court dress! has now turned up, and MR. LENIHAN says that it was presented to the Royal Irish Academy by the Rev. Dr. Tiedale. A gentleman of the same name and title was Vicar of Belfast, friend of Swift, and a contemporary of Carolan; but he was dead before the club of Neosophers merged into the Royal Academy. Indeed, I suppose that at least a dozen oil paintings could be found in Ireland, all of them alleged portraits of Carolan, but all different.

Carolan is in Ireland a greatly overrated man, and the only authentic account of him is by Charles O'Connor, Esq., of Belnegar. He tells us that Carolan was a child of nature, having no education either in Irish or English; he was constantly addicted to spirituous liquors; and from his youth he was blind, never being able to distinguish colours. Consequently, we learn that he had not a scientific knowledge of music, and played only by ear. No doubt he was, therefore, an excellent timist, as our gipsy fiddlers, who solely play by ear, always are; but being blind, as musicians tell us, he must have been utterly devoid of expression. His alleged tune of "Bumper Squire Jones" has been found out by MR. CHAPPELL to be not his composition, and no doubt many other of his attributed tunes would follow if we only had an authentic history of Irish music; indeed it is difficult to imagine how he possibly could compose. Such of his poems as are in English are miserable doggrel, and those in Irish we only know through a translator, which, I say, is not knowing them at all. Of the former I here give a specimen taken from *The Dublin Penny Journal*, i. 22:—

"On a fine Sunday morning devoted to be
Attentive to a sermon that was ordered for me,
I met a fresh rose on the road by decree,
And though mass was my motion, my devotion was
she.

Welcome, fair lily, white and red;
Welcome was every word we said;
Welcome, bright angel of noble degree,
I wish you would love, and that I were with thee;
I pray don't frown at me with mouth or with eye,
So I told the fair maiden with heart full of glee,
Tho' the mass was my motion, my devotion was she."

The impromptu wit and powers of repartee of Carolan are celebrated throughout the South of Ireland by the following epigram, which I here give as another sample of his powers. One O'Flynn, seeing that the "celebrated Irish bard"

had got enough whisky, refused to give him any more. Upon which Carolan immediately exclaimed—

"What a pity hell's gate was not kept by O'Flynn,
Such a surly old wretch would let nobody in."

I think, Sir, you and your readers have heard quite enough of Carolan's portraits, skulls, and poems, and I will now conclude. I have some words to say to MR. LENIHAN on his knowledge of Irish history, which I hope you will give the room for; but this article has run to such a length that I must now postpone them.

With regard to what I have written respecting the general treatment of the relics of the dead in Ireland, I may only observe that when a boy I have witnessed, in two burying-grounds seated at the most civilised spots in Ireland—at Bully's Acre in Dublin, and Friar's Bush in Belfast—sights too horribly disgusting to be further alluded to in "N. & Q." All through the seventeenth century *Musculus innatus cranio humano* may be found in our old *Materia Medica's* with these words attached—"frequent in Ireland." It was not, I must say, in the graveyards alone that this moss growing on a dead man's skull was particularly to be found. The Irish never buried their dead killed in battle. In a MS. account of a "Journey to the North," written by Thomas Moulyneux in 1706, long before he was made a baronet, preserved in the library of Trinity College Dublin (I. i. 3.), he tells us that he crossed the Boyne, "where yet remains a broad ford or two; and on the other side of the river an Irish battery, which, with a few skulls, are the only marks of this happy place of action." Caleb Threlkeld also says, in his *Synopsis Stirpium Hibernicarum* (Dublin, 1727) that he "took some from skulls upon the Custom House Quay imported in large butts from Aughrim." Sir Thomas Browne, the Norwich philosopher, exclaimed that mummy had become a merchandise. He might also have owned a greater wonder—namely, that the skulls of Irishmen produced a saleable article at the last.

WILLIAM PINKERTON, F.S.A.

JEWISH WEAPONS.

(4th S. vi. 438.)

Moses being learned, *ἄσφρα* *σοφία*, in all the wisdom of the Egyptians, we may recognise in the monuments of that people the arms which the Israelites used in the conquest of Canaan: these were *defensive* as well as *offensive*. The shield, *magain* (Gen. xv. 1); another shield was the *zinnah*, and a third the *sochairah* (Ps. xci. 4). The difference of the shields *zinnah* and *magain* consisted in this:—the latter was smaller in size than the former, which was so large as to cover

the whole body (1 Kings x. 16, 17; comp. 2 Chron. ix. 16): hence *tsinnah* is always joined with the spear, but *magain* with swords and arrows (1 Chron. v. 18; xii. 8, 24, 34; 2 Chron. xiv. 7 [6]; xxvi. 14.) The form of the fourth sort of shield (*shelatin*) is not well known (comp. 2 Kings xi. 10 with 2 Chron. xxiii. 9, 2 Sam. vii. 7, 1 Chron. xviii. 7, 8.) Shields were made of light wood, of osiers woven together, and covered with bull's hide merely, twice or three times folded over. The hide was anointed to render it slippery, and to prevent injury by wet (2 Sam. i. 21, 22; Is. xxi. 5.) Shields wholly of brass were uncommon, yet some were covered with thin plates of brass, and even of silver and gold (1 Kings x. 16, 17; xiv. 25-28.) There was a boss in the centre of the shield; and the margin, in order to prevent its being injured by the moisture when placed on the ground, was surrounded by a thin plate of iron. The helmet (*kovah*) was surmounted with the tail of a horse and a plume. Anciently the spearmen only appear to have worn the helmet; but all the Chaldean soldiers seem to have been so furnished (Jer. xvi. 4; Ezek. xxiii. 24.) Helmets were furnished by Uzziah to his soldiers (2 Chron. xxvi. 14.) The cuirass, breast-plate, or coat of mail (*shiryah*, *shiryon*, *siryon*, or Greek *stêpax*) covered the front and back, was fastened at the sides by clasps (1 Sam. xvii. 5, 38), and was made of brass.

The offensive weapons were originally a club and a battle-hammer: *shaiet-barzel* (Ps. ii. 9, cx. 2) and *mayits* (Prov. xxv. 18) may, but it is uncertain, designate these arms. The sword (*cherev*) was fastened to the body by a girdle (1 Sam. xvii. 39; 2 Sam. xx. 8; 1 Kings xx. 11.) The Hebrew swords were short, but varied in length, and had two edges (Judg. iii. 16; Ps. cxlix. 6; Is. xli. 15.) They were kept in a sheath (Ps. xxxv. 3), and so brightly polished as figuratively to represent lightning (Gen. iii. 24; Ps. vii. 12.) The spear, *romath* (Num. xxv. 7) was of wood, pointed with iron; its length being from eleven to twenty-four cubits (sixteen to thirty-six feet.) The javelin (*chanith*) is usually mentioned in connection with weapons of light-armed troops (1 Sam. xiii. 22, xviii. 10, xxi. 8, xxii. 6; 2 Sam. xxiii. 18; Ps. lvii. 4.) Another (*kidon*) was perhaps the larger of the two (Job xxxix. 23; Josh. viii. 18, 26; 1 Sam. xvii. 6; Job. xli. 29.)

The bow (*keesheth*) and arrow (*chais*) are very ancient (Gen. xlviii. 22, xlix. 24; comp. Gen. ix. 14, 15.) The bows were generally of wood, but in a few instances of steel (Job xx. 24; Ps. xviii. 34.) The bow was carried in a case made for the purpose. Its strings were of leather, horse-hair, or the sinews of oxen (*Iliad*, iv. 116, 124.) It was carried on the left arm or shoulder.

Arrows (*chisum*) were first of reed and afterwards of wood pointed with iron. They were

sometimes, by means of the shrub called the broom (*rothem*), discharged from the bow while on fire (Job xxx. 4; Ps. cxx. 4.) It is in reference to this fact that arrows metaphorically mean lightning (Deut. xxxii. 23, 42; Ps. vii. 13; Zech. ix. 14.)

Quivers (*teki*) were pyramidal in form. They were suspended from the back.

The sling (*kellak*) is of great antiquity (Job xli. 28; Judg. xx. 16; 1 Chron. xii. 2; 1 Sam. xvii. 49; Diod. Sic. xv. 85.)

Catapults and ballistæ are probably meant by the *machsheveth* and *chiahbonoth* which were erected by Uzziah, but there is no probability that such were used in the conquest of Canaan by Joshua. The same may be said of battering-rams, *karim*, *mechi-kavalo* (Ezek. iv. 1, 2, xxi. 22, xxvi. 9.)

I recommend A NEW SUBSCRIBER to consult Jahn's larger work, *Archæologia Biblica*, where he will find everything known on the subject of Jewish weapons and warfare. If he desire to inquire into the justice of the war against the Canaanites, on the principles of the Law of Nature, he will find a masterly discussion by Michaelis in his *Mosaic Law* (art. xxxi.), translated by Smith under the title "Commentaries on the Laws of Moses."

T. J. BUCKTON.

Richmond Place, Brighton.

"THE ADORATION OF THE LAMB," ETC.

(4th S. vi. 385.)

Without expecting to make out much of the inscriptions on this famous altar-piece by the Brothers Van Eyck, I may succeed with some portions, and am therefore encouraged to make the attempt. The part of the inscription round the head of the Blessed Virgin Mary, I read thus:—

+ HÆC EST SPECIOSIOR SOLE. + SUPER OMNEM
STELLARUM DISPOSITIONEMQUE LUCI[S]
OP[T]ATA I[N]VE[N]IT SPH-
MAC[U]LA DEI

Translation.

+ She is more beautiful than the sun . + above all
the disposition of the stars and of light.
[The rest is unintelligible.]

St. John the Baptist:—

+ HIC EST BAPTISTA JOHANNES . MAJOR HOMINE
PAR ANGELIS . LEGIS
SUMMA . EVANGELII SANCTIO APOSTOLORUM .
VOX SILENTIA .
PROPHETARUM
LUCERNA MUNDI . FILIO H[O]M[I]NI[S] TESTIS.

Translation.

+ This is John the Baptist . greater than man . equal
to the angels . of the law

The sum . the confirmation of the gospel [and] of
the apostles . [his] silence a voice.
Of the prophets . . .
The light of the world . witness [to the Son of] Man.
The Eternal Father:—

+ HIC EST DEUS POTENTISSIMUS . ET PER DIVINAM
MAJESTATEM

+ SUPER HOMINEM OPTIMUS . ET PER DULCEDINIS
BONITATEM REMUNERATOR LIBERALISSIMUS
PROPTER IMMENSAM LARGITATEM.

Translation.

+ This is God most mighty, and by [his] divine majesty
+ Best over man . and by the bounty of [his] sweet-
ness the most liberal rewarder by reason of his
immense bounty.

At the feet of this grand figure:—

VITA SINE MORTE . IN CAPITE . . . JUVENTUS SINE
SENECTUTE IN FRONTE.

GAUDIUM SINE MÆRORE A DEXTRIS . . . SECURITAS
SINE TIMORE A SINISTRIS.

Translation.

Life without death . on his head . . . youth without
old age on his forehead.
Joy without grief on his right hand . . . security with-
out fear on his left.

The word on the stole speaks for itself; and
the inscription round the bottom of the cope is
evidently in allusion to Apocalypse xvii. 14 and
xix. 16, but is partly in Greek characters. What
I can make out of it is:—

INXIN + DOMINUS + REX + REGUM + ET DOMINUS
DOMINANTIUM +
DED . . .

ΘΑΥΝΙΜ + DOMINANTIUM + DOMINANS DOMINAN-
TIUM

Translation.

. . . . + The Lord is + King + of Kings + Lord of
Lords + ded . . .
. . . . + of Lords + Lord of Lords.

I submit the above with considerable diffidence
as the best interpretation I have been able to give
of these mysterious words, and will only say in
conclusion to the reader—

"If aught thou knowest more correct than these,
Impart it freely; or use these with me."

F. C. H.

GUN.

(4th S. vi. 417.)

"Consuetis adhibitis instrumentis missilibus
scilicet quæ vulgus *gunnas* vocant (*sic*)" (Tho.
Walsingham, i. 407.) In another place, if I re-
member right, he interprets *gun* by the French
word *canon*. Surely *gun* is connected with *gyn*
and *ingenium*, as *artillery* is with *ara*. In the
Wardrobe Accounts 38-43 Edw. III. the word
first occurs in its modern sense. The earliest
entry is 6-9 Edw. I., "Pro ij *gunnis* faciendis," at

Marlborough Mill. The *attillator* (artilleryman)
is mentioned in connection with a springald
(17 Edw. II.)

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

Sommer derives this word from *mangon*, "a sort
of engine of war used before the invention of
guns." Bailey renders *mangon*, *mangonel* "(Fr.
mangoneau), an engine anciently used for the cast-
ing of stones"; which seems to be derived from
the Lat. *manga*, var. *mangana*, *mango*, *mangon*,
mangenella, &c. &c. Gouldman renders *mango-
nella* "machinæ bellicæ"; and Dunbar gives as
secondary meanings of *μύγανον* (a drug, charm),
"a machine or engine, a bar, the bolt of a lock,
poison, an engine of death"—most probably from
μύγανον. Liddell and Scott render *μύγανον* "a
machine for defending fortifications." Perhaps a
more reasonable etymology of the word *gun* is from
the Med. Lat. *canna* (whence, through the Italian
augmentative, *cannone*, our "canon"). Ménage
gives:—

"CANON D'ARTILLERIE. De l'Italien *cannone*, augmen-
tatif de *canna*: a cause que le canon est creux, long, et
droit, comme une canne. Les Italiens usent du mot de
canna, pour dire un canon d'arquebuse, en y ajoutant *di
ferro*."

Dufresne renders the Med. Lat. *canna*, "*canalis*,
tubus"; *cannonus*, "*fistula*, It. *cannone*, nostris
etiam *canon*"; *canon*, "*tubus*, *fistula*"; *canones*,
"*machinæ bellicæ*, nostris *canone*, sic dicta, ut
quidam volunt, quod *canoniarum* formam referant,
ita enim *canones* siphones vocant Itali. Thom.
Walsingham. in *Herr. V.* (p. 398): Et illic
figere *gunnas* suas, quas Galli *canones* vocant,
quibus validius villam infestare posset." Dufresne,
however, says of *gunna*: "*machinæ bellicæ*, seu
missilis species; vox contracta ex *mango*, vel *man-
gona*, uti opinatur Sommerus"; and then, after
quoting Walsingham, he adds—"Ex quibus patet,
gunnam, eandem fuisse machinam bellicam, quam
nostri *canonem* vocabant, quæque Anglis a *gunne*
dicitur. Unde nescio, an a *gunnis* dicti sint *canones*,
quasi *gunnones*."

R. S. CHARNOCK.

Gray's Inn.

I imagine this to be a form of the word *engine*.
We still speak of "engines of war"; and the
engine *par excellence* would be that which would
throw furthest, and be the greatest novelty when
so named. It must be remembered that the
warriors of that day were a rough race, and
would readily shorten long words.

Those who have to use machines in their work
readily name them. The horse-mill is called a
"gin" also.

The "inclined plane" of a railway is an "in-
cline." The *schwert*, *spada*, sword, *épée* (*espée*),
and spade of different languages, becomes a "spit"
when it reaches the man who does the modern

deep draining. It has long been a "spit" in the kitchen.

As to the conversion of "gin" into *gun*, it is easy to those who know the ready conversion of *u* into *u*—of the English Willy into the Scotch Wully (and *vice versa*, "do not" into "dinna"). But I do not remember any form of *engine* in which the *g* becomes hard, except *gun*.

Observation of what I should call "the rules of transition" would facilitate the labour of many of your querists on these subjects; but the rules vary somewhat in different districts.

R. N.

Sunderland.

SIR WILLIAM ROGER, KNT.

{4th S. i. 458; iv. 167, 222, 342, 545; v. 97, 214, 326; vi. 482.}

Being already in possession of all that is known regarding the Rogers in Coupargrange, I am not interested in the "researches" of DR. CHARLES ROGER of Lewisham, still less in the view of what "would have been" whether he be or be not "the laird." This I think cannot be very important to the readers of "N. & Q." Suffice it to say, I have since learned that the casts were communicated by the late Mr. Deuchar, seal engraver, Edinburgh, and that the story of your correspondent, with whomsoever originating, in so far as it relates to my late father, is without foundation. The light that has "dawned upon" your informant, dim and uncertain, has unfortunately led him astray. The authenticity of the seals attributed to Sir William Roger is therefore unaffected by the vapouring narrative of your correspondent, who, if my memory serves, was himself the first to minister to the delusion he is now so eager to repudiate.*

The drawing of the heraldic sculpture was executed at the instance of my late father from a ruined house in Coupargrange, then called "West-town of Coupargrange."† It was my father's conjecture, founded on the story current in the family, that this might be the "Marywell" of which he had heard, and the authenticity of the sculpture is not affected by this conjecture, which may indeed have no real foundation, but that at one time there did exist a structure in Coupargrange

* "The author of this work claims to be the representative of this ingenious but ill-fated musician."—Account of Roger the English master of music at the Court of James III. See *Traits and Stories of the Scottish People*, by the Rev. Charles Rogers, LL.D. London: Houlston & Wright, 1867.

† "West-town of Coupargrange" was tenanted by John Playfair, who was married to my grandfather's sister, and was situated not very distant from the farm-house of Ryehill (in Coupargrange), where my father was born. My father well remembered this old house, which was cleared away about the year 1807 or 1808, and pointed out to myself the place where it stood.

bearing the arms described at p. 342, 4th S. iv. of "N. & Q.," is *beyond dispute*. It does not follow that the arms so sculptured, if genuine, must of necessity be those of the then "portioner," William Roger, nor is it a thing incredible that among the numerous families of Roger, at that time located within the abbacy, some "well-to-do" tenant-farmer, a cousin or other collateral relative, in the belief of his descent from some family of the name entitled to bear arms, might set up a coat of his own.* Your correspondent's frequent use of the definite article in such expressions as "The Scottish family of Roger," "The Roger family," "The family of Roger," "The Roger sept, &c." hints a very imperfect acquaintance with the subject he has undertaken to elucidate. If DR. ROGER will refer to *Nisbet*, he will there find mention of four separate families of the name of Roger bearing coats radically distinct, one of these identical with that of the Coupargrange sculpture,† and which, from difference in

* Arms have been set up on the houses and tombstones of farmers, millers, tailors, bonnetmakers, and shipmasters, of all which I can give examples. A case in point of the last is found on the tombstone of one "GEORGE . ROGER . NAVCLERO . ET . CIVI . HVIVS . OFFIDI . QVI . OBIT . ANNO . 1611 . DIE . PRIMO . OCTOBRIIS." This stone is still extant in the "Houff" or old cemetery of Dundee. It has for the arms of Roger a chevron between three holly leaves, and for those of his wife "Elizabetha Lochmalonie" a chevron invested between three lozenges voided, and, oddly enough, a monogram G. R. of the selfsame character as that contained on the Coupargrange sculpture. The baptismal name *George*, presumed to be represented by the letter G of the monogram contained on the latter, was not unknown in the family. A tombstone, supported on six pillars, will be found in the churchyard of Bendochy, bearing the inscription, with the date 1706, "HEIR LIES . JAMES ROGER . LAVFVL . SON . TO GEORGE . ROGER . AND . KATHARINE . BISSET IN . COUPARGRANGE," &c. This George, the younger son of "William Roger and Elspet Angus in Coupargrange," was, I believe, the progenitor of your correspondent DR. CHARLES ROGER. I had supposed that real property, unless specially destined, descended in the direct line of primogeniture.

† "The name of ROGER, Sable; a Stag's Head erased, Argent, attired, Or; holding a Mollet in his Mouth of the last," for which *Nisbet* cites "Pont's MS." Again, "The Surname of ROGER, designed of that ilk in Workman's MS., Vert, on a Fess Argent, between three Fils in chief, and a Cinquefoil in Base of the last, a Saltier of the first. But Mr. Pont in his Book of Blazons, gives to the name of Roger only Vert a Fess Argent." "Others of that name," *Nisbet* says, "give Or; a Fesse-waive between Three Bucks passant, Sable." Reckoning the insignia of the Dundee skipper, five distinct coats appear to have been borne by individuals of the surname of Roger. Roger is a sea-borne name, found in many parts of the west coast of Scotland (Renfrew, Ayr, Argyll), and was common on the east and north-east coasts of the Scottish Lowlands. My friend Mr. H. Laing, in searching the archives of Aberdeen, found an entry—"Oct. 29, 1559. John Roger, guardian of the Friars Minors with consent," &c. . . . "resigns all lands" belonging to that fraternity to the "Burgh of Abirdein." It is the mediæval Norwegian personal name *Hroger*, Norman *Roger*, *Rogier*,

the order of time (upwards of a hundred years), cannot be presumed to be involved in the supposed fabrications of the supposed forger of "coins, medals, seals, and other curiosities." DR. ROGER's inclination to believe that the witness "Tho: Meik" was the son of "John Meik of Ledcassie," even if well founded, is no evidence of the inaccuracy of his designation in the marriage contract as "of Maryuell,"* or that the two places mentioned by your correspondent were the only lands so designated. I formerly stated, "I should think it highly improbable, on the assumption of any usage with which I am acquainted, that the charters by Sir William Roger could have been transferred to Thomas Meik with the title-deeds of the Marywell property," and for the plain reason that between the two subjects, save the bare accident of name, I did not then, and do not now, perceive any connection.

J. C. ROGER.

I felt no little surprise on reading an article in your number of Dec. 3, by CHARLES ROGERS, whom I take to be the Rev. Charles Rogers, the author of a small volume entitled *Traits and Stories of the Scottish People*. In the article to which I allude MR. ROGERS says: "I never heard my kinsman refer to any supposed descent of ours from Sir William Roger." At another part of his communication he says: "As to Sir William Roger, he was probably a bachelor, since neither wife nor child of his are mentioned after his massacre." In the work referred to, at p. 69, MR. ROGERS describes this "William Roger or Rogers" as "an eminent English musician," who "founded a school of music and was knighted and constituted a member of the privy council." To this he volunteers a statement that "The author of this work claims to be the representative of this ingenious but ill-fated musician." As I cannot

and north German Rötger. It is pronounced by the old natives of Forfarshire like the Scandinavian place-name of "Roager." It appears to have been in use as a surname, in the early part of twelfth century, when about A.D. 1112, "Frere Broyant Roger" was chosen Grand Master of an Hospital in Malta, dedicated to St. John the Baptist. (*Abregé Historique des ordres de Chevalerie*, Paris, 1776.)

* In saying that "Marywell formed part of the Churchlands in Coupargrange belonging to the Abbey of Couparangus" &c., I repeated what I had been told, and expressed the belief of certain of the elder members of the family. It was stated to me by my father's sister, "Marywell of Coupargrange," and that more than half of the Coupargrange estate at one time belonged to the family. When the title-deeds shall be found of the "Maryuell" owned by Thomas Meik, and no mention of the name of Roger, I shall conclude that there may be "fire without smoke," and disregard the dictum that "There is generally some foundation for every story we hear"; meanwhile, *stat nominis umbra*. The differences of "Of" and "In" in the testing-clause of the marriage contract are distinctly marked.

in anywise reconcile these statements, perhaps your correspondent will kindly say which he wishes the reader to accept; or I fear we may be led to the conclusion that his sole claim to be a relative in either case rests upon the fact that we are all equally the sons of Adam. W. B. Glasgow.

VESE: FEESE.

(4th S. vi. 195, 421.)

The Chaucerian word of the *Knight's Tale* (l. 1127) is a standing difficulty. The copyists show that it puzzled them, by their glosses of Lat. *impetus*, and by their changes of the word. The excellent Harleian MS. 7834 reads *prise* for *vese*; the Petworth MS. reads "in such a wise"; and there are many other variations. However, as I have not seen the article of the *Edinburgh Review*, I drop the Chaucerian word.

Of *feese* (variously spelt *fense*, *feize*, *phesse*, &c.) Wedgwood says:—

"It occurs in two main senses, the connection of which is by no means obvious, though it is impossible to treat them apart: 1, to whip, chastise, harass—Hal.; and 2, to ravel out the end of a rope."

The oldest English form of the verb seems to be A.-S. *fesian* = to drive away. In Furnivall's *Early English Poems*, &c. (Philological Soc.), in "xv. Signa antè Judicium" (l. 172), we get *ifesid* = driven away:—

"þe .x. dai fure windis sul rise
and þe reinbow þan sal fal
þat al þe fentis sal of agris
and be ifesid into helle."

(N.B. Compare this eleventh sign with that given in Small's *Metrical Homilies*, Introduction, p. xii.)

In the *Variorum Shakespeare*, 1821 (v. 357), we get a quotation from Fuller, where *vezed* = driven away:—

"Bishop Turbervill recovered some lost lands which Bishop Voysey had *vezed*." This word he explains in the margin: '*Driven away*, in the dialect of the West.' (Fuller's *Worthies*, 'Dorsetshire,' p. 280.)"

Way writes in a note (*Prompt. Parv.*, p. 158) that Robert of Brunne uses *fesid*, which Hearne explains "whipped" or "beaten." I have neither R. Brunne nor Hearne by me to refer to; but if Hearne's explanation is correct, we get a slightly different meaning to the word.

We come here to Wedgwood's first main sense, "to whip, chastise, harass." Gifford, a West-country man, says—

"It does not mean, as Whalley supposes, to drive; but, to beat, to chastise, to humble, &c., in which sense it may be heard every day."—Nares, 1859, *sub*. "Pheezee."

It seems to me that "to beat" and "to beat unto flight," are meanings not difficult of reconciliation. G. M. E. CAMPBELL is inclined to derive *feese* from Fr. *faire*. It seems to me more

closely connected with A.-S. *faran* and *faran*. (Lat. *facio* has, however, ground-meaning of, to drive, to impel, &c.) The *Prompt. Parv.* (p. 158) makes *feayn* the same as *feryn*, which latter it explains, "to make asferde—*terreo*, *perterreo*."

Turning now to Wedgwood's second main sense, "to ravel out," we have at once A.-S. *fas* = a fringe, and, fetching from a little farther, *fax* = hair. But what connection can there be between *fas* = a fringe, and *fesian* = to drive away?

Bailey gives —

"*FAZING* (with sailors), the ravelling out any great rope or cable at the ends."

Wedgwood gives plenty of words in which the actual *ravelling* of rope passes on into metaphorical meanings, and to him I must refer (*sud. "Fease"*).

It is Wedgwood's second sense that seems to apply most readily to MR. CAMPBELL'S fox-and-pig story. It is the same sense that applies, I think, to MR. BERNHARD SMITH'S passage from Beaumont and Fletcher's *Coxcomb* (I. 6). It is curious how very similar is the double meaning of *tease*, *touse*, *tousle*, to the double meaning of *fease*. The *Var. Shakespeare* (v. 357) gives a quotation from Stonyhurst's *Virgil*, in which both words are used: —

"We are *touzed*, and from Italye *feazed*—
(*'Italis longe disjungimur oris'*)."

(N.B. again the sense of "driven away.") The word in *The Coxcomb* passage is exactly equivalent to *touse*. When Christopher Sly threatens to *peesse* the hostess (Induction to *Taming of the Shrew*), and when Ajax threatens to *peesse* the pride of Achilles (*Troilus and Cressida*, II. 3), Wedgwood's second sense seems easily to apply.

Wedgwood quotes in conclusion the following line, where "*fease*," he says, "is used in the sense of *incite*": —

"Those eager impes whom food-want *feaz'd* to fight
again."—*Mirror for Mag.* in Nares.

How far the "ravelling" and "driving away" meanings are to be connected, I do not see.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

LORD BYRON'S "ENGLISH BARDS," ETC.

(4th S. vi. 368, 449, 480.)

The references to these two distinguished men by MR. J. H. DIXON require some extension and correction.

Byron, in the text of his *English Bards*, certainly penned a passing sneer on Montgomery in the following lines:—

"Nipp'd in the bud by Caledonian gales
His blossoms wither as the blast prevails!
O'er his last works let classic Sheffield weep;
May no rude hand disturb their early sleep."

But in the accompanying note he rehabilitates him thus:—"After all, the bard of Sheffield is a man of considerable genius; his 'Wanderer of Switzerland' is worth a thousand 'lyrical ballads,' and at least fifty 'degraded epics.'" Here, it will be observed, the noble lord differs materially from MR. DIXON in his appreciation of Montgomery's early work.

Further on in the satire occurs the following couplet:—

"Let Hayley hobble on, Montgomery *rave*,
And godly Grahams chant a stupid *stave*."

The *raving* here evidently refers to Montgomery's earnest religious spirit. It could not apply to his political prose, for no editor was less given either to violence or raving.

The "Church and the Warming Pan," after which MR. DIXON inquires, was not "a tract." It was a *jeu d'esprit* inserted in the *Sheffield Register* in the early part of 1793, soon after the author's settlement in Sheffield. It was never reprinted by the author, but a surreptitious edition was issued without his knowledge some years afterwards.

Montgomery's two prosecutions arose out of entirely different circumstances. In August 1794, soon after the establishment of the *Sheffield Iris*, which succeeded the *Register*, a broad sheet was printed at the office in the ordinary course of business for a customer, consisting of a "Patriotic Song, by a Clergyman of Belfast," which contained the following verse:—

"Europe's fate on the contest's decision depends:

Most important its issue will be;

For should France be subdued, Europe's liberty ends;

If she triumphs, the world will be free."

England being then at war with France, these words were held to be seditious; and as the author of the verses could not be found, the printer was made the scapegoat. Montgomery was tried at the Doncaster Sessions on January 22, 1795, and convicted of sedition, for which he was sentenced to three months' imprisonment in York Castle, and a fine of 20*l*.

When we compare the verse above quoted with the seditious ravings which issue weekly from the Irish Fenian press without the slightest fear of consequences, it must be admitted that

"Tempora mutantur et nos mutamur in illis."

The spirit which actuated the authorities in the prosecution may be gathered from the following memorandum inserted in the brief of the counsel for the prosecution:—

"This prosecution is carried on chiefly with a view of putting a stop to the meetings of the associated clubs in Sheffield; and it is hoped, that if we are fortunate enough to succeed in convicting the prisoner, it will go a great way towards curbing the insolence they have uniformly manifested, and particularly since the late acquittals."

Montgomery's second prosecution arose out of some comments made in the *Iris* on the conduct of a magistrate in quelling a riot at Sheffield on the 4th of August, 1795. For this he was tried again at Doncaster in January, 1796, and sentenced to six months' imprisonment in York Castle, a fine of 30*l*., and to give security to keep the peace for two years.

The prose writings of Montgomery about which MR. DIXON inquires were collected and published in two volumes, 1824, by Longman and Co., without the author's name, under the title of *Prose by a Poet*. There is nothing political in them.

J. A. PIERON.

Sandyknowe, Wavertree, near Liverpool.

THE MANX SONG: "MYLECHARAINE."

(4th S. ii. 276; iii. 288, 493; v. 409, 583; vi. 61, 259, 355, 444.)

As MR. DRENNAN and I are agreed that the title of the song is a vexed question for the decision of Manxmen, there appears to be no need for another word from me on that head; therefore in leaving the determination to Manxmen, I shall be well satisfied if they can profit by my suggestions, as the real derivation or meaning of the title has apparently hitherto baffled even Manxmen themselves. But Dr. Kelly's grammatical rule, MR. DRENNAN's sheet-anchor, touching *ayns yn astyr*, fails when tested by what I will call my Biblical anchor, Hebrews iv. 10, 11; in each of which verses we find *ayns y fea*, wherein the initial *f* of *fea*=rest, is neither aspirated nor eclipsed, although it is preceded by the preposition *ayns* and the article *y*. I shall therefore use Cregeen in further dealing with *ayns yn astyr*; for, although he and Dr. Kelly accord conditionally, yet, being the more recent authority, and well acquainted with Dr. Kelly's works, Cregeen seems to be the better guide for modern usage, and more to the purpose.

Cregeen then says—Remark xi.—"*F* is called a weak consonant; because, when aspirated, it loses all its force; as, *FEA* (rest); *E EA* (his rest)."

Now, as the *f* here disappears and no other consonant intervenes to supply its place, surely the parallel to *e ea* would be the form *ayns y astyr*, and not *ayns yn astyr*; whereas if guided by *ayns y fea*, as above, the form would be *ayns y fastyr*. But as Cregeen further shows that mute initial *f* changes to initial *n*, which is neither a primary mute nor a secondary mute, but a consonant that is immutable, being "never aspirated nor eclipsed;" and as among the words so changing, I find the very word *fastyr* transformed into *nastyr*, and (*ayns yn astyr*=in the evening, reduced to "*Sy Nastyr*=in the evening," which

is evidently not a case of aspiration; for to have been a Manx grammatical aspiration it would surely have taken the form of, say, either '*sy astyr*, '*s'astyr*, or '*sy vastyr*, analogically; because Cregeen says—"The changelings from *f* to *n* all change to *v* in sacred or solemn discourse or writing," which is but equivalent to saying that in certain words initialed by *f*, the *f* changes to *v*, its secondary mute, or soft, grammatically, in sacred or solemn usage—a statement which is in accordance with Dr. Kelly, who it appears had previously laid it down that "aspirated" and "changed into its secondary mute" are synonymous. But as *n* is not a mute at all, the fact is patent that mute *f* is eclipsed by immutable *n*, which changeth not; the effect being so far from aspiration that the *n* is actually adopted to counteract it; as much as our article *an*, superseding our article *a*, prevents aspiration in English. Therefore, I cannot concede that the effect, either audibly or visibly, is precisely the same, or is "in no way different," in the Manx forms (*ayns yn astyr* (= *y nastyr*), and *e ea*; because (*ayns y fea* [not *y ea*] is found to the contrary.

This *logomachy* happily sanctions reference to a Manx grammatical rule quoted by MR. JEFFOOTT (4th S. v. 289), on *Ere words denoting the moon*, as, whatever might be the sign of infallibility when Dr. Kelly wrote his Manx Grammar, it is very certain that when Cregeen subsequently compiled his Manx Dictionary, there were numerous exceptions to the Doctor's infallible rule—the apposite words *coo* (greyhound), *guilley* (boy), both masculine, taking the forms *yn choo*, *yn guilley*, respectively controverting the Doctor's assumed infallible position. But the most remarkable thing is, the Doctor refutes himself, as the example "*marish y ghuilley* = with the boy," quoted by MR. DRENNAN, p. 444 *anté*, testifieth; as it would be strangely contradictory indeed for boy to be feminine. And that there had been mutations in the language between Dr. Kelly's time and Mr. Cregeen's day, the *re-sollys*=moonlight of the former, and the *re-hollys*=moonlight of the latter, furnish an illustration.

[If MR. JEFFOOTT should peruse this, I would suggest to him that as in one instance he, no doubt unintentionally, did not quote me fully, and in another instance, quite as unintentionally no doubt, stated what I did not write or say, some of his remarks were inapplicable to my contributions.]

In conclusion, collating pages 61, 444, *et anté*, the title, *subject*, may be thus fairly stated:—Michael Sandal appears to be the probable English title of the song, even though it be thus derived—*Mail y daa Charrane* to *Mail y Charrane* to *Mail Charrane*=Michael Sandal. (Rev. ii. 7; Matt. xi. 15; Rom. x. 17.)

J. BEALE.

Spittlegate, Grantham.

THE "CANCAN" (4th S. vi. 455).—As you have considered the subject of the "Cancan" worthy of a place in "N. & Q.," and as you will doubtless agree with me that in a publication of this sort, which is destined to serve as an encyclopædia for the future, correct information, even upon the humblest topics, is above all things desirable, I venture to ask you to allow me to rectify a few errors in the note of your correspondent VIATOR. He is quite right in saying that the word "cancan" has no improper signification, its real meaning being "ill-natured gossip." *Can-caner*, to gossip maliciously; *can-canier*, masc., *can-canière*, fem., an "ill-natured gossip." The word is never written "Can-Can" except in England. I regret that I am unable to give any explanation of this word having been adopted for the name of a dance, but it is not more extraordinary than that of "La tulipe Orageuse," and many others. As to the dance itself, it is an error to suppose that it is a separate genus, every cancan being a quadrille danced with abundant gestures and great activity, the violence and eccentricity of the movements being all that constitutes the cancan. With regard to the propriety of the dance as it is danced in public places in France, though undoubtedly vulgar and romping, it is not indecent, and certainly not immoral. As for the real indecent cancan, I have explained how a quadrille becomes a cancan by the gestures introduced; and it may therefore easily be imagined that, as these gestures are dependent on the will of the dancers, the cancan may be made a most indecent exhibition. Such cancans are danced, but never in public places; and it is paying no bad compliment to VIATOR to assume that he may never have witnessed such a performance.

But I must protest against his assertion that the cancan is danced or can be danced in respectable families in France. A romping dance such as might be called a cancan may be allowed there, as in other countries, among young people, but it would *not* be called a "cancan," precisely because this word, though having in itself no improper meaning, has come to be used as the recognised name of an indecent dance. The word "cancan" (in the sense of a dance) would be considered a very unmistakable sign of "fastness" in the mouth of a young French lady. It was with no small surprise that I saw on my arrival in London that a slang expression of the *demi-monde*, and one rapidly becoming obsolete, for a riotous quadrille, had been taken as the name of a national dance of France! Pray excuse my troubling you with so long a letter upon so small a subject, and receive the expression of my respectful consideration.

A FRENCHMAN.

WAS THOMAS GUY A PUBLISHER? (4th S. vi. 476).—A weak point of mine is looking up unusual imprints, and I too have been surprised at

the infrequency of Thomas Guy's name upon title-pages, considering how extensively we generally connect him with Bible monopolies and the publishing business. On Bibles I cannot recollect at the moment having ever seen it; and certainly his name does not appear in Dr. Cotton's list, Lewis's work, Dr. Lee on the Bible monopolies, or Offor's catalogue, in all of which it might be expected it would occur or be alluded to in some shape. What is more remarkable is, that although a contemporary of Duntton's, Thomas Guy has no place in his minute record of the booksellers and publishers of his day. Not being in a condition just now to turn over a heap of old books with a view to assist your correspondent in his inquiry, I can only offer him a second example in a little devotional book at hand, intitled "*Jacob's Ladder*," by Jo. Hall, B.D., the 9th edition. London, printed by F. Collins for Thos. Guy, at the Oxford Arms in Lombard Street. 1698." A. G.

"DUN" AS A LOCAL PREFIX (4th S. vi. 153, 238).—The querist E. M. may be unable to construct from the history of this word any ethnological theory. *Dun* is common both to the Teutonic and Celtic languages. It is *sun* in Old High German, *din* in Welsh, *doon* or *dions* in Irish, and is represented in English by the word *town*. It is the *dunum* of the Latins, and is identical with *idun* in Gothic. The root of the word is the Sanscrit *dund*. According to Mr. Joyce* there are twenty-seven places called *Doon* in Ireland; in Scotland, several places are named *Dun*, *Doon*, and *Donna*. Six hundred "townlands" in Ireland have the prefix of *dun* or *doon*, and about two hundred places in Scotland have similar prefixes. In Celtic *dun* signifies a fortified place. When the Irish *raths* no longer formed sufficient protection for their occupants, *duns* or forts were reared on the nearest eminences. These were occupied by the chiefs, while their retainers lived near, ready to be received into the forts in seasons of peril. From these tenements, at first temporary, afterwards permanent, surrounding their old *duns*, arose our British *towns*.

CHARLES ROGERA.

Snowdoun Villa, Lewisham, S.E.

"POSSUM UP A GUM TREE" (4th S. vi. 233, 357.) I heard a similar song in my boyhood, over forty years ago, in the Western States of America, and am quite certain it is purely American. One of the verses was as follows:—

"Possum up a gum tree,
Cooney in the hollow;
Nigger in the wood pile,
Don't you hear him 'holler'?"

The possum was probably the "opossum," and cooney was a negro name for the raccoon. The gum tree grows also in the United States.

* *Origin and History of Irish Names*, by P. W. Joyce. Dublin. 12mo. 1870, p. 267.

Everything connected with the character of the song would indicate it as of American origin.

W. H. M.

Ventnor, Isle of Wight.

This is an American negro song of the most absurd class. Some of the verses of it are to be found in Charles Mathews's *Trip to America*, as performed by him about forty-five years ago.

UNEDA.

Philadelphia.

FOOLSCAP PAPER (4th S. vi. 417.)—In a little work which I published in 1857, entitled *Roots and Ramifications*, I gave what I believe to be the real origin of this term. The following is a copy of what I then wrote:—

"Fuller, who was born in 1608 and died in 1661, complains that the making of paper in England was not sufficiently encouraged, considering the vast sums of money expended in our land for paper out of Italy, France, and Germany, which might be lessened were it made in our own nation."

The manufacture of paper seems shortly afterwards to have received some protection, for we find a statute in the reign of William and Mary imposing duties on foreign paper, and by a statute passed in the tenth of Queen Anne certain duties are imposed on all paper imported from abroad; and amongst other descriptions of paper we find in this statute "Genoa foolscap fine" and "Genoa foolscap second," the word foolscap being a corruption of the Italian *foglio capa*—a chief or large sheet of paper or first-sized sheet—and so this word has no connexion, as is too often supposed, with the persons in the French epigram of which I have somewhere met with the following translation:—

"The world of fools has such a store,
That he who would not see an ass
Must bide at home and bolt his door,
And break his looking-glass."

The Italian word *foglio* is derived from the Latin word *folium*—the leaf of a tree—leaves having been originally used for writing upon, the record of which we preserve in speaking of the leaves of a book. From the same Latin word *folium*, derived from the Greek *φύλλον*, a leaf, we get our word *foliage*.

A. J. K.

Clifton.

How is it that this kind of paper retains the same price to-day as it did over forty years ago, when I was a schoolboy? We paid then eightpence a quire, and I paid the same price last week for about the same quality; of course inferior kinds are cheaper. I see also by the advertisements of the large London stationers that the price per ream comes to about the same, viz. eightpence a quire; while all other papers, note papers especially, are half or quarter less than formerly.

H. W.

NAPOLÉON III. (3rd S. x. 87, 214; 4th S. vi. 226, 290, 356, 446.)—It may interest many of your readers to reprint part of the note of ZADKIEL, JUNIOR, which appeared in the Third Series of "N. & Q." in 1866:—

Louis Napoleon born in 1808

1858
1
8
0
8

1870

The Empress born in 1826

1858
1
8
2
6

1870

W. T. M.

[The papers that have appeared on this subject in our present Series—references given above—have evidently escaped the notice of W. T. M. The marriage is referred to at p. 290.—ED.]

BARBARA HOOLE (4th S. vi. 400.)—Seeing this notice without reference, it behoves me to remind your readers, and W. C. B. if necessary, that Barbara Hoole, *née* Wreaks, is the same person with Barbara Hofland, who wrote so many juvenile books.

A. H.

EXTRA ILLUSTRATIONS TO "DOMBEY AND SON" (4th S. vi. 436.)—1. These were published separately, but concurrently, in quarterly parts. I can recollect buying them to bind up with the work when completed.

2. I think the price was one shilling each part.

3. There was no letterpress with them. Theodore Taylor's *Story of the Life of Charles Dickens* refers to them.

Whilst on the subject of extra illustration of Dickens, may I be permitted to add that I have also, bound up with my copy of *Master Humphrey's Clock* (3 vols. 1840-1) two sets of extra plates: one set by Jacob Parallel, rather coarse in drawing, without date or publisher's name; the other more artistic and in etching, by T. Sibson, published, 1840-2, by R. Tyas, 8, Paternoster Row. Of these I do not remember the price. I have never seen any other copy than mine of either work so illustrated.

E. B.

QUOTATIONS WANTED (4th S. vi. 437.)—

17. "Cælo tegitur qui non habet urnam."—V. Lucan, *Phars.* vii. 819.

8. "Non est, falleria," &c.

The quotation commencing with this line may be found in Riese's *Anthologia Latina* (Lipsæ, pub. Teubner, 1869), No. 444. The references there given to Meyer's and Burmann's *Anthologies* are p. 250 and iii. 93 respectively. I transcribe the whole poem:—

"Non est (falleris) hæc beata, non est,
 Quam vos creditis esse, vita; non est,
 Fulgentes manibus videre genas,
 Aut testudineo jacere lecto,
 Aut pluma latus abdidisse molli,
 Aut auro bibere aut cubare cocco,
 Regales dapibus gravare mensas
 Et, quidquid Libyco secatur arvo,
 Non una positum tenere cella:
 Sed nullos trepidum timere casus,
 Nec vano populi favore tangi,
 Et stricto nihil æstuare ferro.
 Hoc quisquis poterit, licebit illi,
 Fortunam moveat loco superbus."

In a note Riese adds: "Pentadio tribuit
 Pithæus."

J. E. SANDYS.

St. John's Coll., Cambridge.

"Vattene in pace," &c.—Ariosto, *Orl. Fur.* xxix. xxvii. 1.
 A RETIRED SCHOOLMASTER.

19. "O quantum bonum est," &c.—Sen. *Thyest.* 449.
 T. W. C.

4. "Cruci hæremus, sanguinem," &c.—Cyprian.
 [Arnold. Carnot. *De Cena Domini*, ad calc. *Opp. S. Cyprian.*], p. 41, fol. Oxon. 1682.

9. "Ingeniosa gula," &c.—Petronius.

14. "Sunt qui fortune," &c.—Juv. xiii. 86.

16. "Quid pena pressens," &c.—Senec. *Hipp. Act.* i. 162.

EDWARD MARSHALL.

"So calm the waters," &c.

These beautiful lines occur in *Lara*, canto i.
 sect. x. F.

BECKENHAM (4th S. iii. 480.)—J. W. H. says
 "Beckenham in Domesday is *Bacteham*." This
 is incorrect, although respectable authorities can
 be cited in support of the statement. I have
 gone to the original, and find the word written
 distinctly *Bachehā*.
 GEORGE BEDO.

MISSALE AD USUM SARUM (4th S. vi. 436.)—
 In the Missal described by ANIMUS REGÆ, the
 large woodcut, which he supposes to represent
 the "Pope wearing the triple crown, and holding
 on his knee the globe surmounted by the cross,"
 is intended more probably for God the Father,
 that being a very customary mode of representing
 the first Person of the Blessed Trinity. This is
 the more likely, as the woodcut faces another of
 the Second Person on the cross, whereby would
 be intimated that the Father sent his Son for the
 redemption of the world, typified by the globe
 surmounted by the cross. These are placed at
 the Canon of the Mass, before which are always
 found the Prefaces for the different feasts and
 seasons of the year; though this correspondent
 speaks of the Preface as if there was only one, and
 strangely styles the Canon of the Mass the "Com-
 munion Service."

The paging follows the same rule in all Missals.
 The first division comprises the *Proprium de
 Tempore*, the second the *Proprium de Sanctis*,

and the third the *Commune Sanctorum*; with
 which arrangement Catholics are quite familiar.

The first edition of the Sarum Missal was
 printed by M. Morin at Rouen in 1492, but of
 this the only known copy was in the collection of
 Mr. Maskell. There were editions in folio by
 Pynson in 1512, by Amazeur pro G. Merlin in
 1555, and by Day in 1557; also in 4to by Morin
 in 1615, by Regnault and Byrckman in 1619, by
 F. Regnault in 1527 and 1529. An edition in
 8vo was published by Peter Violette in 1509.
 This may be the edition of which this corres-
 pondent possesses a copy; which he might deter-
 mine by ascertaining in what year about that
 time Easter fell on March 27. F. C. H.

"LOTHAIR": THE SOCIETY OF MARY ANNE (4th
 S. vi. 231, 436.)—It will be seen on reference to
Lothair that the society called the Mary Anne is
 nowhere in that novel described as a Fenian asso-
 ciation. Instead of identifying it with the Fenian
 movement, the novelist explains its real nature
 and tendencies; and indeed so scant is the infor-
 mation actually ascertained concerning this society,
 that the pages of *Lothair* may be considered a
 very reliable authority on the subject. Despicable
 as are its instruments, and wide as are its ramifi-
 cations, it would appear to possess secrets never
 revealed, and a code of ethics never departed
 from. It flourishes in the large towns of France,
 where its ranks are swelled by operatives and
 factory hands, republicans and communists, ene-
 mies to monarchical institutions, and perhaps to all
 institutions having law and order for their base.
 It seems to have a complete organization, and to
 be directed by spirits even more unquiet and tur-
 bulent than themselves. The following extracts
 from *Lothair* will give an idea of its magnitude
 and importance. The first will be found on p. 50
 of the one-volume edition:—

"In France, though her influence is mythical, the
 name of Mary Anne is a name of magic. Though never
 mentioned, it is never forgotten. The slightest allusion
 to it among the initiated will open every heart. There
 are more secret societies in France at this moment than
 at any period since '85, though you hear nothing of them,
 and they believe in Mary Anne and in nothing else."

The next quotation is from p. 273 of the same
 edition:—

"The prefects write that they have information that
 the Mary Anne associations, which are essentially repub-
 lican and are scattered about the provinces, are all re-
 vived and astir. Mary Anne, as you know, was the real
 name for the republic years ago, and there was a sort of
 myth that these societies had been founded by a woman."

This assertion that they were founded by a
 woman is perhaps part of a scheme to impress the
 reader's mind with the idea that their origin is
 to be attributed to that wondrous personage of
 the tale, Theodora, at one time "sleeping on the
 moonlit flags of Paris, with a tambourine for a
 pillow," and at another "decked with ropes of

pearls like Titian's Queen of Cyprus." Of course such a statement would have been an anachronism, but I fancy that the novelist artistically endeavoured to leave an undercurrent of doubt in the mind of the reader. Mary Anne is one of the slang names for the guillotine, an instrument which rejoices in several sobriquets, amongst others that of the "abbaye monte-à-regret," the mountain of sorrowful ascent.

JULIAN SHARMAN.

"SCOTI" EATING HUMAN FLESH (4th S. vi. 437).—There was about three years ago a discussion on this subject at a meeting of the Anthropological Society, a report of which could doubtless be found in their Journal. To the best of my recollection, some human bones were produced (which had been taken from some tumuli in Scotland) which showed signs of their having been broken for the purpose of obtaining the marrow. There were arguments used both in favour and against ancient Scottish cannibalism, but the meeting was left in doubt on the subject.

ANTHROPOLOGICUS.

Brighton.

LOCAL TOURNAMENTS (4th S. vi. 438).—Perhaps this extract from *The English Archaeologist's Handbook* (Godwin, 1867, p. 268) may be taken by MR. KNOWLES as a reply to his query:—

"Tournaments were restricted to five places:—

1. Between Sarum and Wilton.
2. " Warwick and Kenilworth.
3. " Stamford and Wallingford.
4. " Brakeley and Mixberg.
5. " Blie and Tickhill."

Mr. Godwin, in a footnote, refers to Hewitt (i. 184) as his authority. THOMAS TULLY, JUN.^r
Broughton, Manchester.

The quotation is substantially correct, and is based on Hewitt's *Ancient Armour*, i. 184.

GEORGE BEDO.

TOUCHING GLASSES IN DRINKING HEALTHS (4th S. v. 277, 390; vi. 184).—I have heard this custom explained thus: Glass without a flaw will bear a good blow; the least defect it shivers—meaning, "if this glass breaks, my faith is not true." It is certainly much older than the time of Prince Charlie, and is common in Germany, where he was not honoured. The real Jacobite sign was passing the wineglass over water—any on the table when the king's health was drunk—meaning "Charlie over the water."

ISABELLA C. GRANT.

SNUFF GRATERS (4th S. vi. 415).—Will the following assist J. C. J. P.—

"Then there's the Miscellany, an apron for Stella, a pound of chocolate without sugar for Stella, a fine snuff-rasp of ivory given me by Mrs. St. John for Dingley, and a large roll of tobacco," &c.—Swift's *Journal to Stella*, Letter xxiii. Nov. 8, 1711.

J. B.

MILTON ON THE FENS (4th S. vi. 436).—I am unable to find any passage in Milton's prose works which can be construed into a eulogy of the fen country. The existence of such a passage is perhaps rendered improbable by his well-known allusion to the neighbourhood of Cambridge:—

"Jam nec arundiferum mihi cura revisere Camum,
Nec dudum vetitū me laris angit amor.
Nuda nec arva placent, umbrasque negantia molles:
Quam male Phœbicolis convenit ille locus!"

Eleg. lib. i. 11-14.

J. E. SANDYS.

St. John's Coll., Cambridge.

SAINT UNCUMBER (2nd S. ix. 164, 274).—In "A Brief Diary, written apparently by some citizen of London, temp. Hen. VII. and Hen. VIII., from MS. Vespasian, A. xxv.," there occurs the following passage relating to this saint:—

"Then was the rode of Norther and Saynt Uncumber, that stode in Polles many yeris, taken down, and Our Lady of Grace that had stoud in Polles many yera."—*Reliquie Antiquie*, ii. 34.

J. P. MORRIS.

22, Sandstone Road, Old Swan, Liverpool.

ST. JANE OF VALOIS (4th S. vi. 389, 406).—It is asserted by HERMENTRUDE that it is incorrect to call this holy queen a "saint": for that she was never canonised, but is only entitled to be styled "Beata." Still, if this correspondent considers that no further proceedings were taken than a commission in 1664 to enquire into certain miracles alleged to have taken place at her tomb, she would not even be able to claim that title, not having been solemnly beatified. The Rev. Alban Butler, the accurate author of the *Lives of the Saints*, expressly mentions in her life, Feb. 4, that she was canonised by Pope Clement XII. in 1738, and adds his authorities thus:—

"See the Brief of Benedict XIV. concerning her immemorial veneration, t. ii. De Canonis, l. 2, c. 24, p. 296; Bularii, t. xvi. p. 104; and Helyot, *Hist. des Ordres Rel.*, t. vii. p. 339. Also Henschenius, p. 575."

F. C. H.

RHYME TO "WIDOW" (4th S. vi. 345, 445).—

"Who would not always as he's bid do,
Should never think to wed a widow."

"The jury found that Pickwick did owe
Damages to Bardell's widow."

Pickwick *loquitur*—

"Since of this suit I now am rid, O,
Ne'er again I'll lodge with widow!"

Meadow, as suggested, is hardly an allowable rhyme. Sam Weller even would consider *medder* a shocking rhyme to *vidder*. E. V.

"Æneas forgot what to Dido he did owe,
And left her at Carthage to wail like a widow."

MAKROCHIR.

"When Josiah was slain at Megiddo,
Hamatal became a widow."

spirit," would heartily endorse the doctrine that absence of commas may be a great convenience. It proved so, at all events, to him. For when the keepers of poor Edward II. at Berkeley Castle interpreted the well-known sentence in his letter, "Edvardum occidere nolite timere bonum est," as he, no doubt, intended, he "owned the letter, but pretended his meaning was horribly mistaken"—a plea that will gain but little credit from any who are aware of the uniform conduct of this worthy bishop towards his weak, misguided, and unfortunate sovereign. EDMUND TEW, M.A.

SHARD: COW-SHARD (4th S. vi. 324, 397).—This term is in Craven used for a *heap* of cow-dung. *Shard* by itself is simply *dung*. North and Elyot are in error if they assert that "shard" without the word "cow" means cow-dung. We never use *shard* without a prefix. Thus we say, "t' mistal wants sadly freeing o' cow-shard." The "shard-born beetle" of Shakespeare has been a sad puzzle to learned commentators, but to a simple Craven peasant there would be no mystery about it. The scarabeus that "wheels his droning flight" and makes his "drowy hums" is the common black dung-beetle, whose larvæ are laid and hatched in cow-*shard*, and thus the perfect beetle may be very appropriately styled "dung-born" = "shard-born," or "shard-borne" as in some Shakespeare, for the final *e* is merely the old form of the adjective *born*, which must not be confounded with the *borne* of the verb "to bear." A single lump of cow-dung is known in Craven as a "cow-clap," i.e. a deposit or settlement. We use "clap" also as a verb in the sense of *to sit down* or *to take a seat*—thus: "Come, neighbour, clap† yourself down." Ritson gives a vulgar rhyme, that is still common among children in the north of England, and in which "cow-clap" occurs:—

"Robin Hood
In the green-wood stood,
Under the green-wood tree;
He fell slap
Into a cow-clap,
And" &c., &c.

[Cætera "non" decent.]

Vide introduction to *Robin Hood Ballads*, original edition.

Flat cakes made of rye are known in Craven as "clap-cakes." Is it from their resemblance to the dried deposits of our pastures? What are the derivations of *clap* in the different usages of the word *ut supra*? The correspondent at p. 324 has chosen a very improper name. He is not an "ignoramus." STEPHEN JACKSON.

* *Shard* has probably the same root as a vulgar word that I can only hint at.

† "Squat yourself down" is also common, but the word is slang, and not dialectic.

MARMALADE (4th S. vi. 234, 307, 423).—I know not when the word *marmalade* was introduced into the English language; it is the vicious French pronunciation of the word *marmelade*, and in some school books where defective pronunciation is pointed out this word is amongst the faults to be avoided. Originally the word may have meant a conserve of quinces only, but it has long ago lost its restricted particular meaning. Now, by *marmalade* is understood any confection of plums, apricots, apples, oranges, &c., boiled with sugar until the fruit has lost its shape. Such is the meaning of the word in French, and such it is in Spanish.

El Diccionario por D. Vicente Salva has:

"Marmelada, especie de dulce ó conserva de diferentes frutas bien cocidas."

In its figurative sense in French it means something smashed, crushed:

"L'autre . . . lui lâche une ruade
Qui vous lui met en marmelade,
Les mandibules et les dents."

La Fontaine, v. 8.

"Ne je cache à personne que le plus délicieux jour de ma vie ne fut celui où il me serait donné par la justice divine de l'écraser (le suc de Noailles) en marmelade."

St-Simon.

To express a jelly of quinces only, the Spanish have the word *marmelada*; this word is in English *quiddany*, in Italian *cotognato*, and in French *cotignac* and *cotignat*:

"Hist. xvi^e Siècle: Parachevans leur repast par quelque confection de cotignat."

Rabelais, Garg. i. 23.

"Le cotignat pris devant le past astringe le ventre."

Ambroise Paré, viii. 14.

MARY JAQUEY.

Bath.

"THE PHILOSOPHER SHOULD END WITH MEDICINE," ETC. (4th S. vi. 413).—These words of Sir William Hamilton are not those of Aristotle, but are probably extracted from some index to the works of that great writer. The passage referred to is the only fragment left of Aristotle's treatise *Περὶ ὕλης καὶ νόσου*, "Concerning Health and Disease." As it is short I will give the whole now extant:—

Περὶ δὲ ὕλης καὶ νόσου, οὐ μόνον ἔστιν ἱατροῦ καὶ φυσικοῦ μέχρι τοῦ τὰς αἰτίας εἰπεῖν. ὃ δὲ διαφέρουσι, καὶ ὃ διαφέροντα θεωροῦσιν οὐ δεῖ λαμβάνειν· ἐπεὶ ὅτι γε σῶντος ἢ πραγματεία μέχρι τινὸς ἔστι, μαρτυρεῖ τὸ γινώμενον· τῶν τε γὰρ ἱατρῶν ὅσοι κομποὶ ἢ περιεργοί, λέγουσι τὰ περὶ φύσεως, καὶ τὰς ἀρχὰς ἐκείνων ἀξιοῦσι λαμβάνειν· καὶ τῶν περὶ φύσεως πραγματευθέντων οἱ χαρίεσται σκεδόν ἐντέλῳ εἰς τὰς ἀρχὰς τοὺς ἱατρικάς.

The Latin version is,—

"De sanitatē verò morboque non solum medici, sed et naturales est causas quadantenus dicere. Quatenus verò hi differant, et quatenus diversa contemplantur, latere non oportet. Equidem quod confinis sit, quadantenus

hæc medici naturalisque tractatio et id quod efficitur testatur; nam et medici, quicunque disertis ac diligentiores de natura dicunt, et principia inde sumere dignantur: et inter eos, qui de natura tractant elegantissimi fere usque ad medicinalia principia desinunt."

Sir William Hamilton has evidently mistaken the scope of Aristotle in this passage. Had he said "the naturalist should end with medicine, the physician commence with natural history (physics)," he would have been nearer the meaning of Aristotle. The English, however, are noted for confounding philosophy (God, mind, matter subjectively considered) with natural history and physics (*weltweisheit*). A German in looking over what we call the *Philosophical Transactions* could not find a word of philosophy throughout its multifarious volumes.

T. J. BUCKTON.

9, Richmond Place, Brighton.

"A SERVANT MAKES THE HARDEST MISTRESS" (3rd S. x. 318; 4th S. vi. 448).—Is this a fact in nature? Plato (*Republ.* vi. 9, ed. Oxon., 1810) does not seem to think so when he says—

δεῖ δὴ πᾶν' ἄνδρα διανοεῖσθαι περὶ ἀνθρώπων ἀνθρώπων, ὡς δὲ μὴ δουλεύσας οὐδ' ἂν δεσπότης γένοιτο ἄξιος ἐταίρου.

"Now it is right for every man to bear in mind, in the case of all men, that he who has not been a servant cannot become a praiseworthy master."

It looks as if Cicero (*Leg.* 111, 2) had this passage of Plato in his thoughts when he wrote—

"Qui bene imperat, paruerit aliquando necesse est: et qui modeste paret, videtur, qui aliquando imperet, dignus esse."

CRAUFURD TAIT RAMAGE.

"HIS OWN OPINION WAS HIS LAW" (4th S. vi. 271, 355).—MR. TEW gives a very interesting passage from Evagrius, who flourished A.D. 591, as parallel to that of Shakespeare (*King Henry VIII.* Act IV. sc. 2), but I suspect that if our great dramatist was unacquainted with that ecclesiastical writer, he might possibly have the famous line of Juvenal (*Satire* vi. 228) in his thoughts:—

"Hoc volo, sic jubeo, sit pro ratione voluntas."

We can, however, trace the idea of a man being "a law to himself" as far back as Aristotle, who says (*Ethic.* iv. 14, edit. Bekker),—

ὁ δὲ ἡγεῖται καὶ λευτέρως οὕτως ζῆται, ὅσον νόμος ἑαυτοῦ.

"Wherefore the refined and gentlemanly man will so act, being as it were a law unto himself."

Is this idea found in any of the Greek dramatists?

CRAUFURD TAIT RAMAGE.

THE KINGDOM OF TZOBAB (4th S. vi. 127, 217.) My reply to the paper of A. H. on "The End of the Phenicians" will preclude the necessity of any detailed notice of his attack on my article on the Kingdom of Tzobab. No one will expect that a writer who perpetrated such inconceivable

errors on a familiar subject would be likely to produce anything really deserving of attention on one of the darkest questions of Biblical geography. Every reader will doubtless have perceived that the critique of A. H. on Tzobab is a mere hasty compilation of texts from Cruden's *Concordance*, buttressed up by raw scraps from some handbook or Biblical dictionary; and that, amidst all the long array of texts cited, not one has the slightest tendency to prove the proposition which he labours to establish. I am ready at any time to defend my article on Tzobab against the ablest criticism which Europe can produce, but I certainly shall not condescend to enter into any discussion with A. H. on a subject which he is so little able to treat with profit to others or credit to himself.

HENRY CROSSLEY.

BISHOP HALL AND GOLDSMITH (4th S. vi. 296, 464).—The lines inquired for by MR. JACKSON are as follows:—

"TEN REASONS FOR GOING TO CHURCH.

"Some go to church for a walk,
Some go to church for a talk,
Some go there to gain a friend,
Some go there their faults to mend,
Some go there to see the fashions,
Some go there to calm their passions,
Some go there to seek a lover,
Some go there their faults to cover,
Some go there to doze and nod,
And some go there to worship God."

LYDIARD.

"BREWISS" (4th S. vi. 230, 290, 355, 424) means bread soaked in fat potage. The Welsh call it *brywes*, and the Scotch *brose*, same as broth with its original meaning, viz., any liquid preparation of sodden herbs or meal. Brew, bragget are cognate terms.

J. JEREMIAH.

L. states correctly that *butter-saps* does not occur in Jamieson's *Scottish Dictionary* under the word *butter*; but had he turned to *saps* he would have found—"Bread soaked or boiled in some nourishing liquid: as *ale-saps*, *butter-saps*," with a reference to the feast given at the birth of a child. S. Gl. *sāb*, Isl. *sawp*, Gael. *sabha*, soup. I should think there can be little doubt that *saps* has a common origin with *sops*.

J. L.

Aberdeen.

Brewis (pronounced Browis) is a very common dish among the poor in Denbighshire and other parts of North Wales. It consists of a slice of bread put into a deep plate, with a little pepper, salt, and dripping or butter, and over all is poured boiling water.

E. A. D.

OLD PAINTING: CHRIST'S PORTRAIT (4th S. vi. 231, 449).—The "Vera Salvatoris Effigies," with gold background, is frequently to be met with, though usually of no great antiquity. I have a well executed woodcut of it, with full account in

English. I fancy it was often hung up in our country cottages as a sort of charm. Is the copper itself of your correspondent's picture gilt, or only overlaid with gold leaf laid on with size? If so, it is probably an earlier example than is usually to be seen. J. C. J.

"GOD'S MILLS GRIND SLOWLY" (4th S. vi. 139).—This passage occurs in *Longfellow's Poetic Aphorisms* (Ohanos edition of Longfellow, p. 177, F. Warne and Co. 1868), from the *Sinn-edicke* of Friedrich Von Logau, seventeenth century, under "Retribution":—

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all."

ANON.

FAMILIES OF CAREW AND APSLEY (4th S. i. 178).—A Captain Apsley was one of the council of the President of Munster in 1588, and was engaged in the Elizabethan wars there. He left two daughters, one of whom married Boyle, afterwards first Lord Cork, and died young, leaving no children; but her fortune remained with her husband, and was said to have been the beginning of his. Captain Apsley's second daughter had several children, whose descendants are numerous in Limerick and Kerry. He may possibly have been one of those sons of Sir Alan Apsley and Anne Carew, whose names, according to Mr. MACLEAN, are dropped, not disposed of, in the pedigree given by Barry. In some old Munster records which I have been reading lately he is described as "of Pulborough, Suffolk," and of Limerick. I should much like to know if Mr. MACLEAN thinks that he is likely to have been one of Sir Alan's family. HIBERNIA.

COMPY-SHOP (4th S. vi. 385).—The following extract seems in point:—

"Nus n'a bien s'il ne le compère."

Le Roman de la Rose, i. 86, edit. Francisque-Michel, Paris, 1864.

The word *compère* is glossed = paye, and the line is rendered in Chaucer thus:—

"May no man have good, but he it buy."

Tyrwhitt, l. 2787.

It seems quite certain that we have here the element of "paying" in wages, and of "buying" in kind, that constitutes the truck or tally system: *compère* = compy, the French word being given as the equivalent for compare or compensate. A. H.

BALFARG: MYLNE FAMILY (4th S. vi. 457).—In reply to F. M. S., I may mention in the meantime that, if Anderson's *Scottish Nation* be correct, Balfarg was in the possession of the Mylne before 1667. According to that work Robert Mylne of Balfargie died on Dec. 24, 1667. MAE.

HERALDIC (4th S. vi. 458).—The arms azure a cross pattée between four fleurs-de-lis or, will be seen by Papworth's *Ordinary* to be those of Jenour of Essex. A. W. M.

Norwich.

Miscellaneous.

NOTES ON BOOKS, ETC.

Memoir of the Life and Works of the late Sir Charles Barry, Architect, R.A., F.R.S., &c. &c. By Alfred Barry, D.D., D.C.L., Principal of King's College, London. Second Edition, with Portrait and Illustrations. (London: John Murray, Albemarle Street, 1870.)

The perusal of this memoir has afforded us the greatest pleasure, for its interest is general and by no means confined to that profession, of which Sir Charles Barry was so great an ornament. Dr. Barry has accomplished a real work of filial piety, and may be heartily congratulated on his thoroughly impartial handling of a subject whose centre must necessarily be the story of the Palace of Westminster, during the erection of which so many hardly-fought and costly—may we not say needless and disastrous?—battles were entered on. The wonder is that, after all the interference with the proper duties of an architect, and the divided responsibility which that interference was sure to create, we possess in the Palace of Westminster such a splendid building as it really is, notwithstanding its "classical design with Gothic details." The Italian style was undoubtedly Sir Charles's forte, and it may be suggested whether his fame as an architect has not been secured by the general result of the Travellers' and Reform Clubs in Pall Mall—distinguished for their "symmetry, regularity, and unity, so dear to his artistic taste"—rather than by his great work at Westminster. If this be so, his fate is not peculiar, it having been affirmed that Wren's world-wide reputation is founded, not on St. Paul's Cathedral, but the church of St. Stephen, Walbrook.

At the present time, when the nation is about to embark on building new Law Courts and a National Gallery, the Principal of King's College has done good public service in writing this memoir of his father, and we can only hope that it will be read again and again in order to serve as a caution to employers and employed in these great works.

On the Popular Names of British Plants: being an Explanation of the Origin and Meaning of the Names of our Indigenous and most commonly cultivated Species. By E. C. A. Prior, M.D., &c., Translator of "Ancient Danish Ballads." Second Edition. (Williams & Norgate.)

On the appearance in 1863 of the first edition of this curious little book, on a very interesting subject—for how much of early popular mythology is traceable in the popular names of our wild flowers, Jacob Grimm has shown us—we called the attention of our readers to the amount of patience, learning, and research which Dr. Prior had bestowed on its compilation. The value of the book was soon recognised, and it has long been out of print. The author has taken advantage of the demand for a new edition to add to it much new matter, to correct some few errors and oversights, and to make it yet more useful by the addition of an Index of the systematic names of the British plants, whose popular names are treated and explained by him.

Essays on Natural History by Charles Waterton. Edited with a Life of the Author, by Norman Moore, M.A. of Catherine's College, Cambridge. With Portrait and Illustrations. (Warne & Co.)

Charles Waterton was a proof of the truth of his own saying—"that the Naturalist, as well as the Poet, might be said to be born, not made;" for no amount of cultivation could have inspired him with that love for natural objects, that appreciation of their beauty and characteristics, and that power of description, which give such an unspeakable charm to his writings. Waterton's name and fame are world-renowned; and we cannot doubt that this collected edition of his delightful *Essays*—preceded as it is by a very interesting Memoir of the Naturalist—will find a most favourable reception, not only among scientific men, but among youthful readers. We know no book more likely to awaken, in an intelligent youth, a taste for that most delightful of all studies, Natural History, than the work before us.

BOOKS RECEIVED.—*Christmastide*, the Christmas Part of *The Leisure Hour*—a capital sixpennyworth of tales and essays, suited for the season.—*A Medley of Notables: What they said and what others said of them*, by G. F. S. (Partridge). As the name implies, a selection of passages from our best writers, and of brief criticisms on the writers themselves.—*Notes to the Annals of Tacitus, with Introduction; Life of Tacitus; Family of Augustus; Chronology of the Annals, Examination, Notes, and Index. For the Use of Schools.* 2 vols. (Parker.) These two volumes form an important addition to the series of *Short Notes to Classical Authors*, of which the utility has been so generally recognised.—*Short Extracts from Modern French Authors, for the Use of Schools.* (Parker.) A little book calculated to give the student a good insight into the variety of idioms and of grammatical construction, employed by the most eminent modern French writers.—*Whitaker's Almanack for the Year of Our Lord 1871.* (Whitaker.) Certainly one of the most complete and useful repertoires of the information looked for in such compilations that we have ever seen.

THE unveiling of the Schiller monument at Berlin, which was to have taken place this month, is put off till the spring of next year.

THE Rev. W. W. Skeat is engaged on a new edition of "Chatterton" for Messrs. Bell & Daldy's Aldine Series, in which he is tracing to their sources Chatterton's ludicrous mistakes in the use of early English words.

THE Harleian Society has in type "The Visitation of Rutlandshire in 1618," its second book for the present year.

MR. J. C. JEAFFRESON, B.A., is announced as the author of "The Annals of Oxford," to be brought out by Messrs. Hurst & Blackett.

THE CHARTERHOUSE.—Founder's Day at the Charterhouse this year, Monday the 12th, was made memorable by the introduction into the Latin Oration of what the senior scholar declared to be the pronunciation of the vowels, with the hard c and g, and the j pronounced as i: "Masculos illos ac vere Romanos sonos ausus sum renovare." *The Athenæum* confesses to shilikel for scilicet having caused a wincing; but that is to our minds a slight change compared with the *O hives, O hives!* which we are assured is the true Roman pronunciation of "O cives, O cives!" We ought not to pass over in our notice of Founder's Day the grateful and touching tribute paid to the memory of the late Master, Archdeacon Hale.

MERCHANT TAYLORS SCHOOL.—A special interest was given to the "Speech Day" on Tuesday last by the

farewell which Dr. Hessey then took of the school, with which as boy and master he had been connected for forty-eight years, and over which he had presided for a quarter of a century. Those who heard his farewell speech, in which he reviewed the state of the school under his mastership, his tributes to his associates, his eulogium of his successor, and his touching peroration, "God bless this ancient school, and all who shall be reared in it, and all who have been reared in it, and all who love it"—will not readily forget the momentary silence, followed by deafening cheers, which showed how deeply Dr. Hessey had touched the hearts of his hearers.

DEATH OF M. PIERRE JANNET.—Those who know the *Bibliothèque Elzévirienne*, which numbers upwards of a hundred volumes of the ancient literature of France, and of the classics of France of the sixteenth and seventeenth centuries, will bear with deep regret that the Paris Letter, by "ballon monté," of *The Athenæum*, brings intelligence of his death. M. Jannet himself edited for this collection the works of Rabelais and *Les Quinze Jours de Mariage*. He was also the publisher of the new edition of Quérard's *Supercherches Littéraires*, the third volume of which is at press. M. Jannet, who was only in his fiftieth year, was no less distinguished for his exertions in behalf of the children of the public schools of the fourteenth arrondissement, than for his activity and intelligence as a bibliographer and publisher.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Prices, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE KING OF SAXONY'S TOUR THROUGH ENGLAND, by one of his Suite (the Medical Attendant).
AWAY-I-HIND; or, a Voice from the Ganges. Published by Malabar-ling.

Wanted by Rev. A. R. Carter, 62, East India Road, Poplar, E.

RAPIN'S MEDALLICK HISTORY OF THE REIGNS OF WILLIAM AND MARY, ANNA, AND GEORGE I. Plates. Folio.
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Printed by GEORGE ANDREW SPOTTISWOODE, at 5, New Street Square, in the Parish of St. Bride, in the County of Middlesex; and Published by WILLIAM GREIG SMITH, of 42, Wellington Street, Strand, in the said County.—Saturday, December 24, 1871.

NOTES AND QUERIES:

A Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 157.

SATURDAY, DECEMBER 31, 1870.

{PRICE FOURPENCE.
Registered as a Newspaper.

THE QUARTERLY REVIEW.

Advertisements for insertion in the Forthcoming Number of the above Periodical must be forwarded to the Publisher by the 7th, and Bills by the 9th instant.

JOHN MURRAY, Albemarle Street.

BLACKWOOD'S MAGAZINE, FOR
JANUARY 1871. No. DCLXIII. Price 2s. 6d.

Contents.

THE LIFE OF LORD PALMERSTON.

NEW BOOKS.

NARRATIVE OF THE RED RIVER EXPEDITION.

PART II.

FAIR TO SEE.—PART I.

THIS MORNING'S "TIMES" IN CHAMBERS.

THE LATE GEORGE MOIR.

THE TWO SYSTEMS.

W. BLACKWOOD & SONS, Edinburgh and London.

NOTICE.

THE GARDENERS' CHRONICLE and **AGRICULTURAL GAZETTE** for JANUARY 7, 1871, will contain PORTRAITS of DR. J. D. HOOKER, C.B., F.R.S., Director of the Royal Gardens, Kew; and C. WERN HOSKINS, ESQ., M.P.; Plan of the Flower Garden at the Marquis of Westminster's seat, Eaton Hall, Chester; and a Review of the New Plants, Fruit Trees, and Vegetables introduced during the past year, &c. Free by post, 5d.

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NOTICE OF REMOVAL.—C. J. DOTESIO, having succeeded to the old-established business of MESSRS. EWART and CO., Wine Merchants to Her Majesty, of 18, Swallow Street, Regent Street (which premises have recently been rebuilt), REMOVED to that address on the 10th inst., where his business will in future be carried on.—25, Regent Street, Nov. 1870.

4TH S. No. 157.

MESSRS. HATCHARDS' LIST FOR THE NEW YEAR.

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Spectator, Dec. 10.

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III. WAS SHAKESPEARE EVER A SOLDIER?

By WILLIAM J. THOMS,

A Fellow of the Society of Antiquaries.

"On this subject of Shakespeare in Germany, Mr. W. J. Thoms has reprinted a paper read some years ago before the Society of Antiquaries, together with two other 'Notelets on the Poet.'—The Folk Lore of Shakespeare, from the *ATHENÆUM*, and 'Was Shakespeare a Soldier?' from *NOTES AND QUERIES*. Not the least of Mr. Thoms's many services to English literature is the invention of that admirable word, *folk-lore*, which appeared for the first time in these columns only a few years ago, and has already become a domestic term in every corner of the world. His illustration of Shakespeare's knowledge of this little world of fairy dreams and legends is a perfect bit of criticism. He answers the query as to Shakespeare having seen martial service in the affirmative; and therein we think his argument sound, his conclusion right. These 'Notelets' were very well worthy of being collected into a book."—*Athenæum*.

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(ESTABLISHED 1841.)

LONDON, SATURDAY, DECEMBER 31, 1870.

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Notes.

HOUSEHOLD-BOOK OF JAMES I. (ANTE 1616).

This valuable MS. contains an exact list of the offices which existed in the time of King James I., the salaries of the numerous officers, and the names of the noblemen and gentlemen holding the more important places. How so valuable a document found its way from its legitimate resting-place in the South to the regions of the North, or in whose possession it had been, are facts of which nothing has transpired; while, to make matters still more perplexing, it was given to the present owner some years since by some kind friend *anonymously*, whose name has never been subsequently traced.

From some writing on one of the pages, it is evident that the MS. had been at one time in the hands of a very illiterate person. It is the only leaf which has been so injured, and the scrawl seems to have been intended as the commencement of the draft of a letter—"Glasgow, 24 of agauſt, 1827, Sir," &c. — informing the party addressed that "we are all in a goud sete of healtie . . . hopping to find you in the same." The text fortunately is not, however, at all injured by this vile scribble.

The MS., notwithstanding its travels, is in wonderfully good preservation, being defective only in one leaf. It is in the original parchment

cover, which still retains some of the gilding. It is in a beautiful and legible hand, and of its contents we propose a few extracts—premising that it was written before the year 1616, for Lord Ellesmere is named as the Lord Chancellor, his higher title of Viscount Brackley not having been conferred upon him until the following year.

His lordship's salary is entered at 1047*l.* 15*s.* It was made up in this manner: 1*l.* 3*s.* per diem, 419*l.* 15*s.*; for his attendance in the Star Chamber, 200*l.*; more by the name of an annuity, 300*l.*; robes, 40*l.*; wines, twelve tonns at 6*l.* the tonn, paid out of the butleradge, 72*l.*; waxe, paid out of the wardrobe, 16*l.*

Lord Kinloss, a Scotch baron, who was Master of the Rolls, had also an allowance from the "butleradge" of one "tonn."

We are not aware that the following list of his majesty's Company of Musicians, with the salaries attached under the name of fee to each office, has ever previously been noticed. It would appear that his majesty had a predilection for Highland music, as, in the enumeration of performers, we have a bagpiper at a salary of 12*l.* 3*s.* 4*d.*; unfortunately his name is not given.

Trumpeters—Sergeant, Mr. Brown:—Fee, 24*l.* 6*s.* 8*d.*

Trumpeters, 26:—Fee to Ordyn^r of them, 24*l.* 6*s.* 8*d.*

Luters, 2:—
 { Fee, 40*l.* Allowances for 6 } 80*l.*
 { singing Children; Fee, 18*l.* 5*s.* }

Harpyrs, 2:—
 { Fee, 20*l.*
 { Fee, 18*l.* 5*s.*

Singers, 2:—
 { Fee, 9*l.* 2*s.* 6*d.*
 { Fee, 9*l.* 2*s.* 6*d.*

Rebeck:—
 { Fee, 24*l.* 6*s.* 8*d.*

Bagbutts, 6:—
 { 5 havinge 24*l.* 5*s.* 8*d.*; and another
 { at 18*l.* 5*s.*

Vialls, 8:—
 { 6 at 30*l.* 8*s.* 4*d.* to each of them; one
 { at 20*l.*, and one at 18*l.* 5*s.*

Bagpiper:—
 { Fee, 12*l.* 3*s.* 4*d.*

Minstrells, 9:—
 { 7 of them at 18*l.* 5*s.* a-piece; one at
 { 14*l.* 6*s.* 8*d.*; one at 3*l.* 6*s.* 8*d.*

Drumers, 3:—
 { Fee, 30*l.* 8*s.* 4*d.*
 { Fee, 18*l.* 5*s.*
 { Fee, 18*l.* 5*s.*

Players on *y^e* Flute, 2:—
 { Fee, 30*l.* 8*s.* 4*d.*
 { Fee, 15*l.* 5*s.*

Players on the Virginalls, 3:—
 { Fee, 50*l.*
 { Fee, 30*l.* 8*s.* 4*d.*
 { Fee, 12*l.* 3*s.* 4*d.*

Musitions:—
 { Fee, 38*l.*
 { Fee, 38*l.*

Strangers, 3:—
 { Fee, 38*l.*
 { Fee, 38*l.* 10*s.*

Makers of Instru-
 ments:—
 { Fee, 20*l.*
 { Fee, 10*l.*

From the same MS. we learn that his majesty had six surgeons, whose names and salaries are thus given:—Sir Grant Greddridge received an allowance, termed a fee, of 60*l.*—he heads the list; Mr. Baker, 40*l.* 18*s.* 4*d.*; Mr. Frederick, 30*l.*; Mr. Nasmith, 40*l.*; Mr. Primrose, 10*l.* The appointment of the sixth surgeon was not at the time filled up.

Primrose was a Scotchman, and came from Culross, in Fife, or the neighbourhood. The elder

branch of the family inherited, till recently, a small property near Kincardine, which had been preserved by means of an entail, once so frequent in the North. The younger branch gradually rose to opulence and an earldom in Scotland.

The king had three physicians—two with salaries of 100*l.*, and the third of 60*l.*; but their names are not given. The two apothecaries had 26*l.* 13*s.* 4*d.* and 11*l.* 2*s.* 6*d.*

The astronomer had an allowance of 20*l.*; but neither his name nor those of the apothecaries are stated.

In enumerating the officers of the Exchequer, the following note is added to the entry of the names of Mr. Vaughan and Mr. Smith, as "clearkees of y^e pipe," and who received each an allowance of 65*l.* 4*s.* 2*d.*:—

"They are now dismissed from their places, and in the hands of the Right Worshipfull Sir Francis Woolley."

On another leaf the following names are written:—"John Macfarlane, Margaret, William, Maggey, John Michell." They do not injure the volume. The caligraphy is of the same wretched description as that noticed above. J. M.

PARSON AND BACON.

A LINCOLNSHIRE SONG.

I have within the last day or two heard the following capital song sung by a labouring man named John Blanchard, of South Kelsey, who learned it when a boy at Nettleham, near Lincoln, about 1824. The tune, as he sings it, is somewhat altered from that of "King John and the Abbot," but is substantially the same:—

"A Methodist parson, whose name it was George,
A jolly brisk tinker, just come from the forge,
A virtuous woman that was George's friend,
And he oft times went to her, her soul for to mend.
Derry down, down, hey derry down.

"This old woman's husband, no Methodist was he,
But a good honest Churchman, both jovial and free;
And he loved his brown jug, like a good honest man.
And his house was well hung round with bacon and ham."
Derry down, &c.

"George knew this man's wife, and often went to her,
And out of a large slice of bacon would do her;
Till at length that this Churchman great notice had taken,
And found out his old friend had come preaching for bacon.
Derry down, &c.

* In connection with this characteristic touch of domestic comfort and plenty, I cannot refrain from giving you the following dialogue between my sister and a Sunday school pupil:—

"Why are you so late Sarah?" "Please'm I didn't know what o'clock it was."—"Why, have you not a clock at home?"—"Yes'm, we hev, but I could n't see it."—"Could n't see it! why not?"—"Please'm my mother's hinged a flick o' b'acon afore it!"

"He looked round his house with an eager intent,
He was fully determined to know how it went;
So one morning as usual he went out to work,
But this cunning sly rogue slipped aside but to lurk.
Derry down, &c.

"By-and-bye he came in, and he caught them at prayer,
They looked very earnest, devout, and sincere;
And he looked round his house and he easily guessed,
And he plainly perceived his bacon it had grown less.
Derry down, &c.

"Then he looked round his house so cunning and sly,
And into George's pocket he cast a quick eye;
He thought he saw something lapp'd up in a rag,
So he says, 'Honest man, what have you got in your bag?'
Derry down, &c.

"Says George to his friend, 'It is the Holy Word,
It's the Sacred Scriptor' sent down from above;
And when I'm at home I never am idle,
And I make it my study for to read in this Bible.'
Derry down, &c.

"Then pull out your Bible,' the Churchman replied,
'Or else by the Devil I'll Bible your hide;
I'll Bible it as you never had it Babled in your life,
For your Bible is bacon you've stole from my wife.'
Derry down, &c.

"Then George shuffled about, and the Bible, brought out,
Was a large lump of bacon lapped up in a clout;
So he took to his heels, for he dare not be idle,
From that day to this he's preached without that Bible.
Derry down, &c.

"So come all honest men that leads happy lives,
I would have you take care of your bacon and wives;
If you've got a large ditch great care must be taken,
For they'll preach like the Devil where there's plenty
of bacon.
Derry down, &c."

I should be glad to know whether this exists in print in anything like its present form; also whether it be not a new version of some ancient ballad in which the mendicant friars are satirised.
J. T. F.

North Kelsey, Brigg.

MATERIAL FOR HISTORY.—

"Retired pugilists are, as a rule, we believe, to be found settled down as the proprietors of rural 'publics,' with a sporting connection; and we certainly should look for an ex-champion of the P.R. anywhere but as an actor in a Shaksperian drama. Yet we learn from New York that Jem Mace has appeared at Niblo's Theatre, as the wrestler who tackles Orlando in *As You Like It*. Long before the curtain rises the galleries are filled with the representatives of the Bowery—hard-faced young men, with their 'gals,' who sit in mute bewilderment without the vaguest notion of what it all means, bored to death with the philosophical reflections of the melancholy Jacques, until the wrestling scene, when, as soon as the popular favourite walks upon the stage, they make the theatre ring with their acclamations. Unfortunately for his admirers, the exigencies of the play, as every reader of Shakspeare knows, require that Jem Mace should get decidedly the worst of the tussle; and we are told they call out for another round and fair play, stigmatizing his easy defeat as a 'put-up job.' The New York manager, though as yet declining to accede to this request, evidently wishes to introduce a 'spioy' element into the play."—*The London Figaro*, Dec. 19, 1870.

The above fulfils nearly all the conditions of historical truth. The facts are public, recent, and not improbable. Had *As You Like It* been a new play, not very successful on the stage or readable in the closet, the story would have been copied by writers on pugilism and the drama, and accepted as true. Perhaps some searcher after unnecessary accuracy in 1970 would have written to "N. & Q." to say that he had picked up a copy of the forgotten play, and that in it "the tussle" is over before the melancholy Jacques comes upon the stage.

FITZHOPKINS.

Garrick Club.

COVETED COW.—It is a prevalent belief, in the north of Fife, that if a cow or other domestic animal has been anxiously sought in purchase by another, it will not thrive if it is withheld. The peasantry quote abundance of instances in proof of their belief.

L.

BELL-RINGING.—I find here a custom of making three bells do duty for four by ringing them thus, 2123. The effect of this method is much better when, as here, the bells are in a minor key.

J. T. F.

North Kelsey, Brigg.

ST. PATRICK BEATS HIS WIFE.—Saint Sheelah, or Saint Sheeley, is said in this country to be the wife of St. Patrick. The 18th of March, the day after St. Patrick's day, is said to be her day. If it rains on this day, the expression is frequently used that St. Patrick is beating his wife.

UNEDA.

Philadelphia.

CHURCH FURNITURE: VERGERS.—A friend of mine attended as sponsor at a christening a short time ago at a very high church in the south-east district of London. As the "priest" had not arrived, the verger, to occupy the time, displayed the grand array of vestments, ornaments, and a processional cross, upon which there were the four Evangelists. My friend inquired what those four figures were. Upon which the verger replied: "I do not know, as I am not acquainted with the heathen mythology myself"! My query is, why is the office of verger, especially in cathedrals, given to illiterate men; and whence springs the race of Topes?

CLARRY.

A SCRIPSI.—When a boy at school (now sixty years ago), it was the custom at Christmas to take home with us a specimen of handwriting, written upon a folio sheet of paper, round which was a border of engravings illustrative of the history of Joseph, of Moses, of Abraham, or of the life of our Saviour. This specimen was designated "a scripsit," the reason of which is obvious; but I shall be glad to know if they are still in use, or can be purchased at any stationers.

M. D.

A HINT TO READERS.—Before reading his daily copy of *The Times*, I am told that the late Duke of Wellington had it smoothly ironed in his laundry. I have tried the same plan with my own daily paper, and find that the process imparts a great degree of comfort to the reader, especially if he requires the aid of spectacles.

M. D.

Queries.

MS. AUTOBIOGRAPHY OF THE NATURAL SON OF KING RICHARD III.—It is stated in a book entitled *The Portfolio*, which I sometimes take up as a relaxation from graver studies, that this person, who, as tradition reports, was buried at Eastwell in Kent, was employed by Sir Edward Dering of Surrenden to superintend certain repairs going on at his house, and that he (Sir Edward) became so much interested in him as, when the work was completed, to have allowed him the use of a house on his estate, which he continued to occupy till the time of his death. During this time, it appears, he composed a history of his life, and put it into the hands of his patron and benefactor, with a request not to "read it till after his decease." He soon after died, and the aforesaid manuscript (inclosed, as it is supposed, by his friend within the wall) "was not known nor discovered till so lately as 1787. It is now in the possession of the family of the Derings."

The last statement I find to be incorrect, being informed by the present worthy baronet that he knows nothing of the manuscript, and that probably it was lost to its former possessors hard upon sixty years ago.

I wish to inquire if anything is known of this interesting document, which might possibly throw some light upon the character and life, private and public, of one of the most extraordinary and most unpopular of England's kings.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

"L'ABBESSE DE MONTMARTRE."—This book was, I believe, published in Paris about 1790. Is the author's name known, and has it been reprinted by Dentu or at Brussels? I have reason to think there is a modern novel with the same or a similar title.

L. X.

BABY LANGUAGE.—Is there any connection between *ta* = thank you, and *ta-ta* = good bye? or are both used because they are easy sounds to make, depending upon their expression and the occasion for any meaning?

NEPHEUTE.

BOOK ORNAMENTATION.—In the Catalogue of the Tross collection of books sold by Sotheby and Wilkinson, I find a book advertised as having the "edges painted with arms." I have examined the volume, and find the ornamentation to consist

of drawings, in a colour resembling sepia, of coats of arms on the front edges of the volume. Though I am aware that this mode of adorning books is mentioned in the *Bibliopædia* of Hannett, I believe I am correct in considering instances of it somewhat rare. I shall be much obliged to any one who can refer me to other volumes adorned in a similar manner. Am I correct in supposing that there are two ways of applying this style of embellishment to volumes: one consisting in painting the arms or other figures on the edges when closed, so as to show when the book is unopened; and the other in forming pictures on the edges when slanted—the closed edges being afterwards gilt—so as to be visible only when the leaves are folded to one side?

Any information on the subject of the adornment of book edges will be most acceptable.

F. M. S.

BOWS AND CURTSIES.—The custom of bowing the head in reverence or respect is as old as our first parent; but when is the first record or mention of the curtesy, which is now rarely seen in polite society?

M. D.

COUNT D'ALBANIE.—Who is "Charles Edward Stuart," who, under the above title, signs the "Protest of the Catholics of Great Britain against the Invasion of Rome" in *The Tablet* of Saturday, November 19, last? Can he be one of the mysterious brothers who, for at least a quarter of a century, have persisted in ignoring their own most respectable family connections and surname, while professing to be the last male heirs in the direct line of the extinct royal Stuarts? and if so, who conferred on him this title? Louisa of Stolberg, wife of Prince Charles Edward Stuart, "the young Chevalier," was Countess of Albany; but, as they had no children, the title died with her. And everybody knows that the Cardinal of York was the last of the Stuarts.

ANGLO-SCOTUS.

GENERAL FRANK DELAVAL.—Wanted, information concerning General Frank Delaval. He died in the French service, Governor of Martinique and St. Lucie, in 1828. He was on terms of great intimacy with Lord and Lady Delaval, as appears from their MS. letters to him, but I cannot find him in any pedigree of that family. He married the widow of George Carpenter of Redbourne, Herts (*née* Walsh) (whose daughter married Thomas eleventh Earl of Strathmore), and left one daughter, the late Mrs. Disney-Roebeck.

EDMUND M. BOYLE.

Rock Wood, Torquay.

ENGLISH SETTLERS IN IRELAND: SIR WALTER RALEIGH AND SIR FULKE CONWAY.—I am anxious to know whether a brother or relative bearing the same name accompanied Sir Walter Raleigh

to Ireland. A cousin-german of his, named Champion or Champernoun, did obtain a grant of land in Kerry, which he sold afterwards to Lord Cork's ancestor. In an old genealogical MS. written about 1700 I find mention made of a family, styled Rawleigh of Rawleighstown in Limerick or Tipperary, that had evidently held a good position in the world more than a century since. My second query relates to Sir Fulke Conway, an Ulster settler. There is some mention of him in a book published not long since, *The Rosemount MS., or Memoirs of the Montgomery Family*, which I am unable to procure at present. If it is near any of your readers, I shall be extremely obliged to one of them who will kindly tell me what account is there given of Sir Fulke Conway's descendants. Did a son of his marry the daughter of Sir James Ware the elder, and leave children by that lady? Harris's *Life of Ware* would probably tell this.

H. A.

BALLADS ON HEARTH-TAX.—Macaulay (*Hist. of England*, vol. i. ch. iii.) quotes a verse or two from some ballads on that obnoxious tax, "the badge of slavery," from the Pepys Collection and the British Museum. I shall feel much obliged to any of your readers who will tell me where I can find the ballads at length? The following is one of the verses:—

"The good old dames, whenever they the chimney-men espied,
Unto their nooks they haste away, their pots and pipkins hide:
There is not one old dame in ten, and search the nation through,
But, if you talk of chimney-men, will spare a curse or two."

CPL.

HERALDIC QUERY.—The following arms closely resemble those of Lord Ligonier; are they incorrectly painted, or do they belong to another family, and bear only a resemblance to the name Ligonier, the tinctures denoting the difference?—

Or, a lion rampant sable; on a chief of the second an estoile (not a mullet) proper, between two crescents argent.

Crest a hand and arm embowed mailed, grasping a falchion, all proper.

E. W.

KHAT CHALI.—Firishta says that some verses composed by the poet Sheikh Azur, after being written out by the Mulla Sharf-ad-din of Máxindarán, the most beautiful calligraphist of the time, were engraved in the Chali character by Selligána stone-cutters, famous for their skill in imitating, over one of the gateways of the palace which Ahmad Sháh, Bhámani, A.D. 1422-1434, built at Bidar, in what is now called Haidar-ábád, the Nizam territory.

What language is referred to by the term Khat

* *Firishta, Persian Text*, i. 627.

Chali? Is it the Páli of Askár Edickpad in inscriptions near Amarávati, in the adjoining Berár district; and if so, why is it now called Páli?

R. R. W. ELLIS.

"LOCKET'S ORDINARY."—The author of *The Romance of Crime*, in narrating the "Case of the Earl of Pembroke for killing Mr. Coby," mentions this tavern as the scene where a quarrel occurred between the Earls of Pembroke and Dorset, brought about entirely by the former earl's own bad behaviour. To this subject is appended the following note (p. 164):—

"This was the famous tavern, in the neighbourhood of Charing Cross, known by the name of Locket's Ordinary. It is frequently mentioned in the plays of the period, and appears to have been a common place of resort for wits and men of fashion. There is a story told of Sir George Etherege, who was a great frequenter of the place, to the effect that having run up a score, which he could not conveniently discharge, he no longer honoured Locket's with his presence. Mrs. Locket thereupon sent some one to dun him and threaten him with a prosecution, but all Etherege did was to bid the messenger tell her that 'he would kiss her if she stirred a step in the matter.' When this answer was brought back, the lady called for her hood and scarf, and told her husband, who remonstrated, that 'she'd see if there was any fellow alive who had the impudence.' 'Prythee, my dear, don't be rash,' discreetly interposed her spouse, 'you don't know what a man may do in his passion.'"

I should be obliged by the elucidation of the following queries:—

1. In what plays is the above tavern mentioned?

2. If this story of Sir G. Etherege is not imaginary, where can I find the original?

3. At what period was "Locket's Ordinary" pulled down? J. PERRY.

Waltham Abbey.

PROGRAM.—Will some reader of "N. & Q." kindly oblige me with the exact reference to an article in the *Cornhill Magazine*, giving (*inter alia*) the orthography of *programme* as above on philological grounds? S. R. TOWNSEND MAYER.

QUOTATIONS.—Where is the following quotation to be found? I heard it recited the other day in conversation, and therefore may not give it with verbal accuracy:—

"Let them tear him; do not spare him,"
Cried the fair patrician girls,
As the amphitheatre echoed
With the Christian's dying yells."

A. O. V. P.

"The cause of love can never be assigned;
'Tis in no face, but in the lover's mind."

"'Tis not easy to be bad or good;
Vice plagues the mind, and virtue flesh and blood."

E. J.

"Fierce Offa now pursued the foe along the Darent's side."

It was quoted in one of the early volumes of *The Mirror*. ALFRED JOHN DUNKIN.

ROSS OF WIGTOWNSHIRE.—I should like exceedingly if any one could furnish me, or put me in the way of getting any detailed genealogical account of the family Rosses of Wigtownshire, in Scotland, who possessed several small estates in that county during last century; among others, those of Balkail, Balsarrach, and Balgreen. The mother of that Miss Dalrymple whose melancholy history forms the groundwork of Scott's *Bride of Lammermoor* was a daughter of James Ross, of Balniel. The navigators, Sir John and Sir James Ross, were also sprung from the same stock. D. R. C.

OLD SANDOWN CASTLE, ISLE OF WIGHT.—Amongst my memoranda I find a note that this fort was erected between the years 1587 and 1640, that the first governor of the island who resided therein was Lord Conway, and that he was succeeded by Richard Weston, Earl of Portland; but as no authority for these statements is given, I solicit references in confirmation or correction.

I wish, moreover, to learn the dates of appointment of the said governors, and of their immediate successor, to acquire information regarding the periods when Sandown Fort was dismantled, converted into a government store, and finally destroyed; and to obtain, in short, such interesting particulars connected with it as your learned and courteous correspondents may be able to afford.

W.

STIRLING OF KEIR.—Having been informed that amongst the papers of the late Mr. Stirling of Keir there were several in connection with the surname of Edgar, elucidatory of minor genealogical questions in the last and in the present century, I should be exceedingly obliged by any information on the subject. L. A.

DEAN SWIFT: LONDON CHURCHES.—In Johnson's *Life of Swift* he says, quoting Dr. Delany, it was Swift's "felicity (to rate it no higher) in giving occasion to the building of fifty new churches in London." Will any one favour me with a list of these churches? CLARRY.

TITLERS OF SUGAR.—My grocer asks if I should like the hundredweight of loaf sugar I have ordered in *titlers*. What does he mean? Dr. Johnson cannot tell me, nor can Webster; can "N. & Q."? M. Y. L.

TERRICK.—The Right Rev. Richard Terrick, D.D., was Lord Bishop of London about the middle of the last century. I do not know the exact date, but in 1762 the first Lord Harrowby married his daughter Elizabeth. I am desirous to obtain particulars of his parentage, and that of his wife; but as I am on the Continent, I am unable to refer to any books for information.

Y. S. M.

VALUATION OF BENEFICES.—It is mentioned in the *Hist. of England* that, A.D. 1254, 38 Henry III., Walter, Bishop of Norwich, made a valuation of the benefices in England for the Pope Innocent IV. for the settling the amount of the tax of Annates, or first-fruits; and that, in A.D. 1292, 12 [20] Edw. I., another valuation of English benefices was made (by whom? *). The *Taxatio et Valor Ecclesiastica* in 1534-5 are well known, and are readily accessible; but information is desired, pointing out where the first and the second valuations may be found and consulted by an humble inquirer into history.

T. H.

Queries with Answers.

"DOUBLE PORTION."—Can any of the readers of "N. & Q." give me any correct information as to the exact meaning of the passage: "I pray thee, let a double portion of thy spirit be upon me"? (2 Kings ii. 9.)

H. S.

[In the marginal reference of Wycliffe's *Bible* (the Oxford edition by Mr. Forshall and Sir Fred. Madden, 1850,) is this commentary on 2 Kings ii. 9, *thy double spirit*:—"Eliase axide not the spirit in double proportion in comparison of Elie, that he schulde be set so bifor Elie, but he axide that the double grace that was in Elie, that is the grace of myracils and the grace of profesie, schulde be in him, that so he schulde be maad lyk the maister." In confirmation of this interpretation, Pool thus explains the passage:—"A double portion: either (1) double to what is in thee; which it seems not probable that he had confidence either to ask or to expect: or rather (2) double to what the rest of the sons of the prophet may receive at thy request on this occasion." He alludes to the double portion of the first-born (so Houbigant, Patrick, Clarke), Deut. xxi. 17. But though Elisha desired no more, yet God gave him more than he desired or expected; and he seems to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Elijah had. Cf. Barrett's *Synopsis of Criticism*, ii. 878, London, 1849. Dr. Gill, a learned Hebraist, endorses this interpretation: "Many, after Ben Gersom, have thought it refers to the double portion of the first-born, and that Elisha does not mean a double spirit with regard to Elijah; but with respect to the junior prophets, with whom he might be considered as a first-born, and so derived a double or greater portion than they, and which may be rightest."—Gill's *Exposition of the Old Testament*, ii. 898, London, 1858.]

ST. VALENTINE.—There is inscribed on the tomb of a Bishop Valentine in the church of St. Sabina, on Mt. Aventine at Rome, the following:

"Ut moriens viveret, vixit ut moriturus."

[* This is commonly known as "Pope Nicholas's Taxation," and has been printed by the Record Commissioners, under the title of *Taxatio Ecclesiastica Anglia et Wallia*, auct. P. Nicholai IV., circa 1291, fol. 1802.—ED.]

Can any of your learned correspondents say where an account of this bishop is to be found?

R. B.

[There is a brief notice of St. Valentine, priest and martyr, in Alban Butler's *Lives of the Saints*, and in Brady's *Clavis Calendaris* (Feb. 14), but little is known of his personal history. He was a priest at Rome, and celebrated as an illustrious martyr under Claudius II., about the year 270, on Feb. 14, having been put to death for assisting the martyrs; but nothing is recorded of this saint that could in any way connect him with loves and doves, hearts and darts, kisses and misses, and other customs religiously observed on his festival. (Fide "N. & Q." 3rd S. iii. 169.) There is a long and amusing legendary account of St. Valentine in *The Orchestra* of Feb. 10, 1866, p. 307, where he figures as a Doctor of Music! As Sam Weller would say, What next?]

CINET.—May I inquire the meaning of the word *cinet*? In a late number of the *Leisure Hour* it is mentioned as being the means of fastening the iron of an axe to the handle. I cannot find the word in any dictionary.

AUCEPS VERBORUM.

[We are inclined to think the word is *scannit*, a sort of flat braided cordage, used for various purposes, and formed by plaiting five or seven rope yarns together.]

Replies.

THE PATRONYMIC "-ING" IN NORTH-
ENGLISH PLACE-NAMES.

(4th S. v. 559; vi. 61, 120, 303, 418, 509.)

A MIDDLE TEMPLAR speaks of my "statement," that "the stroke over the vowel denoting the omission of *n* is often omitted by the old scribes or copyists," and that "not the least infrequently in names involving the element *-ing* both *n* and *g* (or *c*, which constantly does duty for *g*) are omitted," as "perhaps in some sort correct." I submit that it is, in both its parts and without any qualification of "perhaps" or "in some sort," either correct or incorrect. If the latter, it is competent to A MIDDLE TEMPLAR to expose its incorrectness. If the former, why does he gratuitously and uncourtously cavil at it? A MIDDLE TEMPLAR then goes on to speak of "the conclusion I seek to draw." May I be permitted to observe that in the note—for it is but a footnote which gives occasion to his criticism—I seek to draw no conclusion whatever; only to show ground for resting a query. Next he adds, that "I am not fortunate in some of the examples which I cite," for "in my list of thirteen names . . . there are at least five, clearly he thinks six, to which it (what?) does not apply." The sentence is not particularly lucid, and I shall not seek to suggest a probable meaning. But as to

the question whether *n* and *g* (or *c* in lieu of *g*) are omitted or not in the six names selected by A MIDDLE TEMPLAR, I give the following extracts from the index appended by Mr. Skaife to the Surtees Society's volume containing "Kirkby's Inquest," "Inquisition of Knights' Fees," and "Nomina Villarum" for Yorkshire, merely premising that the Domesday form (or forms) of the several names, with paginal reference, comes first; then the forms obtaining in the Inquest and other documents collated; and, lastly, the modern place-name:—

1. Sendriton, 34, 87; Seterington, Seteryngton, Setrington; Settrington.

2. Waleton (either a clerical error of mine or a misprint for) Walcheton, Walchinton, Walchintone, 10, 14, 67, 78, 86; Walkyngton; Walkington.

3. Sevenictun, Siuenintun, Siuerinctun, Siuerintune, 33b, 34, 84b; Cynelyngton, Sevelynghon, Synelyngton, Syvelynghon; Sinnington.

4. Patricitone, 9b, 87b; Paterinton, Patrington; Patrington.

5. Crachetorp is omitted by Mr. Skaife in the index so far quoted from, and also in some MS. corrections of it he kindly furnished me with some time after the issue of the volume. But I suppose the simple mention of the modern form, Crackenthorpe, will be sufficient.

6. Helperincham is from Lincolnshire Domesday, and occurs in that form at pp. 32b, 55b, 61b, and in the form Helperincham at p. 41, the modern place-name being Helpingham.

I add no comment; I merely present the facts.*

I observe also that A MIDDLE TEMPLAR questions my accuracy in alleging that *c* very frequently ("constantly") "does duty for *g* in names involving the element *-ing*." Here is one instance in Helperincham, another occurs in Patricitone, a third in Seuenictun, and I give a fourth as just this moment under my eye in my note-book—Eisinceuuald, Eiseicwalt (*Y. D.* 3, 85) for Easingwold. A MIDDLE TEMPLAR may satisfy himself with any number of other instances he likes by a very little investigation in the proper quarters.

Lastly, A MIDDLE TEMPLAR sneers at what he is pleased to call my "ideas of 'proof.'" In an

* If, besides the single object I had in penning the note on p. 418, I had had the further object of corroborating my position that "*-ing* suffixed to a name unquestionably or demonstrably personal, is in ninety-nine cases per cent. patronymic," the six names objected to by A MIDDLE TEMPLAR would have rendered me yeoman's service. Thus, Helper is a form of the personal name supplied by Helpethorp (Elpethorp, *Y. D.* 11, 87b), and Helprebi, Hilprebi (*ib.* 12, 116, 85); thence Helper-ing. Seuen or Seuen (*L. D.* 32, 71) is a personal name actually occurring; thence Seuen-ing. Walch is an actual Old German name; thence Walch-ing. The Old German and Anglian name Bader, Pader, Fether would give Patring, and Craka Craching.

essay originally published in *Macmillan*, but now reproduced in vol. iii. of *Chips* (p. 299), Max Müller writes:—

"It cannot be too often repeated that inquiries into the origin of local names are, in the first place, historical, and only in the second place philological. To attempt an explanation of any name without having first traced it back to the earliest form in which we can find it, is to set at defiance the plainest rules of the science of language, as well as of the science of history."

My "ideas of 'proof'" consist with the principles here stated. I think that every possible inquiry should be made for the true or "historical" form or forms of any given place-name, and that done, that no element in it should, on "philological" grounds, be omitted or neglected in attempting to explain it. Of course, if A MIDDLE TEMPLAR chooses to overlook the importance of the preliminary inquiry (as in his groundless criticism of my note), and, besides that, either to introduce (as in Sveinvik!), or to leave out (as in his proposed derivations for the names under notice) distinct elements of the name or names in hand, he can do so; and he can amuse himself, for instance, by finding Cain's name in Caingeham, Abel's in Abetune (better still, in Jutland Æbelgård), Seth's in Settone, Aaron's in Arundele, and so on, without limiting himself to Norse personal names. Only the blowers of bubbles of this sort must be prepared to find many of their creations collapse of themselves, and the majority of the rest burst up at the merest touch of the finger of inquiry. I do not follow A MIDDLE TEMPLAR in his somewhat bold assertion that *hum* as well as *ton* or *tun* is "Scandinavian as well as Anglo-Saxon," or that "Yorkshire and the neighbouring counties were Danish, i. e. Scandinavian, settlements." I have gone as far as I dared to go, on joint historical and philological grounds, in the introduction to my *Cleveland Glossary*, and in a paper recently published by the Ethnological Society, in claiming some of our Cleveland place-names in *-ton* as at least possibly or probably Old Danish in origin; but I frankly admit I should like to find a few more place-names in *-ton* in Norway, Denmark, Sweden, and Iceland than I do. A MIDDLE TEMPLAR might, perhaps, like to find one or two in *-ham*. J. C. ATKINSON.

Danby in Cleveland.

ROBERT BOWMAN, THE CENTENARIAN.

(4th S. vi. 91, 140, 203, 222.)

I have spared neither time nor trouble in investigating the case of Robert Bowman, having personally examined the registers of four different parish churches, besides making numerous inquiries respecting the registers of more distant churches and chapels by letter or otherwise. I have likewise been in personal communication

with a grandson and granddaughter of Robert Bowman, and two grandsons of his younger brother Thomas,* all of whom were extremely anxious and willing to assist in bringing my labours to a successful termination. As might naturally be expected from the lapse of time which has transpired, the information obtainable at this date is not on all points so full or so many-sided as could be desired. Nevertheless there is ample evidence, I think, to convince any but such as are unduly burdened with sceptical minds on the subject, that Robert Bowman was what he represented himself to be—that is to say, he was at least *one hundred and eighteen years old* at the date of his death.

In the first place, the Hayton parish register was gone through carefully for fifty or sixty years, and the only baptism bearing directly upon the subject is the one mentioned by Dr. Barnes, entered in the year 1705 (between September 23 and October 28), which, by being written at the bottom of the page, has left nothing clearly discernible, except the name and place of birth as follows: "Robert Bowman of Brigwoodfoot."†

It is believed that Bowman lived in the neighbourhood of Corby Castle about the year 1755, the supposed time of his marriage. We therefore examined the Hayton, Irthington, Wetheral, and Warwick registers for his marriage certificate—running through each of them a good many years—but without success. In the register of burials at the Irthington parish church there occurs the following entry:—

"Robert Bowman, Irthington, June 23rd, 1823, aged 118 years.
JOHN TOPPING, Vicar."

A chaste stained-glass window has been inserted in Irthington church to the memory of Bowman by his youngest son, and in the churchyard he has also erected a massive tombstone bearing these inscriptions:—

"Robert Bowman, Yeoman, of Irthington, died 18th June, 1823, at the patriarchal age of 119 years.

Elizabeth, his wife, died 22nd March, 1807, aged 81 years.

John, the eldest son, died 29th July, 1844, aged 84 years.

Robert, the second son, died 19th Sept., 1825, aged 62 years.

William, the fourth son, died 23rd Dec. 1836, aged 68 years.

Thomas, the fifth son, died 28th Sept., 1853, aged 83 years.

Joseph, the youngest son, died 20th Nov., 1857, aged 84 years."

* Thomas Bowman died at Grinsdale, near Carlisle, in 1810, aged ninety-nine years, or, as some assert, one hundred and three years.

† The Rev. George Toppin, the present incumbent of Hayton, writes: "This entry being at the foot of the page, and much worn, I cannot ascertain distinctly the remainder of the entry, but I can see there has been a proper filling up."

The remembrance of incidents occurring in childhood, or in early years, presents a marked feature in the memories of most aged people. An old man said to me the other day, in his own homely language: "Why, bless ye, I's gittin' quite doaty, an' forgit maist things 'at happen noo-a-days; but weel I mind many a thing 'at happen'd lang syne when I was a bit boy." And so it was with Robert Bowman and his younger brother Thomas.

Robert had a distinct recollection of witnessing the following incident connected with the rebellion of 1715:—A guard belonging to the royal troops was placed on the bridge at Newby, in order to intercept the return of any rebels who might be making their way into Northumberland. A Jacobite officer or horse soldier, called Fallowfield, on approaching the bridge and seeing the danger he was exposed to, left the highway just as the king's troops opened fire on him, and galloped in hot haste through the fields until he came to the river Irthing, which he crossed in gallant style and so escaped.

Thomas Bowman was a boy scarcely out of petticoats when the first rebellion broke out, and often used to relate that a party of soldiers with a baggage waggon cried out to him in derision, as he stood gazing with boyish wonder at their white cockades and gay colours: "Come, me lad, jump up ahint, an' show us t' nearest cut across t' country!"

Thomas, when young, worked for the ancestors of the present Sir Robert Brisco of Crofton Hall, near Carlisle, for a groat a day. He afterwards settled on a farm in the neighbourhood, and, what is very remarkable, lived under the Brisco family as husbandman and farmer for *more than eighty years*.

I will now proceed to state briefly the different points on which I rest my belief in the genuineness of Robert Bowman's great age.

In the first place, I have faith in the simple, straightforward, and apparently truthful and consistent narrative related by Dr. Barnes, which, it must be remembered, was made public *three years* before Bowman's death.*

Secondly, after carefully searching the registers of four adjacent parishes, no entry of any kind has turned up to show that any person of the same Christian name and surname has been baptised at a later date, i. e. within a reasonable time.

Thirdly, Bowman having passed his whole life in the neighbourhood of his birthplace—excepting a few early years spent in Northumberland—is

* The first notice of Bowman as a centenarian was contributed by Thomas Sanderson to the *Carlisle Patriot* in 1817, *six years* before his death. As a natural consequence, Dr. Barnes goes over some of the same incidents, but is fuller in the different details and more concise.

in itself a significant fact, and one which destroys all ordinary chances of flagrant deception; such, for instance, as a man personating his own father or any other person whatever.

Fourthly, if Robert Bowman's age be a delusion and a snare, then is also the age of his brother Thomas. The two men must stand or fall together.

If we may believe some of the prophets who have prophesied, the county of Cumberland is remarkable above most counties for the longevity of its inhabitants. Joshua Milne, of the Sun Life Assurance Office, writing to Dr. Heysham of Carlisle in 1812, says:—

"Being engaged in inquiries relative to human mortality, and having met with your valuable observations thereon, that were published at Carlisle in 1797, I have constructed a table of mortality from them, whereby it appears that the inhabitants of your city surpass in longevity those of any other place (so far as I am informed) for which a similar table has yet been constructed."

In Lysons' *History of Cumberland* (pp. xlv.-lii.) a list of no less than one hundred and forty-five individuals is given, who died between 1664 and 1814, aged from one hundred to one hundred and fourteen years—one person being cited at one hundred and thirty-five years. The Messrs. Lysons state that, in some cases, they had opportunities of ascertaining the accuracy of the ages.

MR. HARCOURT has kindly offered to supplement these remarks with a few notes on cases of baptism which have come under his own immediate notice. SIDNEY GILPIN.

If any one imagines, because it is stated that a child has been baptised several months after it was born, the statement is improbable, he makes a very singular mistake. Anybody who has attended St. Paul's, Knightsbridge, may frequently have seen children standing up to be baptised. I asked a person, the other day, at what age his children were baptised. He said two or three at the end of several weeks, and one when he was more than a year old. I myself have baptised a child which I had better have allowed to stand, as when I took him up in my arms much squealing and struggling ensued. I dare say, in the parishes of Hayton and Irthington, it may have been the usual practice to delay the baptism for several months or even years. I believe it is not the first time that the Editor of "N. & Q." has fallen into the same singular mistake about baptisms.* C. G. V. HARCOURT.

* Perhaps our correspondent will kindly explain to us what is the "singular mistake" we have fallen into upon this occasion, and to what other occasions he refers.—ED. "N. & Q."

"FRITH" IN CHAUCER.

(4th S. vi. 475.)

I do not think *frith* can be found in Chaucer. But some clear instances of its use in the sense of a forest or some part of a forest occur in William's *Vision of Piers the Plowman* (ed. Skeat, Text B, Early English Text Society).

"I seigh (*saw*) floures in the *frith*, and her (*their*) faire coloures."—B. xi. 366.

"And of the floures in the *fryth*, and of her feire hewes." B. xii. 219.

"And thanne shal faith be forester here, and in this *frith* walke."—B. xvii. 112.

The last of these expressly says, that "Faith shall be *keeper of the forest* here, and walk in this *frith*." But our author even goes so far as to coin a verb *frith*, meaning to *enclose*—viz. in the passage—

"He is *frithed* in with floreines, and other fees many."—B. v. 590.

This is an allegorical passage, and the word *he* refers to a hill. The author is speaking of the hill of False Witness, which was enclosed about with bribes, or covered over with bribes and fees. As this last passage is in the earlier part of the poem, it is printed in my small edition of the "First Seven Passus," published in the Clarendon Press Series. My glossary says—"Frithed, pp. surrounded by a forest, hemmed in with trees, 5. 590. *W. fridd*, a forest." I certainly do not see what connection exists between it and the German *Friede*, A.-S. *frith*. I take it to be simply the Welsh word (spelt also *frith* in Gaelic and Irish), and adopted by such of our poets as lived in the West of England, which accounts for its appearance here and in *William of Palerne*, ed. Skeat, ll. 822, 2216:—

"And alle frelliche foules (*birds*) that on (*in*) that *frith* songe (*sang*):"

"Out of forest[s] & *frithes* & alle faire wodes."

In the same book there is an appendix containing a fragment of a poem on Alexander, written by the same author as *William of Palerne*; here the word occurs again in l. 15—

"Bothe feeldes and *frithes*, faire all aboute."

I take the opportunity of saying a few words on Bailey's *Dictionary*, as I have been studying it closely for some months. It is simply compiled from Speght, Kersey, and others, and not a single statement in it can be believed without further evidence. The misspellings and blunders (not Bailey's own always, but commonly copied) can be reckoned by hundreds. It is a complete storehouse of what, on the whole, old English is not like. Certainly I know why he quotes Chaucer. It is a sure sign that he here copied from Speght. The glossary to Speght's *Chaucer* has "*fryth*, b. a wood," where the letter *b* means of British (by which he commonly means of Anglo-

Saxon) origin. But as Speght's *Chaucer* includes many pieces by Lydgate and others, it is no sort of proof that Chaucer has the word. Whoever undertakes to find *fryth* in Speght's text will probably have employment for some weeks.

WALTER W. SKERAT.

1, Cintra Terrace, Cambridge.

Like your correspondent I am unable to discover this word in Chaucer, but it occurs twice in the *Early English Alliterative Poems in West-Midland Dialect of the Fourteenth Century* published by the Early English Text Society. I quote the passages:—

"The fox and the folmarde to the *fryth* wyndeth." P. 52.

"Fer in-to a fyr *fryth* these frakes neuer comen." P. 84.

H. FISHWICK.

ORDERS OF KNIGHTHOOD.

(4th S. v. 360, 472, 512, 541, 607; vi. 121, 441.)

The interesting discussion which has been renewed of late in your pages regarding the conflicting pretensions of two associations, the one Catholic, the other Protestant, both claiming to be derived from the most ancient of our orders of knighthood—that of St. John of Jerusalem—suggests to an outsider the following practical solution of existing difficulties:—Neither of the rival bodies can possibly wish to revert to either of the original objects of their great prototype—the succour of Christian pilgrims to Jerusalem and the slaughter of Moslems generally. We have changed all that; our Queen counts millions of Mahomedans amongst her subjects, and reckons the Sultan of the Ottoman Empire amongst the most sincere of her allies. Whether the English branch of the Knights Hospitallers was entirely suppressed by Henry the Eighth, or whether it lingered on, moribund and obscure, until Napoleon dispersed the inoffensive members of the once powerful confraternity, is but a question of degree. More than seventy years have passed since the latter catastrophe, and what have we now? Two bodies of gentlemen believing in one God and in one Lord, of one common country, of equally good social position, each calling themselves Knights of St. John, and each striving heartily to carry out great philanthropical objects; who, whilst engaged in alleviating the distress and in healing the wounds of others, are not equally ready in the practice of charity and goodwill towards their rivals.

Prithce, good sir knights, sheathe your swords, eat your own leeks, confer on each other as much honour as you may have derived in your corporate capacity, or may have yourselves so acquired; be

rivals no longer save in doing good, and remembering that union is strength, become one and indivisible as soon as may be. Surely the events now enacting on our threshold, as well as those dimly shadowing in the background, should dispose all English Knights of St. John, whether Catholic or Protestant, to regard with some little favour the friendly suggestion of

HOMUNCULUS.

In spite of my protest against the further discussion of the status of the English language in "N. & Q.," I see that D. P. is determined not even yet to leave us in peace. Poor deluded mortals as, according to his view, we are, we surely do him no wrong. We do not force our opinions or claims upon him, nor do we accuse him and those who disallow our pretensions, of dishonesty, or of saying what is untrue about themselves. I protested against further discussion, on the ground that both bitterness of feeling and a certain amount of the *odium theologicum* had been introduced into the controversy, and I find in his reply evidence of the existence of both. If I consulted my own inclination I should, therefore, leave him to have the last word; but, for the sake of others, I am constrained to declare that there is not in his reply one single syllable of argument which at all contributes to the settlement of the question at issue.

D. P. ventured to declare that a body of noblemen and gentlemen "called themselves" members of the Order of St. John, but that their claim rested solely on their performance of certain works of charity. This, I repeat, is not the case. Whether the claim be well founded or not, they have another claim which D. P. chose to ignore in his first communication. The English language was established, not by a set of persons determining to call themselves by this or that title, but by members of the order who believed and asserted that they had authority to extend the order and reconstitute or revive the English language. Whether they had or had not, is, I repeat, a question upon which D. P. may hold his own opinion, but it is not one which can be settled by that opinion, nor is it fair to ignore the existence of such a claim, or to stigmatise as impostors those honourable noblemen and gentlemen who dare to think differently from him. To take a parallel case: the validity of the orders of the Anglican Church is strongly denied by members of the Roman obedience; but those who belong to the English Church think the matter by no means a doubtful one, and the opinion would neither be strengthened nor weakened by D. P.'s idea of the matter.

Although I do not desire to constitute myself the champion of all the wise or unwise things done in past times by the officials of the language, I

may yet say with regard to the publication of the names of Count Colloredo and the other officers of the Italian langue in the same pamphlet as those of the officials of the English langue, that it is, I conceive, no more really open to objection than would be the conduct of Anglicans who, believing that they had not ceased to be Catholics, should draw up a list of the episcopate both of the Roman and Anglican churches, and should insert in their proper places the names both of the Patriarch of Rome and of the Archbishop of Canterbury as brother bishops. Nor would the question be settled by the Roman patriarch's disclaimer of any connection with the Anglican Church.

As to D. P.'s suggestion that we of the English langue should ask the Patriarch of Jerusalem for recognition (I pass by the courteous and charitable terms in which D. P. suggests we should make the application), is it not simply childish? Why should we ask or expect to obtain from the Patriarch of Jerusalem a recognition that would not be accorded to us by the Lieutenant of the Mastership and the Sacred Council, when we know that both are merely puppets, and that the same hand moves the strings of both?

But I might crave leave to ask D. P. what reception would the last-elected Grand Master, the "schismatical" Emperor Paul of Russia, have received, if he had presented himself to the patriarch as the successor of Dupuis, Villiers de l'Isle Adam, and de la Valette? I know, of course, that the pope protested against his election as invalid, but I know further that the pope's protest did not of necessity make it so. I suppose that I must conclude also that we have been wrong in believing that the authorities of the order ever acknowledged as brethren the members of the bailiwick of Brandenburg who disowned the papal supremacy, though they did receive their responsibilities into the treasury!

Until these little matters are satisfactorily explained I believe that "most thinking persons" will hesitate to accept D. P.'s dictum, in spite of his confident assertions, that submission to the Holy See is necessary to the validity of the claim of the English langue; and this, after all, is the gist of the whole matter. They will, on the other hand, see that, in arrogating to itself the supreme authority over the order; in trampling out of it every symptom of independence and vitality; in rendering it a mere ornamental appendage to its council-chamber doors, instead of instigating it to the performance of those duties which the English langue of the order acknowledges and fulfils—the Holy See acts in defiance not merely of the protests of the order itself (witness the protest at the election of Tommasi by Pius VII.), but of the letter and the spirit of its constitution. As to the validity of the acts of

the Capitular Commission which resulted in the restoration of the English langue, we are not disposed to say "*Roma locuta causa finita*"; we humbly crave permission to have our own opinions about it; and on this point D. P.'s opinion may be as good, but, treason though it be, I take leave to say it, is no better than our own. J. W.

HOSATUS.

(4th S. vi. 436.)

My answer to this query must be a handful of extracts, which time will not allow me to arrange in genealogical or chronological order; but I will delay sending them no longer, since, if W. M. H.C. be of my opinion on these subjects, he will prefer receiving them in disorder to not receiving them for some weeks longer.

The name of this family is variously spelt Hose, Hoese, Heese, Huse, Husee, Hoeseye, Huese, Husey, Huseye, or Hussey.

The *Calendarium Genealogicum* gives us the following particulars:—

Peter de la Hysse vel Hoese.—I.P.M. 35 Ed. I. Held of lands of Agatha his wife in Berks. Peter their son and heir, age 21 (Inq. Wiltes) 24 (Inq. Berks) and upwards. (P. 784.)

Cecilia Hoese vel Huse.—I.P.M. 20 H. III. Southampton. Matthew son and heir; no age. (P. 2.)

Matthew Hose vel Huse.—I.P.M. 37 H. III. Sussex. Henry son and heir, age 18 next St. Peter ad Vincula. (P. 54.)

Geoffrey Hose.—I.P.M. incert. temp. H. III. Wiltes. Henry Hose of Bath not his heir. The said Geoffrey, son of Geoffrey, had a sister, nun at Wilton. (P. 177.)

Henry Hoese vel Hoeseye vel Huse vel Huseye vel Huese.—I.P.M. 18 Ed. I. Sussex and Bucks. Henry son and heir, age 24 last Purification B.V.M. (Sussex Inq. taken Aug. 8, 1290.) 25 last Christmas (Bucks Inq. taken Aug. 15, 1290.) Henry the father died Sunday, July 23, 1290. (P. 416.)

Hubert Hose, and his daughters, Margaret, Matilda, and Isabel.—Prob. et. earum, Wiltes, 12 Ed. I. Margaret et. 18, June 24, 1284; Matilda, et. 15, Christmas 1283; Isabel, et. 13, Dec. 6, 1284. Margaret, widow of Hubert, surviving. (P. 352.)

Matilda, dr. of Hubert (V.S.).—I.P.M. 18 Ed. I. Wiltes. Her sister Margaret, wife of Henry Esturmy, age 24: sister Isabel age 14: heirs. (Inq. taken A° 14.) (P. 357.)

James Huse vel Hoese.—I.P.M. 84 Hen. III. (P. 82.)

Nicholas de la Huse vel Huse, miles.—3 Ed. I. Wiltes. (De Manerio capto.) (P. 225.)

Id.—I.P.M. 28 Ed. I. Wiltes. Peter de la Hoese nepos and heir; age 40 and upwards. (P. 585.)

From the Patent Rolls.

Henry, son of Henry Husee.—Royal assent to his marriage settlements with Elizabeth, dr. of John de Bohun, Westminster, Nov. 12, 1347. (Probably dr. of John de B. of Midhurst and Joan de Braose of Gower.) (21 Ed. III., Pt. 8.)

Henry Husee, who has issue by his wife Henry and Elizabeth; the younger Henry's wife Katherine. All living Oct. 16, 1347.

William Husee and Cicely his wife; living Feb. 8, 1348. (Id.) (22 Ed. III., Pt. 1.)

Licence to Katherine, widow of Henry Huse, to marry whom she will. (Aug. 6, 1350.) (24 Ed. III., Pt. 2.)

Peter de la Hoesse and Alina his wife; living Dec. 20, 1330. (3 Ed. III., Pt. 2.)

Henry Husee, Miles, and Constantia his wife, living Dec. 9, 1418. (1 H. V., Pt. 4.)

Licence to Margaret, widow of Henry Huse, to marry whom she will, Oct. 9, 1410. (12 H. IV.)

Henry Husee and Ankaretta his wife, joined in deed with Thomas Hungerford and Peter his son, May 10, 1368. (This Tho. Hungerford married Joan, dr. and heir of Edmund Husee; m. before 1382, d. Mar. 1, 1412. (42 Ed. III. Pt. 1.)

Richard, son of Henry Husee, living 1359. (33 Ed. III. Pt. 2.)

Thomas Husee and Joan his wife, living Nov. 28, 1423. (2 H. VI., Pt. 4.)

Henry Husee, Senior, and Constance his wife, living July 6, 1440. (16 H. VI., Pt. 8.)

From the I.P.M. Calendars.

I.P.M. Henry Husee, Kt., 22-8 Ed. III. [1348.]

" John 44-5 [1371.]

" Margery, widow of Roger Husee: 84-5 Ed. III. [1361.]

" Henry Huse, 10-11 H. IV. [1409.]

I, de possession Hen. Husy fil. and her. Henrici Husy Senior, mil., nuper Dñi de Hertynge, co. Sussex: 32-3 H. VI. [1454.]

Dower of Agnes, widow of Henry Husee, 18-19 Ed. I. [1290], living Jan. 6, 1300. (Rot. Pat. 28 Ed. I.)

From Stow's Collections, Harl. MS. 544.

John Husee, Esq., buried Christ Church, Aldgate.

Peter Husee, civ. and pictor, and Cecilia uxor ejus, d. 24 May, 1463 [sic]; bur. nave of Friars Minors Ch., London.

Constantia Lady Hussey, d. Oct. 19, 1461, bur. All Sta. Chapel, Friars Minors; sister of Petronilla, wife of Hugh Halsham.

William and Jane Huse, children of Dame Ellis, Countess of Arundale, and their mother Ellis, dr. of Earl Warren and after Countess of Arundel; bur. Black Friars, London. [Some mistake here. Alesia de Warrenne was sole heir of her brother John, eighth and last Earl of Surrey; or rather her children were, for she predeceased him, dying in or before 1388, and he survived till 1347. She was m. 1305 to Edmund E. of Arundel; date of her brother's birth 1286-1290, and could scarcely have m. previously. Beside, the William and Joan, if Martins of Kameys, were apparently not much younger than their supposed mother: Joan (Csa. of Lincoln and Lady de Audley) marrying 1311-12. Their mother seems to have been Eleanor, widow of John de Mohun of Dunster.)

From Harl. MS. 1052.

(Heraldic Collections by W. Penson, Lancaster Herald).

Sir Gyles Husee, Kt., 2nd son of John Lord Husee of Stiffnorth, m. Jane, 3rd dr. and coh. of Tho. Pigot of Clentham. Issue:—1. Thomas, twice married. 2. Francis. 3. John. 4. Alice, m. Blase Heuland of Vrynastay, co. Linc. 5. Elizabeth, m. Percevall Lomeley. (F. 59.)

I think W. M. H. C. will be satisfied, on perusing these extracts, that there were more Henry Husees than one.

That all the persons herein named were of the same family I do not for a moment suppose.

HERMENTRUDE.

The first Henry Huse was most probably dead 10 Ric. I., when Geoffrey Huse received the "con-

fimation." The second Geoffrey Huse must have been dead when the second Henry Huse was found "nearest heir." The latter Henry is apparently the same Henry as the one of 86 Hen. III., and who had a "confirmation" as "cousin and heir" of Geoffrey son of Geoffrey, and not of the Geoffrey of 10 Ric. I., the first Geoffrey. Ralph would be son of the last Henry; at all events, there is a very strong presumption, though not that clear absolute legal proof that ought to be required in cases where property is in question. It is enough for a mere pedigree that there is a moral certainty of the relationship, and I should therefore write the descent—Ralph fil. Henry, cousin to Geoffrey fil. Geoffrey fil. Henry. T. HELSBY.

"A PROVED MEDICYNNE FOR THE PLAGGE"

(4th S. vi. 434.)

MR. FURNIVALL's curious extract has its parallel in a work printed at the same period, entitled—

"A new booke of spirituall Physik for dyverse diseases of the nobilitie and gentlemen of Englande, made by William Turner, doctor of physik. Anno 1556. 10 Calen. Martii." [Colophon.] "[I]mprinted at Rome by the Vatican Church, by Marcus Antonius Constantinus, otherwyse called thraso miles gloriosus."

I have not yet ascertained the real place of printing of this curious 12mo, which I believe to be very rare. I furnished the notice to Mr. Bohn for his edition of Lowndes, and have never seen or heard of another copy.

The various spiritual diseases of the nobility and gentlemen of England are set forth in language too plain for these days, and appropriate treatment is suggested for them all. I select as an illustration a portion only of the cure of *dropsye*:

"When as the disease commeth of colde, and of the stoppynges the liuer, one preparatiue muste be made, of such herbes as are hote and bytter, therefore as many as wyll be purged of thys euell humour that maketh the dropsye, must take thys bitter preparatiue (for much use of swete waters and colde meates, make the dropsye): Go to the church and desyre a learned man to make a bytter sermon agaynst couetousnes, of the whyche sermon, take one good draught fastyng in the mornyng & another an houre before supper, wyth an unce of repentance, at calle tyme for the space of fourteen dayes, and then take vi drammes of the purgation, whych maye well be called *hiera zaochei* & it wyll scoure them that haue the dropsye so perflytly, that there shall not remayne one pinte of that thyrt makyng water. Yf yt it can not be founde redy made in the poticaries shoppes make it thus: *Dimidium bonorum tuorum da pauperibus, si quem defraudaveris, redde ei quadruplum.*

"Yf thys purgatiue be to stronge and to bitter, & welde purge to sore, then take lesse of it and make equale restitution accordyng unto the value of it that is taken away from any man," &c.

With the colophon quoted above compare that of

"Gardiner de vera obedientia, an Oration made in Latin by Stephen Bishop of Winchester, now Lordes Chat-

calour of Englande, with the preface of Edmonde Bonner, now Bisshop of London, touching true Obedience. Now translated into Englishe. (12mo.) Printed eftsones in Rome before the Castle of S. Angel, at the signe of S. Peter. 1558."

Also—

"John Knox, a godly letter, sent too the faythfull in London, Newcastle Buryke, and to all other within the realme of Englande that loue the cominge of our Lorde Jesus. (8vo.) Imprinted in Rome before the Castell of S. Aunge, at the signe of Saint Peter. In the moneth of July in the years of our Lord 1554."

J. E. H.

MURAL PAINTING IN STARSTON CHURCH,
NORFOLK.
(4th S. vi. 542.)

It may appear presumptuous in me to differ from two such eminent authorities as Dr. Rock and your (also very reverend) correspondent F. C. H., who, however, differ from each other upon the subject of this painting—and "Who shall decide when doctors disagree?" Dr. Rock considers the painting as of the early part of the thirteenth century, and as representing a ceremony in the chamber of a dead person who he thought might belong to the Neville family. This explanation is controverted by F. C. H., and one cannot as a rule follow a better guide in such matters—who thinks it to represent the death of the B. V. Mary. I therefore venture to offer a remark upon a feature in this painting upon which neither of them makes any observation. Over the head of the dying or deceased person is held by an attendant an heraldic shield, the arms upon which are unfortunately too indistinct to be accurately decyphered; but if the drawing is to be depended upon, and the draughtsman is usually most accurate in his delineations, the bearing is Argent, fretty sable; certainly not that of the Nevilles. I should like then to know upon what grounds Dr. Rock attributes this figure to a member of that house? I cannot find any Neville to have been connected with Starston. Again, the form of the base of the shield would, I take it, indicate a later period than the thirteenth century. Still the very fact of an armorial shield being depicted as held at the head of the recumbent figure, seems to militate against the opinion of F. C. H. that it represents the B. V. Mary, or any other sainted person. When I saw the drawing, at a meeting of the committee of the Norfolk and Norwich Archaeological Society, I came to the conclusion, considering the accessories of the picture, that the death-bed of some eminent person, whose soul is being taken up to heaven by angels, was intended—and that the figure is a man; and, however unprecedented the painting on a church wall of a subject not connected with saints or sacred history, I retain that opinion.

The noble and valiant knight, Sir Walter Manny, K.G., founder of the Charterhouse, who died an. 46 Edw. III., was patron of Starston church in right of his wife Margaret, daughter and co-heir of Thomas de Brotherton, Earl of Norfolk. He bore for arms: Or, three chevronells sable. It is my belief those were the arms upon the shield. The field is washed away, and the remains of the black lines which denoted the chevrons might easily be mistaken for frets. And who should the coronetted female standing by the side of the corpse be but the widowed princess Margaret?

An engraving of the picture, accompanied by a notice from the pen of one much better acquainted with the subject than your present correspondent, will appear in the forthcoming number of the *Transactions* of the local Society before mentioned; but it was printed before I had seen the drawing. It is a question of some interest. I may be quite wide of the mark in the suggestions I have made for its elucidation, but even a post may guide into the right direction. G. A. C.

TAMPONNET: WHO WAS HE?

(3rd S. ix. 297.)

In the third part of the *Apologie de M. l'Abbé de Prades* (p. 11) is a letter addressed by him "à M. Tamponnet, qui a fait le rapport de ce qui s'est passé dans les assemblées de Messieurs les Députés." It is not dated, but M. Tamponnet is requested to read it to the meeting of *mercredi prochain*. It offers entire submission to the judgment of the deputies on his *Thesis*.

D'Argens says:—

"Qui peut ne pas concevoir l'idée la plus méprisable des universités en lisant une aventure arrivée depuis peu en Sorbonne, et qui a été vivement reprochée aux docteurs par un écrivain anonyme (*Tombeau de la Sorbonne*, p. 21)?

"M. Digotrets, le plus savant homme de la Faculté et le meilleur logicien, dit: "Messieurs, permettez-moi de vous dire que pour bien entendre cette thèse, il faut un peu de connaissance et de réflexion. C'est le système de la religion depuis la création du monde jusqu'à nos jours, système où les raisonnements sont partout enchaînés aux faits. J'ai lu avec application, cinq fois, cette savante thèse, d'un bout à l'autre, et il s'en faut bien que j'y aie rien trouvé de reprehensible. Il faudrait revenir aux voix et motiver son avis, sans quoi nous allons nous deshonorar." Grageon prit alors la parole et dit: "Vous avez lu cinq fois la thèse, et vous n'avez point trouvé de l'erreur? Moi je ne l'ai lue qu'une fois, et j'y ai trouvé cent impécun."

"Fouchet, qui avoit une heure auparavant entendu l'aveu contraire de Grageon, ne put s'empêcher de lui dire avec indignation: "Monsieur, comment pouvez-vous affirmer devant la Sorbonne que vous avez lu la thèse, vous qui m'avez dit, il n'y a qu'une heure, que vous ne l'aviez jamais lue?" "Et comment pouvez-vous," répliqua Grageon à Fouchet, "abuser publiquement de la confiance que je vous ai faite en particulier?" "Vous êtes un menteur," dit Fouchet. Grageon fend la presse et prend Fouchet par le collet. Ils se donnent plusieurs coups de poing en pleine Sorbonne. On se met entr'eux.

Le docteur Gervase, grand-maitre de Navarre, les sépare avec peine. Cette scène ne put se passer sans un grand tumulte. Le bruit des clameurs et de tant des gens qui couraient ça et là dans la salle fit venir les voisins. Le concours de ceux-ci alarma le peuple. Les uns disent qu'on s'égorge, les autres que le feu a pris dans la Sorbonne. Plus de deux mille hommes assiégèrent la porte en moins d'un quart d'heure.

"Les docteurs, honteux de cette scène, reprennent à la fin leurs esprits. On fait faire silence; on procède avec plus de règle; on va aux voix. Le curé de Saint-Germain-l'Auxerrois arrive alors à travers la presse du peuple; il se fait ouvrir. "Messieurs," dit-il, "j'ai affaire. Je viens seulement pour donner ma voix, je suis de l'avis de Tamponnet." Ayant dit ces mots il se retire. L'assemblée, auparavant prête de venir aux coups, éclata de rire."—*La Philosophie du Bon-sens*, tome i. p. 185. A la Haye, 1755.

D'Argens says that *Le Tombeau de la Sorbonne* is full of exaggerations, and not to be trusted; but he quotes the above as having some foundation. The *Apologie* (p. 21) says:—

"M. Fouchet reprocha en pleine Faculté à M. Grageon, qui venoit déclamer horriblement contre ma thèse; qu'il lui avoit dit lui-même ne l'avoir pas lue."

The blows, and the 2,000 persons at the door, are very likely garnish; but the story of the curé must have been generally accepted and notorious, as "l'avis du Tamponnet" had passed into a proverbial phrase, and was understood without explanation in 1778.

I wrote a notice of the controversy on the *Thesis* in "N. & Q." 2nd S. viii. 15. The fortieth volume of the *Biographie générale* has since been published. It is there stated that, to avoid the decree of arrest, the Abbé de Prades fled to Holland, and afterwards to Prussia, where, on the recommendation of Voltaire, he was well received by the king, and presented to the canonries of Oppeln and Glogau. At the request of the Bishop of Breslau he signed a solemn recantation of his errors, and became Archdeacon of Glogau, where he died in 1782.

I know no more of Tamponnet. Should a French Clergy List for 1762 be extant, his position may be ascertained. H. B. C.

U. U. Club.

PORTRAIT OF BONAPARTE BY THE LATE SIR CHARLES EASTLAKE (4th S. iii. 183; vi. 196).—A great deal of correspondence has appeared from time to time relative to Sir Charles Eastlake's portrait of Napoleon, while a prisoner on board the Bellerophon in Plymouth Sound in 1815; and although the finished painting is ascertained to be in the possession of Lord Clinton, the original sketch from which it was done appears to have been unnoticed. The following facts may be mentioned in connection with this sketch:—It was taken by Sir Charles Eastlake in a boat, accompanied by the late Mr. William Shephard of Plymouth, to whom he afterwards gave it; and

is now in the possession of his daughter Mrs. Trounce, Hele Barton, Bickleigh, near Plymouth. The sketch is framed in wood taken from the Bellerophon, near the spot on which Napoleon stood.

R. THORBURN.

Admiralty.

PORCELAIN MEMORIAL OF CHARLES II. (4th S. vi. 501.)—The porcelain memorial which your correspondent W. F. R. describes, no doubt correctly, as "coarse earthenware," is, I believe, of Fulham manufacture. Such dishes were largely made there about the end of the seventeenth century. In general they are not of much value. Adam and Eve, Charles II., and Prince Eugene, are frequently depicted. They have often a hole in the under rim, so that they may have been suspended when not in use as ornaments. I have lately procured in this neighbourhood a very fine specimen inscribed—

EARTH : I : AM : ET : IS : MOST : TREWE :
DESAN : ME : NOT : FOR : SOO : AK : YOU :
JANV . T . H . 16 . 1660.

GORG. : AND : ELIZABETH :
STERE :

It is probably what has been called a "bridal dish." The centre is entirely occupied with a delineation of the shipwrights' arms, and dated 1660. Was George Stere any notability? I may add, that some pieces seem to have been reproduced in Holland, but they have altogether a different treatment. F. S. A.

Twickenham.

LOCKE'S EXPULSION FROM OXFORD (4th S. vi. 459).—Mr. Fox, in the Appendix (No. 2) to his historical work, the *History of the Early Part of the Reign of James II.* (1808), gives the "Correspondence between the Earl of Sunderland and the Bishop of Oxford respecting Mr. Locke," making his copies from the Birch MSS. in the British Museum, the originals being "in the hands (*sic*) of the late Anthony Collins, Esq." The correspondence consists of two letters from the Earl of Sunderland, the "mandate" (in English) for Locke's expulsion, signed by the earl, and two letters from the bishop in reply. Lord Macaulay's account of the affair (*Hist. of Eng.* i. 545-6) is a very faithful summary of these letters, particularly of the disgraceful one written by the bishop on Nov. 8. S. R. TOWNSHEND MATYER.

ST. AUGUSTIN AND ROUSSEAU (4th S. vi. 458.) If the correspondent E. N. H. is not aware, as he owns, that St. Augustin, before his conversion, had boasted of sins which he had never committed, he must have forgotten a memorable passage in that holy Father's Book of "Confessions," where the following words occur in the third chapter of the second book:—

"Ego, ne vituperarer, vitiosior fiebam; et ubi non suberat quo admissis sequarem perditis, fingebam me

fecisse quod non feceram, ne viderer abjectior quàm eram innocentior, et ne vilior haberer quàm eram castior."

F. C. H.

LINES ON NAPOLEON I. (4th S. vi. 458).—The lines in question are given in a note to the following passage (Alison's *History of Europe*, xi. 151, 152):—

"A general feeling of horror, especially at the conscription and the excise taxes, now prevailed. Several pieces, containing lines applicable to existing circumstances, were prohibited in consequence from being represented at the theatres; defamatory couplets were circulated and eagerly received in society; and one in particular found affixed in the Place Vendôme to the pedestal of the column of Ansterlitz, which then was adorned with the statue of the emperor on its summit, had an inscription terribly characteristic of the feeling of the time:—

'Tyran ! juché sur cette chaise,
Si le sang que tu fis verser
Pouvait tenir en cette place,
Tu le boirais sans te baisser.'

The following may be accepted as a tolerably literal version:—

"Tyrant ! perch'd on this proud height,
If the blood which thou hast shed
Could be gather'd here in sight,
Thou might'st drink nor stoop thy head."

Or, better still—

"Tyrant ! who this height hast gain'd,
If the blood which will not sink,
Shed by thee, this place contain'd,
Without stooping thou might'st drink."

J. W. T.

Skipiton.

"PLENUM, VACUUM," ETC. (4th S. vi. 458).—Dibdin was the author of these lines. They occur in a song of his, which begins—

"Since now we're freed from college rules
And systems out of season,
The learned lumber of the schools,
And syllogistic reason."

G.

Edinburgh.

THE WAY TO LIVE A HUNDRED YEARS (4th S. vi. 473).—There is nothing original in the system adopted by Dr. J. von Tischbein. It is doubtless the method recommended about a quarter of a century ago by the late Dr. Reichenbach, whose essay on "Odylic Force," or the "Od Force," was translated into English by Dr. Ashburner. An abstract of the essay may also be found in either the first or second volume of Rankine's *Half-Yearly Reports on the Progress of Medical Science*.

M. D.

QUARLES' "FEAST OF WORMES": SQUIRE (4th S. vi. 472).—

"She tells when days, and months, and termes expire,
Measuring the lives of mortals by her squire" (?)

J. A. G.'s italics and note of interrogation seem to imply a doubt as to the correctness of the word *squire*. It is quite right. In Quarles' time

a carpenter's measuring rule and square were called a *squire*. The word is several times used in this sense by Shakespeare, *ex. gr.*:—

"Do you not know my lady's foot by the squire?"
Love's Labour's Lost, Act V. Sc. 2.

"And not the worst of the three but jumps twelve foot and a half by the squire."—*Winter's Tale*, Act IV. Sc. 3.

"If I travel four feet by the squire further afoot, I shall break my wind."—*Falstaff* in *1 Hen. IV.* Act II. Sc. 2.

E. V.

THE PAINTING OF THE CRUCIFIXION AT CARRICK-ON-SUIR (4th S. vi. 322, 373).—Mr. Valentine O'Donnell, of Carrick-on-Suir, has just completed the memoirs of Patrick Ronayne, the artist, derived solely from authentic family papers. This work will shortly be published.

MICHAEL HAYES.

Buckland.

"IMP" (4th S. vi. 323, 420).—There is a much more modern use of the word *imp* in the sense of child than that given recently by your correspondents. It occurs in the introduction to the first canto of *Marmion*, published originally in 1808:—

"My *imps*, though hardy, bold, and wild,
As best befits the mountain child,
Feel the sad * influence of the hour,
And wall the daisy's vanish'd flower;
Their summer gambols tell, and mourn,
And anxious ask—Will spring return,
And birds and lambs again be gay,
And blossoms clothe the hawthorn spray?"

Imp in its primary meaning is to repair with fresh feathers those which had become broken or injured in the wing of a falcon, as in Shakespeare:

"If then we shall shake off our slavish yoke,
Imp out our drooping country's broken wing."
Richard II. Act II. Scene 1.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

I remember some years ago taking notes of the epitaph on a fine old monument in Aylesbury church on which I had remarked this use of the word for the first time. I cannot lay my hands on my notebook, but a coincidence curious enough to be worth noting fixed my visit to Aylesbury in my memory. I had been sent down by the Secretary of State for the Home Department to produce at the assizes some official records required in a suit concerning the tithes of a neighbouring parish. But I was not called after all. My great-grandfather was called instead of myself, and his evidence decided the case. True, he had deceased in 1776, but an order he had signed as J.P. for Bucks, about a century before, was produced in court and held conclusive. This was all the more strange to me in that he was a Hertfordshireman and chairman of quarter ses-

* *I. e.* the month of November.

sions for that county, and I had no previous knowledge of his having had anything to do with the county of Bucks.

Now, perhaps some of your correspondents may supply a copy of the Aylesbury epitaph, and maybe other noteworthy coincidences.

T. HERBERT NOYES, JUN.

[The following is the inscription:—

"If, passing by this place, thou dost desire
To know what Corpses here shry'd in marble lie;
The sum of that which now thou dost require,
This slender verse shall send to thee describe.
Entombed here doth rest a worthie Dame,
Extract and born of noble house and blond;
Her sire, Lord Paget, hight of worthie fame,
Whose virtues cannot sink in Lethe's flood.
Two bretheren had she Baro's of this realme,
A knight her freere, Sir Harry Lee, he hight,
To whom she bare three imps, which had to name
John, Henry, Mary, slayn by fortune's spight:
First two bel'g yong, which caused their pare's moin,
The third in flower a'd prime of sle'der years:
All three do rest within this marble stone,
By which the sick'ness of worldly joyes appears.
Good friend, stick not to strew with crimson flowers
This marble stone, wherein her cinders rest;
For sure her ghost lives with the heav'ly powers,
And guerdon hathe, of virtuous life possest."—ED.]

"NITERS" (4th S. vi. 392).—

He that was admired by niters for his robes of gallantry, and was indeed all that an elder brother might be, prodigal," &c.

The Hogge hath lost His Pearle (I. sig. B.)

Much of the spelling in the original edition of this play is after the manner of the Prentices who played it, and the misprints are not unfrequent: immediately below the above quotation we have *tenite* for *tenant*. I take it therefore that "niters" is but a phonetic attempt at "nightera," that is night wenches, or, as they were sometimes called, night-shades. In the fifth Act (sig. G 2) Hogge, gloating over his treasures, makes use of almost the same words—

"The gallant whose illustrious outside draws
The eyes of wantons to behold with wonder
His rare shaped parts, for so he thinks they be,
Decked in the robes of glistening gallantry:
Having not this," &c.

And in the very next page to Lightfoot's description of Haddit's former prodigality, Haddit himself makes a similar remark as to all women (sig. B 2)—

"That I may first be clad in a generous outside, for that is the chief attraction that draws female affection; good parts without any abilements of gallantry are no more set by in these times than a good leg in a woollen stocking. No! 'tis a glistening presence and audacity brings women into fools' felicity."

It is true I know of no other example of the word, but it is an easy and easily understood coinage, and these cant phrases come and go, and only crop up but very occasionally in writing. Lightfoot's saying thus interpreted has a smack of not undeserved irony.

B. NICHOLSON.

SWYNFEN: GRUNDY (4th S. vi. 523).—I must refer your correspondent J. M. to "Modern Account of Swynfen" in Shaw's *Staffordshire*, ii. 30°. He will there see a detailed account of the assumption of the arms and name of Swynfen by the Grundys. John Swynfen, the Parliamentarian, sat for the borough of Tamworth in 1640 "and most after till his death" in 1694. His eldest son John dying during his lifetime, leaving only a daughter (my maternal great-great-grandmother), the heirship passed to his brother Francis, whose eldest son succeeded his grandfather, and was Dr. Samuel Swynfen of Lichfield. His affairs being embarrassed, he joined with his son in cutting off the entail, and sold Swynfen to a merchant of London, who also bought the family plate. It has ever been stoutly maintained by the true descendants of John Swynfen that the Grundys were no manner of relation; and Sir B. Burke's ingenious publications being unknown in the days of my great-grandmother, they were likened to Lambert Simnel and Perkin Warbeck. I have in my possession a very voluminous correspondence of John Swynfen, from 1634 to his death, mentioning every member of the family and their concerns. Nowhere is a Grundy or the merchant Samuel Swynfen alluded to. The descendants of the Swynfens of Sutton Cheynell also disclaim them.

THUS.

ARCHBISHOP SHARP (4th S. v. 420).—In looking through the Prowse Papers the following scrap has turned up, which being in the Dr.'s own handwriting, and giving exact dates, &c., may, though imperfect, be an interesting addition to the fragment before printed:—

"On June the 18, 1686 [*British Chronologist* says July, no day given] the B^r of London sent me a letter from the Court at Windsor, whereby he was ordered to suspend me for some sermon or sermons I had lately preached at St. Giles's: the sermon was on 1 Cor. 12. 13, w^{ch} gave me occasion to treat of the nature of the Catholick Church, and the ridiculousness of the Church of Rome's pretences in ingrossing that name to herself. Upon that I drew up this Petition [see "N. & Q." before referred to], and the next day went to Hampton Court, where a Council was held to deliver it, but could not get it received. On June 26 I went to Windsor, where the King was; and on Sunday, 27 June, I put it into my Lord Middleton's hand, who at the Cabinet Council told the King of it, but he would not let it be read; so I came away re infecta. Upon this I was . . ."

E. W.

"WHAT THEN? WHY THEN ANOTHER PILGRIM SONG" (4th S. vi. 474).—JAYDEE will find this hymn at the close of a small volume of poems composed by Mrs. T. O. Crewdson. The volume is entitled *The Little While, and other Poems*. This author's works are marked by a devout and poetic spirit, and, since her death, have passed into a third edition, published by F. B. Kite, Bishopsgate Street Without.

A. H.

Beckenham.

THE 'OLOGIES (4th S. vi. 438).—

"Thanks many for sparing my stomach—Biology;
That monster and shame of unlettered Neology;
But where upon earth is your Oceanology?
And where under heaven is your Uranology?"

Note. *Bios* is life's LIFETIME, a strip of Chronology;
But *Zoe* life's LIFE—from thy heart—Physiology."

PASLOW, in voc. *Bios*, cites Plat. *Epinom.* p. 982 A. (ed. Henr. Steph.), as if a prophetic voice of antiquity had come down to us—alas, in vain!—for our protection: *Bios ζωής*, the "lifetime of life" literally. A RETIRED SCHOOLMASTER.

HEARTH TAX (4th S. vi. 476).—This tax was voted to the use of the king by 15 Car. II., cap. 13, and was a rate of two shillings per annum on all houses rated above twenty shillings. It is sometimes called the chimney tax; it was very unpopular, and was repealed in 1689 (1 William and Mary, cap. 10). H. FISHWICK.

PUNNING AND JESTING ON NAMES (4th S. vi. 364).—STEPHEN JACKSON must have very great faith in the good nature of the Editor of "N. & Q." to venture to send for insertion such old Joes as those touching Cockle, Hay, and Raine. Though very good, they must have been very familiar to all readers, and their resuscitation hardly required. I send one or two originals, and also one or two recently printed ones, which are not, I think, generally known. I once had a young medical friend in London who was greatly given to punning. Indeed punning was with him a sort of monomania. On asking him if Hood's

"They went and *told* the sexton,
And the sexton *told* the bell."

was not the best of puns, he replied, "Though much *ex-tolled*, I don't think it bears the *bell*. It is, however, certainly both *telling* and *striking*."

On meeting the same inveterate punster in the Strand one Sunday, I found his head adorned with a white napless hat. At first I looked at the then strange piece of head-furniture with speechless astonishment. At last I found words to ask the meaning of it. "Oh," said he, taking it off and looking fondly at it, "this was once a *sleepy* chimney-pot, but it can *nap* no longer, and I call it my *wide-awake*." On another occasion, he and I were leaving the house of a friend, when the servant handed him the wrong hat. "This greasy property," said he, "is not mine; it must be Smith's, for he is the only fellow I know who uses *castor-oil* for his hair."

Two of the best puns I ever read of were perpetrated thus:—An archbishop, who was a great joker, had a large dinner party. After the ladies had withdrawn, he proposed the memory of his late dear wife, Mary (a terrible shrew), whom he called his "mare mortuum." This was too good a joke to be unnoticed; so a young wag of a curate

suggested that "mare pacificum," would be the more appropriate title. This piece of punning waggonery was highly relished by the worthy host, and led to the gift of a good fat living.

It may be new to many readers that Theodore Hook, when entertaining a large company by accompanying on the piano one of his free and easy poetical impromptus, on seeing a Mr. Winter enter the room, broke out involuntarily with—

"Here comes Mr. Winter, collector of taxes,
To whom you must give whatever he axes;
And instantly too, without any flummery,
For though his name's *Winter*, his acts are all *summer-y*."

Before I leave off I will just say that I heard Mr. Cockle, surgeon of Brunswick Place, Hackney Road, tell the joke (p. 364) some fifty-five years ago. According to his telling, it was a woman who did not relish "cockle sauce." The surgeon was, I think, the serjeant's nephew.

CHIEF ERMIN.

ENGLISH AND IRISH COUNTIES (4th S. vi. 414.) In reply to this query, I answer custom of the country to omit the preposition—*ar. gr.* "I go dress," instead of "I go to dress." Your many readers will find such patois given even in the works of Charles Lever. EBORACUM.

HALBERTS (4th S. vi. 414).—By statute 13 & 14 Charles II. cap. 3, a pikeman is to be armed with a pike of ash, not under sixteen feet in length, with a back, breast, head-piece, and sword; the musqueteer's defensive arms and accoutrements are also specified. The accoutrements were by 1 Geo. I. cap. 4, declared to be in a great measure useless. By statute 1 Geo. I. sec. 2, cap. 14, the foot soldier was armed with a musket, the barrel five feet long, the bore for bullets of twelve to the pound, with a bayonet, a cartouch-box, and a sword. The Act of 9 Geo. I. cap. 8, sec. 7, empowered the lieutenants and their deputies to appoint the length and size of muskets for foot soldiers of militia.

On November 22, 1790, the surplus pikes, muskets, &c., of the disembodied, now the 3rd West Yorkshire Light Infantry regiment of militia, were sent to the Tower of London. Afterwards the regiment was armed with the bright-barrelled flint-lock muskets, the sergeants with halberts. Surplus arms were sent to the Ordnance dépôt in 1836. The halberts continued to be the arm of the sergeants until 1836, but the staff sergeants had them until 1862. The pike or halbert had a flat steel head pointed, called the spear. Perhaps these regulations would apply to all regiments of the line as well as those of the militia. W. SHEARDON.

Doncaster.

"MUNDUS UNIVERSUS," ETC. (4th S. vi. 93, 143, 258, 329, 423).—MR. HOSKINS-ABRAHALL draws our attention to the query put by Augustus to his

friends on his death-bed, whether he had acted the drama of life in a becoming manner. The idea of comparing life to a drama seems to have been a favourite one with the Roman emperors, as we find Antoninus in his *Meditations* (x. 27) expresses himself thus:—

Συνεχῶς ἐπινοεῖν, πῶς πάντα τοιαῦτα ὅποια νῦν γίνεται, καὶ πρόσθεν ἐγένετο· καὶ ἐπινοεῖν γενησόμενα· καὶ δὲ δράματα καὶ σκῆνας ὁμοιεῖν, ὅσα ἐκ πέρας τῆς σῆς, ἢ τῆς πρεσβυτέρας ἱστορίας ἔγνων, πρὸς ὁμμάτων τίθεσθαι· ὅλον ἀλλήν δὴν 'Αδριανοῦ καὶ αὐτὴν δὴν 'Αντονίνου, καὶ αὐτὴν δὴν Φιλίππου, 'Αλεξάνδρου, Κροῖσου· πάντα γὰρ ἐκεῖνα τοιαῦτα ἦν, μόνον δι' ἐτίρπον.

"Consider, in a word, how all things, such as they are now, were so formerly, and consider that they will be so again: and place before thy eyes whole dramas and stages of the same kind, whatever thou hast become acquainted with from thy own experience or from the history of olden times; such as the whole court of Hadrian, and the whole court of Antoninus, and the whole court of Philip, Alexander, Cræsus; for all these were such dramas as we see at present, only with different actors."

The quotation given by your correspondent from Seneca (*De Tranquil. Vit.* c. 15) is a saying of Bion, appearing in the Tauchnitz edition in a different form, and I think probably more correctly:—

"Omnia hominum negotia similia initiis esse, nec vitam illorum magis sanctam aut severam esse quam conceptus inchoatos."

The idea in the last clause seems more in keeping with this reading. Is the saying of Bion found elsewhere? It is not among the sayings quoted by Diogenes Laërtius.

CRAUFORD TAIT RAMAGE.

CAYTHER (4th S. vi. 457).—The word *cayther* or *cather*, used in the North for a cradle, may be from Gaelic *cathair* (W. *cader*), a chair, seat, from *καθίστα*; or from a lost word, *cryder*, from Welsh *cryd*, a cradle, lit. a rocking or shaking. But *cayther* would also easily corrupt from "cradle" itself by dropping the *r*. Conf. Llangollen, wrongly pronounced Llangothlen. R. S. CHARNOCK.

Gray's Inn.

ANDOVER TITHE DINNER (4th S. vi. 435).—It should be Weyhill tithe dinner; Andover is added only as being the post town. Although born within three miles of Weyhill I had never heard of this custom; but on inquiry found it was very generally known: many of whom I made the inquiry had gone through the ceremony, for it is used at Weyhill not only at the tithe dinner, but at other public feasts. Should any one present be a stranger, he is sure to undergo it, and contribute his bottle of wine (the usual fine) for the enjoyment of the company.

As to its origin, the "oldest inhabitant" can tell nothing. The landlord of the house took to the horns as part of the stock-in-trade of the inn, and knows nothing farther. Of similar or kindred

customs I know of the swearing on the horns at Highgate, to which Lord Byron refers in *Childe Harold's Pilgrimage*, and of the particulars of which ceremony much may be read in the local histories; and I know only of one other place, Hoddesden in Hertfordshire, where a similar custom prevails. Nothing can be learned there of its origin; it had been observed, and the stand of ram's horns had been in the house from time immemorial. Perhaps some of your readers may be more fortunate. Some meaning may be hidden underneath, which your friends would like to know.

SAMUEL SHAW.

Andover.

MOULSON AND ASHBURNER (4th S. vi. 411).—There was a gentleman named Jonathan Moulson Ashburner residing, in the year 1833-4, in Birkenhead. He was, I always understood, a remote cousin and godson of Mr. Jonathan Moulson Ashburner, of Kensington. He entered into various business speculations, by which he lost much money in Liverpool. His father was also named Jonathan, and was some distant connection to Miss Moulson of Bold or Penketh, who, at the beginning of this century, married Dr. Magee, Archbishop of Dublin.

OCTOGENARIAN.

Sarah Ashburner, wife of Jonathan M. Ashburner, is supposed to have been the widow of Captain Symons.

With regard to the questions (p. 413), as to 1 and 2, cannot the information be got from the Irish Court of Chancery?

As to No. 4. Does the writer know that Robert Ashburner of Preston had any interest in the advowson of Arswick?

"Moulson" is a name not uncommon in the West Riding of Yorkshire.

WILLING.

MR. O'DWYER, THE REPORTER (4th S. vi. 419.) I remember Mr. O'Dwyer in 1833; he was at that time a reporter on the *Morning Herald*, and was much in the confidence of Mr. Thwaites, acting manager, if not proprietor of that journal. He travelled through Ireland on the business of the *Morning Herald*. His correspondence at the time chiefly related to the irregularities and the iniquities of the Irish tithe system, to which the *Herald* was strongly opposed. I met him at the residence of Charles Bianconi, Esq., in Clonmel. He told me that he was the accredited correspondent of the *Herald* to France some years before, and that having given a sum of 500*l.* for a piece of information of great importance to the interests of Great Britain at that crisis, he sent the intelligence by special express at further great expense to his employers, to London, where it arrived twenty-four hours at least before the *Times* or the Government had obtained the news, and that he thus established for the *Herald* a valuable reputation for early and authentic facts. I think

his name was John O'Dwyer; he was a Tipperary man. MAURICE LENIHAN, M.R.I.A.
Limerick.

BALLASALLEY (4th S. vi. 475.)—"dirty town"?
R. S. CHARNOCK.

Gray's Inn.

THE "SHAN-VAN VOGHT" (4th S. vi. 477.)—Your correspondent will find the words of this song at p. 196 of Trench's *Realities of Irish Life*. The music is given at p. 367. WM. LYALL.

CILL ALADH will find some valuable notes on this song in Samuel Lover's *Lyrics of Ireland* (1858). It is often sung by street ballad-singers in the Irish quarters of Liverpool. E. S.

THE ROYAL OAK: A CONSTELLATION (4th S. vi. 476.)—Your correspondent JONATHAN BOUCHIER is mistaken in thinking Victor Hugo has confused Charles's Oak with the Wain. It is thus described in *A Celestial Atlas* by Alexander Jamieson, A.M. London, 1822, p. 61:—

"Robur Caroli, King Charles's Oak, is situated E. of the Argo, and contains twelve stars, of which the brilliant is of the 1st magnitude, and it culminates 55 minutes before a Reguli in Leo.

"Dr. Halley arranged this asterism in 1676 at St. Helena, and named it in honour of Charles II., who, after the battle of Worcester in 1651, eluded his pursuers by concealing himself in an oak tree."

L. C. R.

On referring to Ferguson's *Astronomy* I find that amongst "the new southern constellations" is one called "Robur Carolinum." There is also a constellation by some astronomers known as "Cor Caroli." I believe Charles's Wain is generally taken as a corruption of Charlemagne.

H. FISHWICK.

Miscellaneous.

NOTES ON BOOKS, ETC.

The First Boke of the Introduction of Knowledge, made by Andrew Borde of Physicke Doctor. A Compendious Regyment of Helth, made in Montpyllier by Andrew Boorde. Baines in the Defence of the Berde; a Treatise made answerynge the Treatise of Doctor Borde upon Berdes. Edited, with a Life of Andrew Boorde and large Extracts from his Breviary, by F. J. Furnivall, M.A. Trin. Hall, Camb. (Early English Text Society, Extra Series, No. X. Trübner.)

The Bruce; or, The Book of the most excellent and noble Prince Robert de Broyss, King of Scots: compiled by Master John Barbour, Archdeacon of Aberdeen, A.D. 1375. Edited from MS., G. 23, in the Library of St. John's College, Cambridge, written A.D. 1487; collated with the MS. in the Advocates' Library at Edinburgh, written A.D. 1489; and with Hart's Edition, printed A.D. 1616. With a Preface, Notes, and Glossarial Index, by the Rev. Walter W. Skeat, M.A., late Fellow of Christ's College, Cambridge. (Early English Text Society, Extra Series, No. XI. Trübner.)

What would Tyrwhitt, Warton, Jacob Bryant, Dean Milles, and the other learned gentlemen—who, some

eighty or ninety years since, took part in the controversy which then raged so fiercely on the question of the authenticity of the poems attributed to Thomas Rowley—have said, had they been told that in less than a century from that time the study of our native language would have made such strides, that a Society would be established for printing the early monuments of it, and would be so widely supported as to be enabled to print eight or ten volumes a year! Nay, that the demand for Early English Texts was so great, that those at the head of the movement felt called upon to issue from time to time a series of supplementary volumes! Scholars and gentlemen as they were, we could almost suspect some of them of an inclination to intimate their doubts after the fashion of the irreverent Sacristan, described by Ingoldsby; and great as might have been their wonder at that statement, it would perhaps have been equalled by that which they would have experienced could they have foreseen the progress which has been made in our knowledge of the history and development of the English language. But enough of this. The titles of these extra volumes (which we have purposely transcribed at length) show how interesting those volumes are. The editors obviously have spared no pains to do justice to their subjects. Mr. Furnivall displays as usual a vast amount of zeal, but not so much discretion in the exercise of it. A judicious colleague at his elbow would have cut out some half dozen passages, to the improvement of his comments on Boorde and his writings.

The Proverbs of Solomon, Classified and Arranged as Maxims for Conduct, and a Guide through Life. (Hamilton, Adams, & Co.)

This little volume is a beautiful specimen of provincial typography. It is printed at Liverpool, and is an attempt on the part of an accomplished scholar so far to classify these precious thoughts on human life and character, by bringing together the Proverbs of a similar class, as to illustrate their combined bearing on the subject to which they relate, and the result is very effective.

Brevia, or Short Essays and Aphorisms. By the Author of "Friends in Council." (Bell & Daldy.)

This collection of wise saws and modern instances, originally published in *Good Words*, but here carefully revised and corrected, is very pleasant, very suggestive, full of common sense, and dashed with such a *soufflé* of cynicism as serves to give them a flavour. They bear much the same relation to the longer essays by the same writer as the rough sketches and outlines of the great painters of old do to their finished masterpieces.

THE ALMANACH DE GOTHA.—We learn from *The Times* that this useful and comprehensive manual of information relative to foreign powers, courts, and cabinets throughout the world has attained the 108th year of publication, so that, to use Juvenal's phrase, its editor and proprietor have for some time "counted their years on their right-hand." Owing to the many and various changes upon the Continent during this eventful year, the new publication is of more than ordinary interest. First, of course, we naturally turn to France, the account of which, owing no doubt to the uncertain and shifting character of the present *de facto* government, is relegated to the end of the work. Here we find the list of the *Gouvernement Provisoire de la Défense Nationale*, given in full thus:—President, Le Général Trochu; Vice-President, J. Favre; Secrétaire, J. Ferry; *Autres membres*—E. Arago, Crémieux, L. Gambetta, Garnier-Pages, Glas-Bizoin, Pelletan, Rochefort, J. Simon, with an additional note, which hereafter will be historical, to the effect that,

"owing to the occupation of the country by the German armies, one part of the government is at Paris and the other at Tours,"—a statement already out of date. In the first part, however, the Almanach is true to its ancient traditions of adherence to royalty even in its fall and exile, and we find under the heading of the "*Maison Bonaparte*," a full account of the imperial line, *actuellement non régnante*, a note being appended to record the fact that owing to the surrender of the French Emperor at Sedan, and the proclamation of the Republic at Paris on September 4, "*la famille Bonaparte n'exerce plus le pouvoir, et s'est vue forcée de quitter le territoire français*." The address of Williamshöhe, Cassel, is added to the emperor's name; and after the names of the Empress Eugénie and her son follow the words, "*actuellement en Angleterre*." The work which is admirably got up, includes a genealogical, a diplomatic and a statistical department, a necrology or obituary, and a complete account of the armies, navies, national debts, finances, imports and exports, railways, telegraphs, &c., of the several countries, and it does not confine itself to the Continent of Europe, but literally extends its sphere of comprehensiveness "from China to Peru." Indeed, it goes further, for it embraces Australia, Tasmania, and New Zealand. It concludes with a most useful and accurately compiled supplement, giving a chronicle of the leading events of the year, especially with reference to the war between Prussia and France.

MR. HAVERGAL has announced that the fac-simile of the famous Hereford *Mappa Mundi* will shortly be ready for the subscribers. Strange to say, it has been found needful to have the work executed in Belgium, as, owing to trade combinations and other similar drawbacks, it would have cost some 25 per cent. more if it had been lithographed in England. It is well known that the Philological Society's publications, which require more than ordinary accuracy, are printed upon the Continent for a similar reason. Some interesting particulars of the *Mappa Mundi* appeared in "N. & Q." 2nd S. iv. 484, 478.

DEATH OF MR. THOMAS BREWER. — We announce with regret the death of the indefatigable secretary of the City of London School, which occurred on Christmas-day after a brief illness. Mr. Brewer was born in 1807, and, at the early age of sixteen, entered the services of the Corporation of London in the Town Clerk's office. The antiquarian tastes of Mr. Brewer, while in office, led to the exhumation of records which were of much service in placing that ancient foundation—the City of London School—in its present state of development and efficiency. Mr. Brewer was elected secretary to the school in 1836. In recognition of his various public services the freedom of the City of London was awarded to him by honorary grant of the Corporation in 1842. . . He was one of the founders of the Sacred Harmonic Society in 1832, and was its honorary secretary from that time until the commencement of the present season, when he was elected president of the society. Mr. Brewer was the author of a *Life of John Carpenter*, the founder of the City of London School in the time of Henry V. and VI., and some biographies of other eminent citizens.

THE SALT LIBRARY.—It is satisfactory to learn that, after all, the Library bequeathed by the late William Salt, Esq., F.S.A., to his native county will find a resting-place in Staffordshire. A meeting was recently held at the Shire Hall, and resolutions were passed with a view to the raising of the sum of 7000*l.*; 4000*l.* being for the erection of a building fitted for the Library, and which should at the same time be a memorial to Mr. Salt—and 3000*l.* towards an endowment fund for its maintenance, salary of librarian, &c.

THE British Museum will be closed on Monday the 2nd, and re-opened on Monday the 9th of January.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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